Controversial play comes to Miami's Knight Center

By Ana Rodríguez-Soto
Voice News Editor

A one-act play about a doctrinaire, sadistic nun: Is it art or is it bigotry?

That question will be debated in South Florida this month when “Sister Mary Ignatius Explains It All To You” begins a two-week run next week at the Knight Center in downtown Miami.

Promoters describe the play as a “boring, irrelevant and uproariously funny” satire that “aims its barbs at organized religion.”

Religious and civil rights organizations call it prejudice masquerading as art.

It is simply an attack on the Catholic Church
— Allen Grossman, ADL

It’s really not about religion at all
— Allan Wayne, producer

“It’s not just an innocent satire,” says Allen R. Grossman, assistant regional director of the Anti-Defamation League of B’nai B’rith. It is “simply an attack on the Catholic Church.”

“This is just the blasting of the Church as an institution,” agrees Henry Ferro, president of the South Florida chapter of the Catholic League for Religious and Civil Rights. The picture the play paints is “false, it’s misleading and it produces hatred for the Church.”

The producers, South of Broadway, disagree.

“It’s really not about religion at all,” says Allan Wayne, one of South of Broadway’s threesome of co-producers. “It’s about a teacher’s power over her students.”

The director of the play, a practicing Catholic, concurs.

“It could be a teacher in any classroom teaching dogma,” says Christine Devereux, who is also a co-producer in South of Broadway. “It just happens to be thrown into that setting of the Catholic school.”

Nevertheless, religious organizations don’t take “Sister Mary Ignatius” lightly. The 1981 Off-Broadway Obie Award winner, written by Christopher Durang, himself a former Catholic, has spawned protests wherever it has played.

In Boston, even the mayor picketed. In St. Louis, the Catholic bishop protested. In Detroit and Washington, D.C., the ADL and other religious organizations, such as the National Conference of Christians and Jews, voiced their objections to the message of the play.

(Continued on page 10)

WASHINGTON (NC) — The U.S. bishops’ committee writing a pastoral letter on women should write it on sexism instead, leaders of several Catholic women’s groups told the committee March 4 and 5.

Taking a different tack, Dolores Leckey, director of the bishops’ Secretariat for the Laity, said that the bishops should write a letter on men as well as on women.

The bishops received a wide range of suggestions for the basic direction of their proposed letter during the two-day consultation at the Washington Plaza Hotel. These included:

- Delay of the pastoral, said representatives of the Leadership Conference of Women Religious which represents most American nun’s orders. They argued that a good teaching document on women cannot be written by the 1988 deadline the bishops have set or under the consultation procedures they have established.
- Rather than focusing on women as its topic, the pastoral should focus on all the “isms,” especially racism and sexism, that dehumanize people, said representatives of the National Black Sisters Conference.
- Sexism should be the topic, because pastorals should be written on problems, not on the victims, said Dominican Sister Marjorie Tuite, representing the National Assembly of Religious Women. Also urging a pastoral on sexism rather than on women was Las Hermanas, a national organization of Hispanic women in ministry.
- A representative of the National Coalition of American Nuns said NCAN made no recommendation on that general issue because about half the members of NCAN thought no pastoral should be written and the other half thought it should be on sexism, not on women.
- Representatives of the Women’s Ordination Conference also urged the bishops to change the topic of the pastoral to sexism. The last witnesses to testify at the hearing, the WOC representatives said afterward that they thought the bishops would accept that suggestion.

The hearings were closed to the public, but participants spoke to reporters outside the meeting room.

Mrs. Leckey said she thought suggestions for major changes in the direction of the women’s pastoral could help the committee, even if none of them were adopted as such.

“The suggestions they get can help them to move the parameters of their thinking, to change the perspectives from which they approach the topic,” she said.

From sisters’ organizations the bishops heard sharp objections to patriarchal structures and attitudes in both church and society.

From organizations of lay women they heard concerns directed more at problems of broken family life and (Continued on page 4)
Africans need $1 billion in aid

By Jeff Enders

UNITED NATIONS (NC) — Drought-stricken Africa needs $1.5 billion in short-term emergency aid to feed its people through the next harvests, U.N. officials said. The figure represents immediate needs above what has already been supplied in aid, they said. It would cover 20 African countries south of the Sahara Desert.

The continuing emergency is the subject of a conference scheduled to open in Geneva March 11. Officials said some of the countries planning to attend the conference are expected to announce they prefer making direct-aid contributions, rather than cooperating in a joint U.N.-run operation.

Africa's "unprecedented crisis" shows little signs of abating in the near future, the officials said. They said that the $1.5 billion represents "conservative and realistic assessments" of the situation as of January.

They predicted the African emergency would last well into 1986 and the need for funds would grow. From a shortfall in international response "must be measured not just in terms of a deficit in funds available, but in terms of human lives lost unnecessarily," the United Nations said.

Ethiopia would be the major recipient of the new aid, the U.N. officials said, receiving $379 million.

The United Nations said that some African governments are incapable of managing the current emergency. It also said emergency aid might be coupled with recovery and rehabilitation. The World Bank and other international agencies said the cost of recovery could be between $3 billion and $7 billion per year over the next three to five years.

Renew faith, Abp. urges Catholics

WASHINGTON (NC) — What the church needs most today is for Catholics to have such an enthusiasm and confidence in their faith that they will witness the Gospel everywhere in their daily life, said Irish Archbishop Dermot J. Ryan, head of the Vatican Congregation for the Evangelization of Peoples.

Archbishop Ryan was interviewed in Washington during a one-week visit to the United States in mid-February. He attended a symposium in Florida on renewal in Catholic evangelization, and expressed his thanks "for the tremendous help given to the missionary churches" by U.S. Catholics.

Pres. Ortega wants bond with U.S.

MANAGUA, Nicaragua (NC) — Nicaraguan President Daniel Ortega told U.S. Catholic churchmen visiting Nicaragua that he wants good relations with the U.S. Catholic Church and with the U.S. Catholic bishops and the Reagan administration.

Archbishop John J. O'Connor of New York, met with Ortega during a late-night, two-hour meeting at the end of the first day of their visit to Nicaragua.

The closed-door talks covered the government's relations with the Nicaraguan bishops and the Reagan administration. Archbishop O'Connor said that Ortega expressed hope for a renewal of friendship between the United States and Nicaragua.

Bp. Mulvee heads diocese in Del.

WASHINGTON (NC) — Auxiliary Bishop Robert E. Mulvee, 55, of Manchester, N.H., has been appointed by Pope John Paul II to head the Diocese of Wilmington, Del. Bishop Mulvee, who was named an auxiliary bishop on Feb. 22, 1977, succeeds the late Bishop Thomas J. Mardaga of Wilmington, who died May 29, 1984. A native of Boston, Bishop Mulvee has served on the National Conference of Catholic Bishops' administrative committee and the U.S. Catholic Conference administrative board as a representative of his region.

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Catholics organized for Billy Graham

By Ana Rodriguez-Soto
Voice News Editor

When evangelist Billy Graham came to Fort Lauderdale last month, his message moved almost 9,000 people to make a commitment to Christ. Of those who came forward, 11 percent were South Florida Catholics. But the Archdiocese of Miami is not upset. On the contrary, Church officials from Archbishop Edward McCarthy down are working to ensure that these re-committed and newly-committed Catholics find support in their local parishes.

"Unless a local church is there to help them along in the journey, chances are good (the public commitment) will turn out to be a one-shot deal," said Marshall Whelan, director of Evangelization for the Archdiocese.

The Archdiocese of Miami has been distributing the booklet "First Steps: A Guide for Young Men Toward the Catholic Priesthood" to all pastors in the Archdiocese of Miami by Serra International, the group that paid for its printing.

Additional copies of "First Steps: A Guide for Young Men Toward the Catholic Priesthood" can be purchased for $2 each by writing to the ACTA Foundation, 4848 N. Clark St., Chicago, IL 60613, or by contacting a local Serra Club member.

Written by Fr. John C. Cusick of Chicago, the booklet offers practical suggestions on how to recruit young men to the priesthood. Archbishop McCarthy said that if someone interested in the priesthood comes forward, it makes sense to give them a reference to a priest and follow up. "We've got loads of things to do," explained Fr. Neil Doherty, director of Vocations, who will be meeting with local pastors in their area. "We've got loads of things to do," explained Fr. Neil Doherty, director of Vocations, who will be meeting with local pastors in their area.

Pope invites Graham

Cooperating with the evangelical work of Billy Graham is a first for the Church of Miami — but nothing new for the Church of Rome.

Two years ago, Pope John Paul II met with the evangelist at the Vatican, telling him, "We're brothers." Then he invited Graham to speak to the seminarians in Rome.

Graham has been invited to the Vatican again this year to speak to seminarians, and he told Marsh Whelan, one of two official Catholic observers at his Fort Lauderdale Crusade, that he had accepted the invitation.

In addition to appointing observers, the Archdiocese hosted four continuing education seminars for the Church. Two were general informational sessions held at Nativity Parish in Hollywood and St. Augustine Parish in Coral Gables, the other two were training courses on how to "follow-up" with those who came forward. "We've got loads of things to do," explained Fr. Neil Doherty, director of Vocations, who will be meeting with local pastors in their area.

Regardless, the local parish must follow-up, Whelan said. "You can't assume that everyone will follow up, so you need to follow up somewhere," Whelan said. Exactly 996 Catholic came forward to sign the Fort Lauderdale crusade, records show, out of a total of 8,753 people. In all, 166,000 attended the Crusade.

Of the Catholics, 142 are from the Palm Beach Diocese, four are from the Venice Diocese and 850 are from the Archdiocese of Miami. Their names have been forwarded to the corresponding parishes.

Most of these people are new Catholics, Whelan pointed out, or Catholics who were alienated from the Church. In fact, the majority of those who make public commitments at Graham crusades already are involved in a local church.

In return for its participation in the Crusade, the Archdiocese received the names and addresses of all those who came forward and identified themselves as Catholics.

Within 48 hours of their public witness, each of these people received a phone call from a Crusade counselor. Within a week, Graham's organization sends a follow-up phone call should be made by that person's pastor, then a personal visit and placement into a "nurturing" or Bible-sharing-prayer group.

If the local Catholic parish doesn't the follow-up, Whelan said, "We can't assume that everyone will follow up, so you need to follow up somewhere."
The bishops' lay secretary, who was the only speaker not representing a national membership organization of women.

Loretta Knebel, national regent of the Catholic Daughters, said the 165,000-member lay women's organization seeks from the bishops' pastoral an affirmation of women's role and dignity.

Dominican Sister Marjorie Tuite, representing the National Assembly of Religious Women, asked the bishops not to issue a pastoral on women at all.

She told reporters that she "urged the committee to reconsider and write a pastoral 'on sexism, not on women.'

The bishops wrote an earlier pastoral on racism, not on black people, and are developing one on the economy, not on poor people, she said. "It's my belief you don't write pastorals on victims, you write them on issues."

Other pastorals the bishops have written in recent years have been on Hispanic concerns and on the handicapped.

Bishop Imesch, talking with reporters during a break in the hearings, said he did not think that calling the proposed document a pastoral on women would prevent it from dealing fully with questions of sexism.

Bishop Imesch conceded to journalists that "it would not be possible to write" a pastoral letter on women "without saying at least something" about the ordination question.

**Hospitals accept apology**

ST. LOUIS (NC) — The Catholic Health Association has responded to charges that the White House opposed a decision to appoint a woman to the Office of Civil Rights.

In the Providence Diocese, Devlin succeeded Bishop Thomas V. Daily, former auxiliary bishop in the diocese.

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Archbishop Edward A. McCarthy invites you to join him as he celebrates a Mass in reparation for the sins against human life in our society and lights a perpetual flame for the unborn.

**Date:** Sunday, March 24, 1985

**Time:** 10:15 a.m.

**Place:** Annunciation Church

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Sisters Conference, the National Coalition of American Nuns.

Three national organizations of Catholic laywomen: the Catholic Daughters of the Americas, the National Council of Catholic Women and the Daughters of Isabella.

Three groups with a mixture of lay women and women religious in their membership: the National Assembly of Religious Women, Las Hermanas, and the Women's Ordination Conference.

Mrs. Leary, representing the Laymen's Congress of Women Religious, the National Black
Cardinal to Pope: modernize Vatican

ROME (NC) — The Vatican's financial and administrative structures need to be modernized by establishing a personnel management board and by computerizing operational matters, said Filipino Cardinal Jaime Sin, in recommendations to Pope John Paul II.

The personnel management board should be composed mostly of lay people, and its duties should include writing job descriptions of lay and clerical employees, including the heads of Vatican congregations, he said March 6.

Congregations are usually headed by cardinals. Cardinal Sin is a member of the Council of Cardinals which advises Pope John Paul II on Vatican financial and administrative matters. He was interviewed in Rome by National Catholic News Service during the council's March 5-7 meeting, at which he made the recommendations.

"Job descriptions need to be updated every year. The world is moving very fast," he said. Cardinal Sin heads the Archdiocese of Manila, Philippines.

The personnel management board would streamline the Vatican work force by eliminating job duplication and by eliminating overlapping duties, he added.

Another responsibility would be establishing salary scales for Vatican employees, said Cardinal Sin.

"The church is like a corporation. It needs good managers. Lay men should be asked because they know the language of management, labor and computers," he said.

"We are pastors. We are not trained for that," he added.

"The computer is a very important invention. I have a computer in my archdiocese. Why can't the Vatican have one?"

"If I want my records, I push the button and there it is," he said. Cardinal Sin said he has computerized archdiocesan historical records since 1976 and has made several microfilms which are stored in different locations to prevent the records from being lost or destroyed.

"Modernizing and streamlining Vatican operations also would help in reducing the Vatican's yearly budget deficit, he said.

"But there will always be a deficit because this is a universal church serving humanity," he said.

The best way to erase the deficit is to increase contributions to the Vatican, said Cardinal Sin.

"We have to do a better job showing the faithful the credibility of the church and that it needs money for its charitable works and to maintain the departments of the Holy See."

"Then we can explain that one way of showing loyalty is through tribute," he added.

The current Council of Cardinals is composed of 14 members and can only recommend programs to the pope. Cardinal Sin expressed hope that the pope will accept the modernization proposals.

"Why would the pope call us together if he is not going to take our suggestions?"

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Tom Gustafson Industries

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Ethiopia's relief efforts get boost

NEW YORK (NC) — Relief opera-
tions in Ethiopia have improved
markedly since last fall, said Kenneth
Hackett, Africa secretary for
Catholic Relief Services, after a visit
to the African nation.

"Food is moving into many more
areas and reaching more people more
regularly than even a month ago," he
said in an interview.

"The flow of food is starting to
come in regularly now from the
United States and other sources, and
the blockages at the ports three or
four months ago have been over-
come," he said.

"People are still dying, but the
staggering death counts of four
months ago seem to be dropping due
to the availability of food." Hackett
added, however, that the

VATICAN CITY (NC) — Lay peo-
ple are urged to practice their faith in
the secular world in a 40-page docu-
ment issued by the Vatican for use in
preparation for the 1986 world Synod
of Bishops.

The synod is scheduled to study the
"Vocation and Mission of the Laity
in the Church and in the World 20
Years After the Second Vatican
Council."

The "lineamenta," as the prepa-
rantory document for a synod is call-
ed, says many lay people can be "so
influenced by secularization as to
refuse, or at least compromise, that
fundamental and unrenounceable
link with the faith."

The document stresses the need for
lay people to bring their faith to the
secular society, particularly through "work
itself, education, the family, politics,
the economy, culture and mass media."

It also warns of the "persistent
danger of a scientific and technical
development" insufficiently rooted in
ethics and religion.

The document was presented at a
press conference by Archbishop Josef
Tomko, secretary general of the
Synod of Bishops.

The document notes that there are
many "forms of collaboration" in
ecnomics, society, politics and
culture in which Christian laity "re-
nounce their identity by adopting
criteria and methods which the faith
does not share."

"In these and similar cases, 'secularity' becomes 'secularism,'
which is a radical contradiction of the
true secular vocation of the Christian
laity," the document adds.

Archbishop Tomko called for
curchwide consultation in preparing
the synod's working document. He
said national bishops' conferences
should collect and synthesize various
suggestions, observations and pro-
posals and forward them to Rome.

The "lineamenta" noted that prob-
lems have developed along with the
renewed vitality of the laity. It spoke
of "the danger of confusion in the
correct relationship which must exist
between clergy and laity in the
church," and concern for "the
clericalism of the laity" and the
"laicization of the clergy."

Cardinal, bishop honored as heroes

ROME (NC) — The Israeli govern-
ment has honored two Vatican of-
ficials for hiding Jews during World
War II.

Cardinal Pietro Palazzini, head of
the Congregation for Saints' Causes,
and Archbishop Vincenzo Fagiolo,
secretary of the Congregation for
Religious and Secular Institutes, were
awarded Israel's Medal of the
RighTeous of the Nations.

They will have a tree planted in
their names along the Avenues of the
Righteous in Jerusalem, said Nathan
Ben-Horin, minister in charge of rela-
tions with the Holy See at Israel's em-
assy in Italy.

Ben-Horin said Cardinal Palazzini
and Archbishop Fagiolo received the
honor particularly for helping
53,000 tons of food allocated to CRS
in November so far were "failed
promises.

If the promised government funds
do not materialize, CRS will have to
use private donations to cover the
costs. CRS had planned, he said, to
use privately donated funds for
medical care and long-term develop-
ment projects not covered by
AID grants.

Michael Tagliacozzo, a Jew living in
Rome who escaped from Nazi SS
troops Oct. 16, 1943, when the Nazis
began to round up Jews in Rome to
be sent to death camps.

More than 2,000 Jews in Rome
were killed. However, "many Jews
were saved by Christian neighbors
and by people of the church," Ben-
Horin said.

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PAGE 6 / Miami, Florida / THE VOICE / Friday, March 8, 1985
Nicaragua bishops ‘in the middle’

NEW YORK (NC) — Nicaraguan bishops feel “caught in the middle” between the country’s Sandinista government and U.S.-backed counterrevolutionaries, Archbishop John J. O’Connor of New York said after leading a U.S. bishops’ delegation to Central America.

Though the Catholic Church in Nicaragua supported the 1979 revolution that brought the Sandinistas to power, the bishops there are caught between a government that has not realized the ideals of the revolution and opposing forces who might also fail to realize them, Archbishop O’Connor said at a press conference in New York March 1.

“Not a single bishop asked for our support in encouraging financial and military assistance for the contras,” he said, using the popular name for the counterrevolutionaries trying to overthrow the Sandinistas.

“But the (Nicaraguan) bishops were very clear that there’s a grave moral and psychological issue involved here,” he added, commenting that it is “imperative” that the world see that all is not “right” in either the Sandinista government or the counterrevolution.

While the Nicaraguan government has a philosophy “alien” to the United States and the church, he said, the contras are “not necessarily saints.”

Archbishop O’Connor held the press conference jointly with Cardinal Joseph Bernardin of Chicago, a member of the delegation to Central America, just after the cardinal was his guest on the first of what is intended to be a series of local television programs called “Conversations with the Archbishop.”

Archbishop O’Connor, chairman of the bishops’ Committee on Social Development and World Peace, said the delegation of U.S. bishops which visited Nicaragua and El Salvador Feb. 24 to March 2 felt unanimously that they should convey what they had learned to President Reagan.

He said he would report the delegation’s desire to meet with Reagan to Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, so the offer could be made through NCCB channels.

Archbishop O’Connor declined to comment on Reagan’s recent statement that the contras were the “moral equal of our Founding Fathers.” But he said the question for U.S. policymakers was whether they could do anything “constructive” without taking sides.

Delegation members spent four hours with Nicaraguan President Daniel Ortega, including two hours by themselves and two with the Nicaraguan bishops and the papal nuncio to Nicaragua present, Archbishop O’Connor reported.

Archbishop O’Connor said the Nicaraguan bishops gave delegation members “a list of the problems they are experiencing,” and these were taken up with Ortega. “We left it on the line with him,” the archbishop said.

“I think the bishops felt we really made some kind of an impact on President Ortega,” he said. “We got the impression that for the first time perhaps he might be responsive and try to help resolve some of the problems.”

Cardinal Bernardin said that as Ortega was talking of initiatives he planned to make regarding his government’s international disputes, the question of his credibility was raised. In this context, the cardinal said, Archbishop O’Connor told him that his credibility would be “enhanced” if he took some initiative to resolve the church-state problems.

The meetings with the Nicaraguan president were the most “dramatic” part of the delegation’s visit, Cardinal Bernardin said. The most emotional event, Cardinal Bernardin said, was visiting the tomb of the late Archbishop Oscar Romero of San Salvador, El Salvador, and celebrating Mass at the altar with Cardinal Romero was assassinated in 1980.

Cardinal Bernardin said the question of U.S. financial aid for the contras was seen on both sides as important primarily for its psychological symbolism. An end to U.S. support would leave the contras feeling abandoned, he said, and Ortega considers support for the contras as an attack on the government.

“What everyone down there seems to say,” Archbishop O’Connor reported, “is, get economic assistance here, give the poor and very needy people the help they need, and then put moral pressure, put diplomatic pressure on the government, try to focus the eyes of the world on the abuses of the government, and particularly on the fact that the church down there supported the revolution, the church believed in the revolution, and believes the revolution has been perverted.”

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MONEY-BACK GUARANTEE!

Miami, Florida / THE VOICE / Friday, March 8, 1985 / PAGE 7
Divorced/remarried urged ‘come home’

By Ana Rodriguez-Soto
Voice News Editor

For the second year in a row, the Archdiocese of Miami is issuing a Lenten invitation to alienated Catholics: “Come Home.”

The highlight of the effort is a day-long conference in March for people whose marriage situations (separation, divorced, re-marriage outside the Church) are an obstacle to their reconciliation with the Church.

“Dear Archbishop McCarthy,” wrote Monsignor Nolan, a spokesperson for the archdiocese, “we know that one of the biggest reason people are alienated is because of this,” explained Marsha Whelan, director of Evangelization for the Archdiocese. “A lot of them haven’t had any contact with the Church and they don’t know that it’s possible to be reconciled.”

This year marks only the second time in the history of the Archdiocese that such a conference has been held.

Hosted jointly by the Tribunal, the Family Enrichment Center and the Office of Evangelization, the conference will take place March 16 from 9:30 a.m. to 5 p.m. at St. Rose of Lima Parish, 418 NE 105 Street in North Miami Beach.

There is no charge for the conference, but participants are urged to bring their own lunch. Workshops will be interpreted for the deaf.

Topics to be discussed include marriage annulment procedures, raising children as Catholics and the role of the re-married in the Church. In addition to Archbishop Edward McCarthy, keynote speakers will be Father Andrew Anderson, official of the Archdiocesan Marriage Tribunal, and St. Agnes Gott, director of Ministry to the Divorced and Separated.

In a letter mailed out for distribution in all parishes, the Archbishop stresses that the Church loves and cares for all its members, especially those who are no longer active.

“I know that many of you are hurt and feeling frustrated over these issues which seem to keep you away from your Catholic community,” the Archbishop wrote.

“So do I,” he said, “but there is a way out. In this effort to look for ways that may eventually lead you to reconciliation with your Catholic community,” he wrote.

Catholic who know of friends, relatives or neighbors who are alienated from the Church because of marriage situations are urged to invite them to the conference or refer them to the local parish so an invitation can be mailed to them. For information call 651-0280.

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4 LETTER

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Evangelizer: Lay ministry can bring back Hispanics

By Betsy Kennedy

Hispanics who have gone astray from the Catholic Church can be brought back through the efforts of lay ministers, said Marilyn Kramar, an evangelizer with 26 years of experience serving Hispanics all over the world.

Kramar, a charismatic former Assembly of God minister, gave an inspirational talk to more than 100 congregation members at Nativity Church in Hollywood on Monday at the Lay Ministry Conference.

The conference, entitled, "Love and Commitment: Signs for All Times," also included a series of morning and afternoon workshops focusing on diversified topics, from how to deal with anger in yourself to how to understand refugees and people of different cultures.

In the parish hall at Nativity, the lay ministers gathered to hear Kramar’s own songs followed by an emotional plea for them to renew their commitment to the ministry. She asked them to understand that each day, although they "die" by having to endure personal trials, they will also be resurrected again through Christ’s love and imbued with the strength to reconcile those who are unchurched in the Archdiocese.

In an interview with The Voice following the conference, Kramar, a Christian for the past 13 years, discussed lay ministry programs in South Florida and California. She is encouraged, though, by how important events happening here. Through campaigns, rallies and classes, the Church in Miami is building a bridge of faith — and Hispanics are beginning to walk that bridge back to the Lord.

Records available

Cassette recordings of speakers at the Lay Ministry Conference can be obtained for $4 each plus $1 postage and handling (per order, not cassette) by contacting: "Jesus Loves You," Catholic Tape Ministry, P.O. Box 55-8146, Miami, FL 33155-8146.

In the Archdiocese, two major programs have been implemented to reach Hispanics. The "Damascos" rallies (taken from the world of Damascus, the city where Paul was called to conversion), is headed by Adelaida Gonzalez of the lay ministry office.

Every month, a tiny theater in Hialeah where "Damascos" is held echoes with loud singing and communal prayer. The day ends with a liturgy. Initiated Nov. 4, the first five rallies have been more successful than anyone had hoped for, said Gonzalez.

Theater echoes

"We have cards that we distribute and ask people to fill out, stating their spiritual needs. We average 50 cards a month and last Sunday we got 100 cards returned to us."

A second program called "Buena Noticia" (good news) also run by Gonzalez, is showing promise. The 15-week course equips Hispanic laity to evangelize on a one on one basis and teaches them how to effectively relate their faith experience to others.

"Evangelizers of all ethnic backgrounds have to know how to explain what the "Good News" is when someone asks them, and we tell them how to do it," said Gonzalez.

"Buena Noticia" has also been launched in the Dominican Republic, Chicago and Los Angeles where it has made a noticeable impact on the number of Hispanics who return home to the Church. Gonzalez is preparing to introduce the program to dioceses in Puerto Rico.

Gonzalez stressed that lay ministers working in the Hispanic community are not just replacing one spoke in a wheel, but setting the whole wheel in motion.

"In 10 years, more than 45 percent of the entire American church is going to be Hispanic. This means half of our leaders will be Hispanic. It is our responsibility to turn out good ones."

Disturbing numbers

She is alarmed about the large numbers of unchurched Hispanics in the Archdiocese. In a recent home visitation study of 1,200 households in the Hialeah area, Gonzalez said, some disturbing statistics came to light:

- In 1,200 Hispanic households, 87.6 percent of the residents are unchurched.
- Only 7.2 percent consider themselves active Catholics.
- 2.8 percent used to be Catholics, but are inactive.
- 2.4 percent say they belong to other denominations, and are former Catholics.

What has turned Hispanics — traditionally among the most loyal and dedicated believers in the Catholic faith — away from their mother church?

Kramar believes the problem stems from multifarious weaknesses in the links of outreach ministry. She cites lack of vibrant proclamation of the Gospel, lack of fellowship, inadequate Bible training and lackluster homilies as primary causes.

"If we don’t give them a vital experience in the church ... if we don’t share our zeal and offer activities where people can count their faith, they will turn to Protestant denominations."

In California, according to Kramar, there are 8 million Catholics. Between 55 and 60 percent of them are Hispanic. Yet only 10 percent of these Hispanics attend Church on any kind of regular basis. With the support and encouragement of Cardinal Timothy Manning, Kramar created the Churiosis Missions, a Catholic mission evangelization society based in Los Angeles. Currently missions faith centers are being supported by people of all backgrounds who have undergone a conversion experience. The centers offer a wide spectrum of rallies, workshops and affirmation courses.

Kramar is particularly enthused about the effectiveness of the short-term affirmation courses taught at the center. After a conversion experience the courses (which last just a few weeks) "bring back the reality of the Sacraments and how they relate to the experience of Christ."

Hispanics have responded miraculously to the mission programs, said Kramar. Thousands of them attend the special rallies designated for children, youth, adults, married, and celebrate their faith through song, prayer and witnessing.

Kramar said that one of the best (Continued on page 16)
Critics: Play attacks Church

(Continued from page 1)

More recently, at the Asolo State Theatre in Sarasota, a production of "Sr. Mary Ignatius" was cancelled when community groups argued that a state-funded institution has no right to stage a show which viciously attacks religion.

(According to a spokesperson, the James L. Knight International Center is owned by the City of Miami, and simply leases its facilities to independent groups, such as South of Broadway.)

"We're not in the habit of trying to censor people," says the ADL's Grossman. But it's important "to show that people are not going to sit back and allow themselves to be trod upon... We should all be concerned when this kind of attack is made on a religious section of our community."

"It puts more into it. I would never keep Mr. Wayne or any of his two Catholic co-producers from making a buck on hatred," he says. "Do we want to foster a society where people can put their feet up, and look at more than just the mechanics of something, and he wrote the play "blasphemous" or offensive to Catholics, he adds.

"I'm disappointed at whoever is sponsoring it, but especially I'm disappointed that the Knight Center would be so offensive to the Catholic citizens of our community and all people who have respect for religion... I hope that Catholics and others who are offended will express themselves clearly and remind the sponsors that religious bigotry should no longer be accepted in an enlightened community."

The Miami Herald had this to say:

"We're talking about vilifying the Catholic propaganda being put out into the community and people possibly not knowing what context to put it into," says Grossman. "It's very important that the responsible areas of the community -- press and community leaders -- have some idea of what it's all about."

"We hope that the (reviewers will) look at more than just the mechanics of the play (and) see just what it does to the community," he adds.

"It's not our aim to offend anyone," responds Wayne, the lawyer who with two friends, Devereux and Kenneth Cottinoff, founded South of Broadway two years ago. Wayne isn't Catholic, but he says Cottinoff and almost the entire cast are.

"We like to produce shows that are controversial but we don't mean to be offensive," he says. "What bothers me is (that) most people condemn the show without really seeing it."

Wayne and Devereux contend that the main character, Sr. Mary Ignatius, is obviously an exaggerated, caricature version of a Catholic religious.

"Everything to her is just black and white, very literal," Wayne says. "I don't think the main character properly reflects Catholicism... This woman is not a good Catholic."

"Sister's comic meanness turns seriously murderous toward the end of the play, however, when four former students confront her, blaming her domineering attitude and her doctrinaire teachings about life, death, God and religion for their unhappy lives."

"If's about (taking) liberties with people's minds." he says. "It's not very intelligent... for people to be able to laugh at things."

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"In the last couple of years we've been involved in hearings where the Catholic League and the ADL are striking up a meeting with the theater critics and possibly the editors of the Miami News."

"By the way, a spokesperson for the Knight Center stated that the Knight Center wasn't going to keep the show out of town... We should all be concerned when this kind of attack is made on a religious section of our community."

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"But Ferro says he is willing to give Wayne and South of Broadway the benefit of the doubt."

"If's so sure this thing is so amusing, so comical, my suggestion to him would be: if people were to purchase tickets and find that the play is somewhat offensive to Catholics and to any other people, would be he willing to give a money-back guarantee?"
Miami, Florida / THE VOICE / Friday, March 8, 1985 / PAGE 11

Barry dedicates new building
With flair, Kissinger, Rockefeller

By Betsy Kennedy
Voice Staff Writer

Inez Andreas is a Protestant. She’s also the wife of a Minnesota millionaire who has given her the best of the good life, including two lavish homes and a red convertible Rolls Royce. She could have spent her whole life modeling minks and flitting from afternoon teas to cocktail parties.

So why did she decide to become the guardian angel of a Catholic University?

The way she looks at it, she just can’t get enough of education — “She is a source of strength for me,” she told them — and that was the beginning of her fund-raising activities.

Center for the performing arts, on-campus faculty and staff, dressed in black graduation gowns, marched in a solemn procession into the auditorium to mark the beginning of the dedication ceremonies. Each gown was embellished by colorful braids which signified former alma maters and degrees.

A woman who molded her vision into stone would later literally transformed Barry from operating in deep in the red to in the black. Inez Andreas was honored by her friends, faculty fellow students, and university president Sister Jeanne O’Laughlin, O.P.

Andreas, wife of Minnesota millionaire Dwayne Andreas, completed her Master’s Degree at Barry in 1975, then got involved in fund raising for research, grants, scholarships and construction projects. Gradually, she became more and more involved until she was appointed chairman of the board of trustees. Through her efforts, she has school raked in $20 million in the last seven years.

Glitter and glamour

The atmosphere of the dedication was both glittering and glamorous. Glitter and glamour shone brightly down on the campus.

Prominent Miami community leaders, academians and internationally known figures such as Happy Rockefeller, wife of former Vice President Nelson D. Rockefeller (who has deceased) and Dr. Henry Kissinger, who gave the keynote address.

Dr. Kissinger arrived in a black limousine, escorted by dozens of Secret Service men who had to run to keep up with the former secretary of state. His bodyguards made a strange contrast, wearing their weapons and walking side by side among women and men dressed in extravagant clothes.

Archbishop Edward A. McCarthy led the opening prayer. Sr. Jeanne O’Laughlin, conferred honorary law degrees on Dr. Kissinger and Victor Posner, a wealthy businessman who is president of the DWG Corporation of Miami Beach.

Dr. Kissinger addressed the audience on the topic of world peace and his role as policy maker, a role which he filled for 20 years in Washington.

The main focus of his talk was to express concern for re-establishing peace negotiations between the Soviet Union and the United States.

“I would not believe the Soviets are re-negotiating because they had a sudden conversion to peace,” he warned. “The last thing a Soviet leader can do is to return to Moscow and respond that he met the most charming American president and will therefore recommend concessions. Dr. Kissinger also pointed out that the Soviets face a new internal threat in their dealings at the bargaining table. After a 70-year period their high cabinet officials have found no way to deal with legitimate successions. He says, at least six or seven members are older than 75.

He emphasized that when the Soviets do decide to seriously negotiate with the U.S. it will be a new experience for the nation who never had to think in terms of negotiating, achieving balance and equalizing.

The U.S. runs into difficulty in its interpretation of negotiations, he believes.

“Americans visualize negotiations in terms of a sporting contest — somebody wins and somebody loses.”

(Continued on page 12)
Barry launches new building

(Continued from page 11)
not ships are what they come home with. They have what the appetite of some of the country’s biggest benefactors.

Since Andreas took over the chairmanship, $20 million has been brought in to aid scholarships, construction projects and building improvements. On February 26, the D. Inez Andreas Business school was officially dedicated. And things couldn’t look brighter for Barry, with a $28 million 10-year plan in the works to double enrollment, add dormitories and raise the endowment from $600,000 to $5.5 million.

Of course with any team, there are going to be conflicts about how to win the game. “I want to raise tuition and she wants to give away more money for scholarships,” says Andreas, laughing. It hasn’t been easy, even for a pair with the talents of Inez Andreas and Dr. Kissinger. In Washington, people told them they were out of their league going after such big money. One senator asked, “Where is Barry?”

Her quick wit fueled, Andreas responded, “Even Kruschev (former Soviet premier) knows the answer to that because he once said, ‘I’m going to bury you,’ (Andreas was referring to a famous remark Kruschev once made while visiting America.)

Andreas doesn’t plan to ever stop looking after Barry, because she realizes that keeping up the budget is an on-going thing. While she was being interviewed by a reporter, her mind kept darting to the financial paperwork which lay on the seat of her red Rolls Royce, waiting to be tended to. She sees many new improvements in Barry’s future, although she is glad that the board has decided to keep the enrollment at 5,000. (It is currently

(Continued on page 25)

(Continued from page 11)

The issue at hand with the Soviet Union is not whether an agreement benefits them but whether it benefits us (the U.S.) as much as ... we have to learn exactly what we want..."

Arduous process

Peace can be achieved, according to Dr. Kissinger, "but it is going to be a long, arduous process."

Dr. Kissinger also expressed his deep concern for Latin American democracies offering the poor countries that are being exploited a long arduous process. In his assessment, he also touched briefly upon his past career in politics as former secretary of state and described how fragile the work is and how it is subject to sometimes unjust and biased scrutiny by the media.

"A policy maker is necessarily limited and he has the opportunity to be right only one time. Some journalists and others look for perfection. This is applicable in the abstract — but not in the real world."

To ease the tension generated by the gala events of the evening, Dr. Kissinger joked to the audience "I can safely say I will not be returning to the library to write any more books."

Following his remarks the audience viewed a film tribute to D. Inez Andreas, which extolled her for her love of the college and her genius for fund raising. Famous personal friends of Andreas, such as David Brinkley expressed their taped congratulatory remarks to her. Ex-Sen. George McGovern reminisced about the time when he and Andreas were pushing from a golf course. She suddenly saw Bob Hope and announced she was going to go over and "catch him to give money to Barry — he can afford it."

Speaking of her academic associate and long-time friend, Sr. O’Laughlin said, "to know her is to love her... we want every Barry business student to know who she is."

In the film tribute, Andreas was asked to explain why she had grown to love the academic life at Barry campus so well.

"It is not a building. It is curiosity. It is presence. It is greatness..."
Parish tums Gospel into dollars for poor in Haiti

By Prent Browning  
Voice Staff Writer

This is a story about charity that works.

It is not a big story by news standards—it doesn’t involve mega-dollars, corrupt politicians, ironic plot twists, or the excesses of large, government bureaucracies.

It is a simple story about how one parish can make a difference in the lives of poor people living in another country, not by throwing money in their direction and hoping it sticks, but by participating in a whole network of Christians helping other Christians.

The parish in this instance is St. Louis in Kendall with help from St. Maurice in Ft. Lauderdale, though it could just as well be the reverse, or in-volve any of a number of faith filled parishes actively participating in hunger programs.

It begins with Amor en Accion (love in action), a Catholic lay missionary group in Miami, that has been building homes, schools, and sanitary projects in the Port-de-Paix diocese of Haiti, the Miami Archdiocese’s sister diocese.

Amor en Accion volunteers who pay for teachers’ salaries in 17 remote Haitian schools have been disturbed for several years that students attending the schools were not fed any breakfast and did not receive any meals during the school day.

The children, who often have to walk several hours on rough mountain paths to school, complain of headaches caused by constant hunger.

Their attention was short and retention level low, says Carlos Cueto, an Amor en Accion leader.

One day in spring of 1983 Cueto was giving a presentation along with Fr. Boniface Fils-Aime, Vicar General of the Port-de-Paix diocese, before the St. Louis parish council which was sponsoring a Haitian school.

After the need for a food program at the school was mentioned, recalls Fr. James Fetscher, pastor, “members of the parish council looked at me and said ‘could we do it?’” Fr. Fils-Aime (or Fr. Bo as he is popularly known) thought they were speaking about sponsoring another school. He was surprised that they were actually talking about taking on the whole food program proposal, a very substantial commitment for any parish.

If any parish could handle such an undertaking, though, it would be St. Louis. Located in an affluent area of Miami it has long had a reputation of being one of the most active, dynamic parishes in the archdiocese.

Boasting upwards of 60 ministries, St. Louis has a core of 800 people who have been “deeply touched” by the Holy Spirit Fr. Fetscher says, in addition to hundreds more people, often from outside parish boundaries, who attend church there regularly.

The program is now in 16 of the 17 schools sponsored by Amor en Accion with St. Louis parish contrib-uting $50,000 and St. Maurice parish contributing $5,000 a year.

This finances an incredible 300,000 meals a year, says Cueto, as volunteers in Haiti strive to get the most mileage from every dollar.

About 19 cents per child per day provides simple but plentiful meal of grain, milk, and bread cooked and served by the mothers of the students themselves who work in shifts to cook food for the entire school. The kids help out, too, by collecting firewood on the way to school.

Charity in Haiti has a reputation for not working. Newspaper articles about the siphoning off of U.S. foods or funds by corrupt bureaucrats and black-marketeers are commonplace. Multi-million dollar construction projects have halted midway through the money strangely evaporated. Care packages are seen being sold in city marketplaces, never reaching the peo-ple they were intended to reach.

But there is no graft or red tape in this Church program.

All money is delivered in person to the Bishop of Port-de-Paix, Frantz Colimon, who in turn distributes the funds to cost conscious church volunteers.

These volunteers purchase grain, wheat, rice, flour and other food-stuffs in the Haitian capital of Port-au-Prince or in Port-de-Paix and truck them to four distribution points throughout the countryside where they are carried to the rural villages.

By buying all the food in Haiti they are in a position to drive for bargains on the price.

The success of the program has been remarkable. Retention levels have risen and the children no longer complain of headaches.

Attendance at the schools has increased by nearly 70 percent so that they are now feeding over 1,700 kids who would normally not receive a daytime meal.

The church looks at the program as a 10-year commitment.

“It cannot be a passing fancy. It can’t be a checkbook kind of thing,” its pastor says.

Indeed the parish has a philosophy, says Fr. Fetscher, that “no dollars go without a parishioner going with it.”

Very often the parish envys are young men from parish youth groups. Typical, is John Roque, a 15-year-old Columbus High School student who still has vivid memories of a 10-day trip to Haiti he took last summer.

Roque, like many people who visit Haiti will never forget the physical beauty of the country and the friendliness of the people but was also very affected by the country’s tremendous poverty.

“The greatest impact that it has is that it makes me really humble,” he says.

“I’ll be honest. I live in a nice home but I really took it for granted.”

Although they have never particularly sought to call attention to themselves, Fr. Fetscher believes that there may be a lesson that parishes like St. Louis illustrate in their ability to reach out with so many community activities and indeed created substan-tial impact on the lives of people in another country.

He credits their current level of activity to a cultivation of the seeds planted by their former pastor Fr.

‘It cannot be a passing fancy. It can’t be a checkbook kind of thing... The philosophy is ‘No dollars go (to Haiti) without a parish-ioner going with it.’

— Fr. Jim Fetscher

(Continued on page 16)

(What love can do...)

Before

After

What a difference food and a little basic care can make. That is the visual testimony of these two pictures taken of Franklin Reyes, now 13, an orphan who lives alone on the outskirts of Santo Domingo in the Dominican Republic.

Amor en Accion volunteers first noticed him in the summer of 1983, a severely malnourished child who had no one to take care of him.

Volunteers from Amor en Accion took Franklin to a local understaffed hospital that turned him away because hospitalizd children had to sleep two to a bed and Franklin was afflicted with contagious lice.

Volunteers undertook their own care, putting Frank-lin on an intensive diet and washing him with a special shampoo and alcohol (above left) to eliminate lice and skin disease.

After Amor en Accion became involved local mis-sionaries whose resources were stretched to the limit have taken an interest in Franklin, checking to make sure he is being taken care of by his neighbors.

The photograph (above right) taken six months later speaks for itself.
Adsoroted 'grandchild':

Visits make me feel good

By Betsy Kennedy
Voice Staff Writer

You would never know that Toby Dunaway, a 13-year-old 8th grader from St. James, and Chase Sayer, an elderly resident of Villa Maria have a generation gap. The two of them sit and converse like they are old college roommates.

Toby listens in fascination as Sayer, a quick-witted raconteur, spins tales about his youth and his travels. Sayer has been all over the world on 48 different cruises.

He has never had children so having Toby around is "a very new experience," one that he looks forward to. Although Sayer is wheelchair bound, his mind is constantly in motion. Age has not diminished his intelligence or his lively, theatrical way of talking. But he is also very interested in Toby's life and asks him a barrage of questions about his family.

Sayer admits he is weary of nursing home life after just one year. He has never been a man who likes confinement and although he has a home in Biscayne Park, he feels just as comfortable hanging his hat on a cruise ship.

His new pal, Toby, is shy when questioned about his relationship with his adopted grandfather, but

"If I wasn't here, I'd just be sitting in front of the TV instead of helping someone who is lonely."

with a big smile he admits it has done something for him he thought would never happen — he fights less with his brothers and sisters.

Toby's friend Ralph Culmer, also a 13-year-old 8th grader from St. James, visits Theodore Wolkowitz, a former New York businessman. Wolkowitz is frail since he had a serious stroke. Sometimes he feels quite slurred from the effects of the stroke. Sometimes he feels quite uncomfortable hanging his hat on a cruise away from his wife, "the best woman in the world," he says.

When Ralph came along, the world didn't look quite so gray. "He's my sunshine, he makes me less sad," says Wolkowitz haltingly, his speech slurred from the effects of the stroke. Ralph lost his own grandfather and it hit him pretty hard, his mother says. She comes along with him on the visits to Villa Maria and has grown very fond of Wolkowitz.

Because of Wolkowitz's problems, communicating can be difficult. But Ralph has learned to read his friend's eyes and body posture, which tell him if his new grandfather is feeling downtrodden or just needs a cold drink or a bit of fresh air.

The experience is giving him good training with people, he says, and he is learning to deal with their problems and pain. This will be useful when he becomes a doctor some day.

In the meantime, the visits just make him feel good.

"If I wasn't here, I'd just be sitting in front of the TV instead of helping someone who is lonely."

Now, she says, walking down the corridors, "I see smiling faces. I see touching and kindness."

One woman who has Multiple Sclerosis finds that her "adopted" child "just gives her a smile," says the volunteer director.

"She gets her hair done once a week and gets a manicure in anticiaption of the visit."

She adds that the residents often take it very seriously during their visit, "my grandchild."

For their own part, the nursing home wants the teenagers to realize that they are taking on a commitment and hope that if they do decide to drop out of the program they do so after the orientation and before they are assigned a "grandparent."

The "grandchildren" are expected to visit on their own at least several times a month.

At the orientation they were getting a first hand lesson in what the aging process is all about.

First, staff members tell them about how the middle aged children of many of the residents have their own families and don't have the resources or the time to devote to their grandparents. They are told that the elderly will sometimes respond to you with a statement that doesn't make sense but that doesn't necessarily mean that they are not as smart. It may just mean that they can't hear very well.

But the orientation didn't stop there. The staff wanted the new volunteers to feel what the elderly experience.

They were given glasses smeared with Vaseline to simulate clouded vision, and cotton balls to put in their ears so they could feel what it's like to be deaf. Their fingers were taped so they could feel the restrictions of movement of arthritis.

Vanessa Ventura, 12, a vivacious student at North Miami Junior High School, found that the exercise served a purpose.

"I think (the program) makes you become a much better person."

"They know what it (old age) is — they don't know what it feels like," she said, describing people her own age.

"They (the elderly) try to say something and everything comes out all wrong and no one understands them."

Vanessa is one of several girls who have decided to visit some of the residents at Villa Maria who have the most difficulty communicating with the outside world.

She and Elena Mazzucchelli, a student in her same grade at North Miami Junior High School enthusiastically talk about who they're going to "adopt" after the orientation workshop.

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It was one way for the young volunteers to better realize what advanced aging can cause before they become participants in Villa Maria Nursing Home's new Adopt-a-Grandparent program.

Teenagers involved in this program, many of whom have already

"As much as we care we don't have time to sit down and listen to them for an hour..."
some of their ills

To hear them speak you might think they were talking about television's Grandma Walton, dispensing worldly wise advice and homemade cookies at every opportunity.

But the realities of old age sometimes hit hard and not everyone they visit is totally aware of who the 'jarters are or why they are at the hospital.

One woman sitting alone in a corner of the room doesn't respond to their visit except to look at the photographer and tell him to get out.

Ventura brushes it off with understanding beyond her years.

"She was always like that," she says.

Mazzucchelli says she is looking forward to seeing her newly "adopted" grandmother, comparing her affection for her in her mind with her real grandmother.

"If anything happened to my own grandmother, I'd feel really bad," she said about her commitment to visiting the nursing home.

"I think (the program) makes you become a much better person," she says.

Ventura adds, "I feel really good about myself. Some people need you."

Sheila Carter struggles to button her smock, left, while other students get lessons in wheelchair etiquette — i.e., back patients into the elevator so they will be facing forward, stoop when speaking to them.

Elena Mazzucchelli shares a laugh with her adopted 'grandmother' (above). Right, Yvonne Golodney, fingers taped up to simulate arthritis, has difficulty writing.

Voice photos by Prent Browning.
Parish turns Gospel into dollars for poor

(Continued from page 13)

David Russell, who now teaches homiletics at St. Vincent de Paul Regional seminary.

Well known for his dynamic homilies Fr. Russell "told us to call Jesus by our first name," says Fr. Fetscher.

"Dave was outrageous in the way he challenged people to think. What he did was take the traditional foundation and make it more traditional."

The parish contains all kinds of social groups and people with many different political and social attitudes.

"No one is marching lockstep," says the pastor.

At its yearly "Food Festival" that raises money for programs like Amor en Accion that are feeding the poor

There were over 200 parish volunteers.

There are all kinds of people, vice presidents working in Coke booths," says men's club president George Granat.

Granat is typical of many people who started becoming involved in the church only in the last six or seven years.

Now he says he knows the names of nearly 1,000 parishioners and most days goes right to the church after work.

"What we hope is that we are forming people who are at peace with their faith and at peace with their church," says Fr. Fetscher who adds that even a sincere faith can be weakened by the lack of faith celebration in a parish.

It is only by a total emphasis on the Gospel itself that the church is able to contribute so much to charity, its pastor believes.

"If you continually work to deepen people's faith, everything else is going to fall into place automatically. If you focus on what you are doing without the Gospel it will evaporate like the mist without the sustaining force of Jesus," says Fr. Fetscher.

It is for this reason that the Church has put so much effort into creating an atmosphere of adult formation, since charity divorced from the Bible can lose its meaning.

"If we can agree on the Gospel then we can find the concern to move," says Fetscher.

"As long as our eyes are fixed on Jesus we can afford to reach out and touch each other."

Seventeen hundred children in Haiti might argue.

(Anyone wishing to contact Amor en Accion can do so by calling Carl Fetscher at 464-6461 or Alicia Marrill a 649-1260.)

Use lay ministry to reach Hispanics

OFFICIAL Archdiocese of Miami

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

The Reverend Ronald Pusk - to member of the Personnel Committee for Permanent Deacons, effective February 21, 1985.

The Reverend Michael Sullivan - to Associate Pastor, St. Gabriel Church, Pompano Beach, effective March 27, 1985.

The Very Reverend Gerard T. LaCerra, V.G. - to member of the Personnel Committee for Permanent Deacons, effective February 21, 1985.

The Reverend Edward Brown - to member of the Personnel Committee for Permanent Deacons, effective February 21, 1985.

Sister Margarita Gomez, RMI - to member of the Seminary Admissions Board, effective February 27, 1985.

Rev. Mr. George Mickwee - to member of the Personnel Committee for Permanent Deacons, effective February 21, 1985.

The Mass, sponsored by the South Florida chapter of the Catholic League for Religious and Civil Rights, was consecrated by Auxiliary Bishop Agustin Roman; Fr. Timothy Hannon, pastor of St. Anthony, and Fr. Charles Scott of Milwaukee; Fr. Timothy Hannon, pastor of St. Anthony, and Fr. Thomas Winiweski, associate pastor.

The celebration was a first for a rancher named Juan Diego near Mexico City in the 1600's, a time when the Aztecs were still making human sacrifices.

"The same inspiration the same love of Jesus Christ fall into any language category and that's what our ministry is all about" she says.

Permanent deacons cannot anoint

Last week's Voice article "10 Future Deacons" stated that permanent deacons can administer the sacrament of anointing the sick. However, only priests can validly anoint the sick, formerly known as last rites.

The Greatest Exponents of Traditional Irish Music

THE CHIEFTAINS

"If there is a more beautiful musical sound in all the world than that made by The Chieftains, I haven't heard it." - Bob Dylan, The New York Times

"The Chieftains are especially impressive, for they have not simply preserved the musical past, they have not simply reinterpreted it."

"In their finely crafted jigs, horn pipes, reels and ballads, The Chieftains captured that rare blend of lusty joy and mournful grace that is the essence of the Irish character." - Bob Dylan, The New York Times

The New York Times

ANNOUNCING

7th Grade Entrance Examination for the 1985-86 School Year

All 6th grade girls are invited to compete for a Sacred Heart Scholarship

SATURDAY, MARCH 16, 1985
9:00 A.M. EXAM
1:00 P.M. OPEN HOUSE

CARROLLTON SCHOOL OF THE SACRED HEART

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Application Deadline: March 15, 1985

APPLICATION CONTACT OFFICE FOR FURTHER INFORMATION

446-5673

CARROLLTON IS A PRIVATE, CATHOLIC, GIRLS' COLLEGE PREPARATORY SCHOOL WHICH ADMITS QUALIFIED STUDENTS OF ANY RACE, NATIONAL OR ETHNIC ORIGIN.
Christians modern "rediscover modern Lenten season"

By William Bole

Religious News Service

WASHINGTON (RNS) — When she was growing up, Anita Connelly, of Covington, Ky., observed the Christian season of Lent each year "by not eating candy."

This year, Mrs. Connelly, 42, said she will observe Lent by participating in an ecumenical worship service where people will make "an offering of letters" in support of U.S. emergency food aid to Africa. The letters will then be forwarded to members of Congress.

The service will be part of nationwide Lenten observances initiated by the ecumenical Christian anti-hunger lobby, Bread for the World. It is an example of the different and creative ways in which people today are observing the ancient season of Lent, the 40-day period preceding Easter.

Almost gone are the days when church members thought of Lent primarily as a time to deprive themselves of something as penance for sins and wrongdoings. Today, people are more likely to use Lent as an opportunity to renew their faith and take positive action to follow the example of Jesus.

For instance, among the Lenten activities this year will be meetings in Catholic parishes to reflect on the economy, publication of a new guide for daily meditation and action on Christ's suffering and the contemporary themes of racial liberation and unity, and efforts to draw families closer together.

Many churches ring bells on Ash Wednesday — the start of Lent — in observance of the "crisis facing rural America," the National Catholic Rural Life Conference and the National Council of Churches, which has 31 Protestant and Eastern Christian member communions, called for the bell- ringing as an acknowledgment of "our own complicity" in the loss of family farms and land ownership by blacks, as well as increasing rural poverty, and as "a call to action."

Such ways of marking Lent have come with changes in the way Christians look at the pre-Easter season. Until recently, the approach to Lent was "negative" and people viewed it as "a time to give up something, even punish yourself," said Dr. John Westerhoff, of Duke Divinity School. Dr. Westerhoff is an Episcopal priest and an expert in religious education.

Emphasize Positive Action

"Today, the emphasis is on positive to shape a better behavior — a way that you would like to be living," he added.

Not only the type of Lenten practices but also the intent behind them has changed. In the past, people deprived themselves of things "to try to get something, such as forgiveness, or credits for heaven," Dr. Westerhoff said. "Now, it's more focused on action to help you live a different and more faithful life."

This notion of Lent is more in keeping with its original meaning, according to many church historians. The season dates to around the fourth century. At that time, Lent was a period of preparation for baptism and Easter; in early Christianity, these both occurred around the same time.

Afterward, Lent became a way to renew each year the commitment made by Christians when they were baptized into the faith. As a preparation for Easter, Lent has served as a time to prepare for new life as represented by the resurrection of Jesus Christ.

The 40-day period of Lent derives in part from the biblical account of the 40 days Jesus spent in the desert, where he fasted, prayed and reflected on what God was calling him to do. During that period, Jesus encountered and resisted Satan's temptations of worldly power and chose instead to serve humanity.

Like Jesus, many Christians today say they need, figuratively, to "go into the desert" during Lent, to re-examine their lives, ask tough questions about themselves, and reflect on what God expects for them. Many have viewed Jesus' experience in the desert as a call to resist the temptations of worldly power and devoting themselves to serving one another.

Fasting, from the beginning, was an important part of Lent. And today, many last during Lent not only as a way of raising personal consciousness, but also for the purpose of giving to the needy the amount they would have spent on food.

Changing Notion of Sin

Part of the reason why Lent is practiced somewhat differently these days is the changing notion of "sin" itself, said the Rev. Raymond Studzinski, who teaches psychology and religion at Catholic University in Washington.

There is more awareness today that a sinner is not only something a person does, but also what one fails to do, he added.

"So instead of asking, 'How many times did I tell a lie or get angry,' one might ask, 'What is my love for my neighbor,' or 'How do I care for those less privileged than I?"' Father Studzinski said Lent is the most appropriate time of year to "reflect and act" on the question, "How can I shape up?"

Although historically seen as a Roman Catholic and Eastern Orthodox practice, Lent has become an increasing part of American Protestant life.

"The two festivals that most Christians have always celebrated are Christmas and Easter. Now, Lent has been added to that," said Dr. Westerhoff.

This, in part, is due to the increasing popularity of observing the entire "church year" — an ancient calendar which begins with Advent and includes Lent, he said. After the Reformation, Protestants largely "ignored" these Christian festivals.

"But now, everybody is beginning to look back at the first four centuries — the Patrician period — for insight," and to rediscover Lent in the process, Dr. Westerhoff said.

Anglicans and Lutherans are regarded as among the first to rediscover Lent, and other Protestant traditions, such as Methodism and Presbyterianism, have generally come more recently to observance of the season.

"Lent, for a lot of mainline Protestants, was a lot easier to rediscover than other seasons, because its emphasis on penance and individual sin has been a prominent theme in American Protestantism," said the Rev. William Willimon, chaplain of Duke University, and an expert in liturgy and preaching.

Peace Institute: 'To study war no more'

WASHINGTON (NC) — As if remembering the advice in a traditional black American spiritual to lay weapons down by the riverside and "study war no more," the U.S. Congress in 1984 decided the government should study peace, not just war.

It called for establishment of a Peace Institute to do so. The government has been studying war, in various ways, for a long time. Along with the three military academies there are a National War College, an Air War College, and numerous other facilities for training military personnel in assorted national defense skills.

For at least 40 years, however, proposals have come and gone on Capitol Hill for setting up some kind of a peace academy, institute or formal program to help train U.S. leaders on peace-making. This idea has been endorsed by the U.S. Catholic bishops, who in their 1983 pastoral letter on war and peace urged that "all citizens support training in conflict resolution, non-violent resistance, and programs devoted to service to peace and education for peace."

"Such an academy would not only provide a center for peace studies and activities but also be a tangible evidence of our nation's sincerity in its often-proclaimed commitment to international peace and the abolition of war," the bishops added.

As part of the defense authorization package adopted by the 98th Congress, a new Peace Institute was allocated $4 million for 1985 — the first part of an installment of $16 million earmarked by Congress for the institute. But federal budget-cutters are looking at scrapping the institute, not yet off the ground, as a way of saving money.

Unlike the military service academies, the Peace Institute would not serve as a college or university as such. What it is intended to do, according to its supporters, is teach diplomats, foreign affairs specialists, international trade experts, and others involved in dealing with the rest of the world how to negotiate and mediate disputes, manage crises, conduct international discussions, and so on.

It might also provide opportunity for study on such topics as the causes of conflict, the cultural and religious roots of unrest in hotspots like the Middle East, and international terrorism, backers suggested.
An evil practice in the schools

Thank heaven for our secular media and for decisive officials!

Once again the students in our public schools have been saved from an insidious practice going on right under our noses, without our knowledge.

First, a daily Miami newspaper, ever vigilant in its quest to uncover corruption and evil influences in our public institutions, launched an investigation that discovered this startling fact: The unconstitutional practice known as prayer, which we thought had been all stamped out, was still surviving in one last corner of our public schools — the field of sports.

Voice Editorial

That's right, some of the teams were caught praying before sporting events. Some teams were even found to be praying after games, as well!

It seems that some of the coaches, not the dumb jocks we all thought them to be, were quite aware of the Supreme Court's edict against school-sponsored prayer and were finding tricky little ways of circumventing the Constitution. Such as letting willing players initiate the prayer themselves, or having team chaplains.

How, however, since this lawless activity was brought to light, our public servants swung into action. An assistant Dade School superintendent said he would "spit it out" for the coaches because "we want to make sure that it stops right away."

The official, in a fit of liberalism and compassion, did add that none of the coaches would be punished for their misdeeds. After all, good coaches are hard to come by and perhaps not too much harm has come to the athletes with all this praying. Also, drugs and violence are down a bit from last year, and with prayer now totally barricaded behind that famous "wall," the system should be perking along in supreme neutrality toward the Diety.

Of course, the author of that "wall of separation" statement, Thomas Jefferson, also said that one of the functions of education was "the improvement of one's morals and faculties."

But then, there were no public schools in Jefferson's day. He must have been referring to church schools. And who are we to dispute Thomas Jefferson?

Pope Paul's words to charismatics

To The Editor:

I just had to answer Diane Entwisle's letter that addresses "Pentecostals," in your issue of Feb. 22. She gave reference to four quotations attributed to Pope Paul VI, from 1969 to 1972. It is my honor to be an associate of F.A.C.E. — Saint Francis Association for Catholic Evangelism, headed by Father John Bertolucci. Listen to this Charismatic priest's words:

"Recently, in Saint Peter's Basilica, I invited Pope Paul VI himself to celebrate charismatic Eucharist, we gathered around the Papal altar 12,000 of us, 800 priests concelebrating the Eucharist, singing in the spirit, gifts being manifested. There was joy in that Church like I have never experienced (from having visited there before), the place was on fire! Into the midst of that praying assembly came Pope Paul.

"Excited, smiling, reaching out in love and acceptance of this charismatic body that has gathered together, he said to us and a speaking personal words to us, this is what the Pope said: "You are a field of what John 4:14 says, 'all the nations will come and sing the glory and the greatness of the Lord of Pentecost!'"

"This second message is for those Pilgrims present at this great assembly, who do not belong to your movement. They should unite themselves with you, to celebrate the Feast of Pentecost. The spiritual renewal of the world, of our society and of our souls, so that they, too, could feel the Pilgrim to this center of the Catholic faith, might nourish themselves on the enthusiasm and the spiritual energy with which we must live our religion and we will say only this, today, either one lives one's faith with genuine depth, energy and joy or that faith will die out."

"Then the Pope rose from his chair and with arms outstretched to the body of pilgrims, he yelled out in English: 'Jesus is Lord, Alleluia!'"

Bob Trabold
Pembroke Pines

Birth control issue questioned

To The Editor:

The sentiment expressed in Fr. Bruce's January 11 letter to the editor destines the church's official teaching on birth control was not surprising. However, it seems there are many other priests and theologians who do not share this sentiment.

In 1983, the newspaper of the Diocese of Spokane, Washington, published a series of articles on the topic of "Humanae vitae" (on Human Life). One of the articles stated regarding the church's stand on birth control, "a Princeton study released in 1978... showed 71 percent of U.S. priests disagreeing with the teaching..."

The issue questioned whether natural family planning, as taught by John Paul II, was "an acceptable method of birth control." As Fr. Richard McComiskey, professor of Christian ethics at Georgetown University's Institute of Bioethics explained, "the basic question remains: "Is every contraceptive act intrinsically evil?" His reply was, "We know from experience that the theological foundation (for saying that it is) is extremely shaky — it's just not there." (Ibid.)

With all due respect, it seems to me that in principle there is little or no difference between "artificial" and "natural" methods of birth control. Both attempt to regulate birth or, in the words of the encyclical, "to render procreation impossible" (impossible, that is, when the husband and wife engage in intimacy only when there's no conception, there's no life, perhaps not too much harm has come to the athletes with all this praying. Also, drugs and violence are down a bit from last year, and with prayer now totally barricaded behind that famous "wall," the system should be perking along in supreme neutrality toward the Diety.

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Bob Trabold
Pembroke Pines
On the way to work the other morning, I was driving 55 m.p.h. or a little faster on the inside lane of a parachute. I noted through the mirror a gentleman whose car was practically touching my rear bumper. I pressed with my evident eagerness to reach work on time and being an obliging soul, I pulled to the right so he could pass.

Unfortunately, another auto was moving along slightly behind me in that lane, but concealed from my view as I glanced back. The female occupant promptly honked loud and clear, letting me know that we were heading for a gigantic collision if I continued in her direction.

Appropriately alarmed, I turned back to the inside lane and sought safety there. Regrettably, however, the conscientious worker so impatient to zoom by my Escort, the man raised his hand and made a ready accelerated and was about to make a dedicating dash to his place of employment.

TOOT PLEASED

With my sudden return to the inside lane in front of him, he rather strongly indicated something like the sign of peace, but rather different. It was a gesture of my own, but decided otherwise. As I continued on my journey, I thought, "We Americans have certainly become a people of short fuses and quick tempers. If things don't go our way or if someone crosses us, then we immediately tend to honk our horns, stage a protest, erupt into a rage, call people names, make judgments, question the sincerity of others or otherwise express our annoyed frustration."

"If things don't go our way or if someone crosses us, then we immediately tend to honk our horns, stage a protest, erupt into a rage, call people names, make judgments, question the sincerity of others or otherwise express our annoyed frustration."

NOT TOO PLEASED

However, the conscientious worker so impatient to zoom by my Escort, the man raised his hand and made a gesture of his own, a symbolic finger movement something like the sign of peace, but rather different. It was a gesture of his own, but decided otherwise. As I continued on my journey, I thought, "We Americans have certainly become a people of short fuses and quick tempers. If things don't go our way or if someone crosses us, then we immediately tend to honk our horns, stage a protest, erupt into a rage, call people names, make judgments, question the sincerity of others or otherwise express our annoyed frustration."

When Pope John Paul II announced he was calling a special Synod of Bishops to begin next November 25th and close on December 8th, it surprised everyone. The New York Times led off its story: "American Cardinals, Bishops and theologians said yesterday that they were surprised at Pope John Paul II's announcement that he is calling an extraordinary synod of bishops to examine the results of the Second Vatican Council, which ended 20 years ago."

"Now "surprised" is a strong word but it is apparently appropriate and it seems to me that it is good that something has happened in the Church that finds various factions within the Church already positioned. It may be that by the time this is printed the Pope will have explained more fully what he has in mind but in the beginning, no one has really known. That hasn't brought silence, many theologians and Church leaders have theorized concerning the extraordinary synod, each according to his concern for those things that most concern the person speaking.

Some have said there is too little time for preparation, pointing out that the Synod of Bishops, held every two years, allows two years for preparation.

Others have said the time given to the special synod is just too short, 13 days is too brief a time to accomplish anything, they say.

AS THINGS ordinarily go, they are undoubtedly right. Two years allows time for the preparation of theological positions to counter other theological positions. A synod of only 13 days isn't going to allow those who will want to give the last 20 years their own particular point of view a chance to fully develop their positions.

But just supposing what the Pope has in mind is that this not be a forum with a debating of viewpoints but rather that what he has in mind is that the whole Church, not just the hierarchy but all of us, priests, religious, people, approach this extraordinary synod with a surge of prayer. That in the months ahead we should grow in the intensity of faith, that we should pray for the guidance of the Holy Spirit.

And that when those representatives of the bishops from all over the world assemble next November in Rome to meet under the leadership of the successor of Peter, the Church, they will be truly invited, not just in words but in truth, to act to bring about a new life and unity in the Church.

Time capsules

A few hard truths

George Bernard Shaw wrote that "the British churchman is warier and more sound." He was right. The British churchman is a powerful force. He has the last word, but he is not as powerful as he was 20 years ago.

Said Shaw yesterday that there were "two kinds of people in the Church. One who has the concepts of the Second Vatican Council. The other, who has the concepts of the First Vatican Council."

There are two kinds of people in the Church. The first is the liberal who thinks the Second Vatican Council is a great step forward. The second is the conservative who thinks the Second Vatican Council is a heresy.

When the Vatican Council II was opened in 1962, it was a great event in the history of the Church. It was a time of hope and promise. But now, 20 years later, it is a time of frustration and disappointment.

Many have said that the Second Vatican Council was a failure. Others have said that it was a success. But no one can deny that it was a time of change and innovation.

The Church has changed a lot since the Second Vatican Council. It has become more open to the world and more accepting of other cultures. It has also become more controversial and more polarized.

But despite all this, the Church is still a powerful force. It is still the largest institution in the world. It continues to have a great impact on society.

And so, as we look back on the Second Vatican Council, we can see both its successes and its failures. We can see both its promise and its limits. But one thing is clear: the Church is still a force to be reckoned with.
Selling politicians

BY ANTONIETTE BOSCO

Polipols are what they sound like: political advertising spots on television. More and more, they seem to be the way political candidates in the United States are getting their message across.

CERTAINLY TELEVISION is here to stay. This means that television may well remain the most important tool for candidates to make an impression.

But what seems apparent to me, based on the campaign just past, is that the cleverer and more entertaining the polipols, the better. They are, after all, the candidates' only means of communicating with the electorate.

And why? Because they are giving us commercials, not clear facts. They are using commercials to sell candidates. Speaking personally, the deeper we got into the 1984 political season, the more I felt like we were entering a never-never land. It got very hard to tell what was reality and what was image.

The price of celibacy

BY FR. JOHN CATOIR

Flying home from Boston recently, I was sitting across the aisle from a little girl about three years old who took my heart away. Her lovely brown hair was carefully braided and tied with two red ribbons. She had a blue velvet skirt and a white frilly blouse. Her skin was exquisite and the sound of her soft voice was music to my ears. I watched her as she entertained herself with her coloring book and crayons. With a flourish, she turned one page after another without a care about finishing anything.

CELIBACY DOESN'T make those who practice it either superior or inferior to married people. Their sacrifices are heroic, but of a different order. Sacrifice is the key word in this and it means the surrendering of a legitimate good for a spiritual motive. Since we chose celibacy freely after long deliberation, it cannot be said that we have been derelict of our right to marry. The church has no police force. In fact, we keep on choosing it over and again in an ongoing kind of surrender of self.

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

Peer problems

Q. Why does peer pressure cause problems for so many teen-agers? (Washington)

A. Perhaps readers can arrive at an answer to this question by considering the case of a teen-ager for whom peer pressure is not an unsolvable problem. Craig has been to my house the times this week: shoveling the endless snow for me. When he's done, he comes in for a while to thaw out, drink some soda and talk a while.

One day we were discussing two 16-year-old drug addicts. These twins are good friends of Craig, up to a point.

"They skipped school so much," Craig said. "Day after day they'd stay away just to get high. Lots of times they'd be mad at me because I wouldn't come with them."

"Did that bother you?" I asked.

"Not really. What I want to do is get through school, get some good grades, get a diploma and then get a job and be on my own. I can't do this if I don't go to school."

"Besides, Rick and Randy both got in trouble with the law, and they're screwed up with drugs and alcohol.

"We're still friends, but I'm sure not going the route they took."

"Heck, no! I just thought about what my parents would do to me if they ever found out. But I was skipping school to get high. You know, lots of students will walk up and down the school halls, high as a kite. But I think that's dumb. It just messes you up."

Then I said, "Is there a lot of pressure on you to get into drugs?"

"Oh sure. Most of the time."

"How do you handle it?"

He smiled. "Sometimes I get kind of frustrated. They just don't want to hear that what I want to do is get through high school, study, do what I'm supposed to do and graduate."

"I've got a part-time job now, and I've saved up about $1,600. When I'm 18, my parents are going to let me buy a car. Then I'll get a full-time job and, after I save up some more money, I'll be able to move out and be on my own."

"Rick and Randy have spent what little money they've had on drugs. They can't hold down a job. They're poor now. They'll be lucky not to be in jail when they're 18."

"So I figure it's just common sense not to mess up my life like they're doing. I want no part of that scene."

As readers of this column know, I like from time to time to give a heartening report on young people like Craig. Do you have a story about teen-agers you would like to share with this column? If so, write to me at the address below.

(Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington D.C. 20005)
Dear Dr. Kenny: Our daughter is a high school senior. She is very sociable and outgoing young lady, but a marginal student. She probably ranks among the lower 10% in her class. Her two older brothers went to college and did well. We have doubts about Sandy. She has taken typing and has worked as a counter girl in a fast food restaurant. Any ideas?

You and the high school counselor can help your daughter explore the possibilities.

How does she want to do? Does she prefer to "do" with people? Would she like to work out- ers? Does she enjoy typing? Working in a restaurant?

If it works like most high school seniors, she prob- ably does not want to think or talk about her future now. Yet she must. You may have to schedule a few discussions.

If she continues to be undecided, there are psycho- logical tests called "interest and attitudes" which can be helpful. The Career Assessments Inventory and the Strong-Campbell Interest Inventory are two examples. Tests such as these can pinpoint life themes, general interest areas, and specific careers and occupations.

WHERE she goes will depend upon what she wants to do. From what you say in your letter, it does not sound as if a four-year liberal arts college would be the most appropriate choice.

What about a two-year junior college? Many towns and cities have community colleges which combine some liberal arts with a strong focus on a skill or career area.

A vocational-technical school is another possi- bility. Such schools offer training in many different skill areas, from accounting to welding, from child care to medical technician. Most states have such colleges, and there are many private technical schools as well.

Still another alternative, if your daughter quali- fies, is a job-training program. Many states now have funded-on-the-job training, whereby the gov- ernment pays the employee's wages during a train- ing period of one to six months. Obviously, these programs are attractive to employers, since most of the wages are paid by the government during the training period.

Finally, your daughter can go out and obtain a job. If she does so, it would be wise to look for a job that will provide some training, not merely any job that pays minimum wage.

DO NOT OVERLOOK the military. Women as well as men leaving high school can enter military programs that allow the candidate to choose in ad- vance the specific areas of training.

The worst alternative of all would be for her to hang around the house, unable to find work, not looking too hard and enjoying the free meals and rent. If she shows an inclination to do this, you may need to require that she come up with a very practical life plan within a reasonable deadline. If she is looking to work, it would be legitimate to require that she apply so many places each day or week.

You are facing one of the final and most impor- tant tasks of parenting, helping your child to move out of the nest and into the world. Help her choose wisely. If she delays and appears un- motivated to fly, you may have to push a little. Good parenting!

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

(11C News Service)
Sunday, March 10, 1985


He is the almighty lawyer

Background
The Book of Exodus is traditionally one of the five Old Testament books containing God's law presented to Moses. Its name is from the Greek word meaning "depar- ture," since God's law took shape among the Jews while they wandered from Egypt to Israel across the Sinai peninsula.

This Sunday's second reading is from the first epistle to Corinth's Christian St. Paul was interested in the early church community in Corinth, and the sinfulness everywhere in that great city troubled him. His letters were sent to clarify the situation.

the Lord Teaches Us

and to reinforce Christian beliefs amid Corinthian paganism. The third reading — from St. John's gospel — recalls the dramatic story of Jesus' disquiet with the merchants in Jerusalem's great temple. As colorful as that story is, the "punch line" is not in the Lord's reasons for denouncing the merchants, but in answering the question, "By what authority does he drive the merchants away from the temple?"

Christ is the perfect messenger of God, the teacher untroubled by human fear, want, or doubt.

Reflection
Few other gospel passages are as familiar as this Sunday's story of Jesus and the money-changers in the temple. Actually, the merchants made pilgrimages much more convenient. They simply sold in the sanctuary's immediate vicinity the gifts needed for rituals.

Mystical Theology
On the Greek trip. God's law took shape among the Jews while they wandered from Egypt to Israel across the Sinai peninsula.

Q. My granddaughter was married in a Protestant church, although both she and her husband are Catholics, because they did not wish to wait a year for his annulment process to finish.

A. No. There is no law of the Catholic Church that would prohibit the baptism of a child simply because the parents were not married in accord with the regulations of the church. However, both the instruction for the rite of baptism and canon law insist that a priest (or other Catholic minister) cannot lawfully baptize a child unless there exists a solidly founded expectation that the child will be raised a Catholic. If evidence for this hope is not present, the priest is obliged to delay the baptism until the situation changes.

In my own experience, as well as that of other pastors I'm sure, parents whose marriage took place outside the laws of the church for some reason give every evidence that they intend to raise their children as Catholics and want to give them the example of faith which the baptism rite requires of them.

These parents practice their faith in every way possible, and are doing everything they can to eventually bring about their marriage in the church.

Such parents certainly seem to fulfill the conditions necessary for the baptism of their children.

Other parents in this circumstance, however, give no evidence that the Catholic faith is significant for them. These parents practice their faith in every way possible, and are doing everything they can to eventually bring about their marriage in the church.

Obviously, if the Catholic faith is not important to them, there is no reason to assume they will consider it important for their children.

Perhaps, they would like their children baptized because "It is the thing to do," or because mother or grandmother is pushing them.

They attempt in every way possible to help the parents reach a decision and accommodate with them so sincerely request their child's baptism and may try out their own responsibilities.

Sometimes husbands and wives, married out of the church or not, let their religious faith slide dangerously.

Q. Is it possible for handicapped persons to be Eucharistic ministers, or lectors or altar servers?

A. There is no reason handicapped persons could not serve as lectors or Eucharistic ministers, assuming of course that their handicap would not make these particular ministries impossible.

Perhaps one of the main reasons it is not done more often is simply that the handicapped persons have not been asked. If you or a friend are interested in one of these ministries please discuss it with your parish priest. Perhaps the two of you can work something out.

(Because of the volume of mail, it is generally impossible for Father Dietzen to answer correspondence personally. Questions for this column should be addressed to him at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)
recognize as sinful in real life somehow becomes permissible when depicted on the large or small screen. I gave the example of a parish priest and a parochial schoolteacher who sat down with a group of eighth-graders at a Christmas party to watch the Friday the 13th, sex-and-violence-filled "Friday the 13th: Part 3" on Home Box Office. The event was described in an angry letter from the mother of one of the children, a boy so frightened by what he saw he was unable to sleep in his own room.

A second letter from a Catholic mother, however, is in some ways even more disturbing. This woman, who wrote not to me but to a Catholic paper, took issue with my negative review of "The Flamingo Kid" and the "O"—morally offensive—classification given it by the U.S. Catholic Conference Department of Communication.

She thought it was a wholesome, inspiring movie suitable for the whole family. It had "no unnecessary sex," and whatever it had was handled tastefully, especially in terms of "what we see on television.

I say this letter is in some ways more disturbing than the first because of the attitude it embodied. The theme of her letter has: With so many grossly offensive movies knocking about, why come down so hard on "The Flamingo Kid?"

There is an important distinction, all but lost sight of these days, between scandalizing a child and shocking a child.

"To scandalize, in the sense Jesus used it in his dire warning about what was in store for those guilty of it, means to lead into sin."

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The pleasant 18-year-old hero of "The Flamingo Kid," played by teen-age heartthrob Matt Dillon, has to choose between the materialistic values of the villain, a hotshot car dealer, and the wholesome, sexless, vital religious values of his hard-working father.

Naturally, being the hero, he makes the right choice and we cheer. But the fact is that our pleasant, wholesome young hero has been fornicating all summer with a visiting college girl. Naturally, being the hero, he makes the right choice and we cheer. But the fact is that our pleasant, wholesome young hero has been fornicating all summer with a visiting college girl. Naturally, being the hero, he makes the right choice and we cheer. But the fact is that our pleasant, wholesome young hero has been fornicating all summer with a visiting college girl.

They're shown together but once, and fornication is not "unnecessary" sex; the letter refers to. But alas they behave before and after fornication like an old married couple, the movie's obvious message is that they have been doing it all summer.

(Nor is there any incidental talk of love.) And since our pleasant young hero was under no sexual tension, his mind was all the freer to make that vital decision about ideals. Of course, there was another decision he made—either that summer or earlier—that fornication was all right, something the letter submits, that should make him look at it.

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New Lantana Church

St. Jude School to open in Boca

St. Jude, the newest Catholic school in Boca Raton, is accepting applications for enrollment in grades kindergarten thru eighth, Father Jack Totty, pastor, has announced.

Father William L. O'Dea, Pastor of the Holy Spirit Catholic Church in Lantana, has announced March 17, as the date for groundbreaking of a new and permanent high school church. The announcement was greeted with a spontaneous outpouring of applause and cheers. Bishop Thomas Daily will lead the ceremony after noon Mass.

Father O'Dea added: "The estimated cost of $1.8 million for the entire project — the church and much later the conversion of our present facility into a family parish center — is an ambitious goal. We are confident it can be accomplished, judging from the generous and the gratifying response of our parishioners."

We have planned the building campaign into two phases. First, and most important, is the church. Although our present structure has served well, parish growth and the resultant overflow of our site facility prompts us to create a permanent spiritual home in which our faith community (1900 families) may worship in a truly reverent atmosphere.

St. Catherine of Siena presents Lenten mission

"The Thousand Faces of Christ," a Lenten Parish Mission by Rev. John T. Totty, referring to the school/church complex's award-winning design. "It will be the finest expression of the authentic Catholic tradition of hospitality," Fr. Totty said, a place where "the Church can celebrate its sacraments and live its parish social life." For information contact: Irene Tomomi, 474-2826, Director of Adult Education.

Carrollton offers scholarships

All sixth grade girls are invited to compete for a six-year scholarship to Carrollton School of the Sacred Heart, a college preparatory school for girls, located at 3747 Main Highway, Miami, Florida 33133.

On Saturday, March 16, 1985 An Entrance Examination will be given at 9:00 a.m. followed by an Open House at 1:00 p.m. on the same day. Story about Alanna Bergman no later than March 15, at 446-5673, from 8:00 a.m. to 4:00 p.m.

St. Paul of the Cross holds peace series

The Catholic Bishops 1983 Pastoral Letter on War and Peace will be the subject of a four part series to be held at the St. Paul of the Cross Parish Hall in North Palm Beach on March 27, 20 and April 1.

The program, entitled "Pathways to Peace," is an educational outreach of Pax Christi-Florida, a regional branch of the International Catholic Peace Movement.

Pathways to peace uses a model grounded in principles of adult education and group process. The model seeks to base the learning experience in the context of faith, spirituality, and conscience formation. Each session includes formal presentation through various talks and audio-visuals, as well as a variety of response activities and reflection exercises. Each session begins and ends with the participants joining in prayer and reflection on the Word of God.

The program will be led by a team of persons including Nancy Couch and Fr. Don Reddin and Mr. Lou Fischer, for further information, contact Cathy Kornia, 582-2534 or 626-1873, between the hours of 9:00 and 5:00 PM.

Retarded helped by religious leaders

Congregations throughout Dodge County will learn how to help retarded children next Weekend that there are 47,000 mentally retarded citizens in Dodge County. On that weekend local churches and synagogues will be asked to conduct a activity involving the sharing of information about the awareness of mental retardation and ways it can be prevented.

For more than 30 years, the Association for Retarded Citizens, Dodge (ARC), has been the information and referral source for the retarded. Sabbath/Sunday is one of the many activities sponsored by the ARC during nationally recognized Mental Retardation Month in March.

For more information, call 576-9605.

Dr. Murphy receives humanitarian award

Lourdes Auxiliary recently announced that Thomas Murphy, M.D. will be the recipient of their 1985 Humanitarian Award. The award will be presented at the Eleventh Annual Recognition Luncheon at the Beach Club.

Dr. Murphy is being honored for his dedicated service as Medical Director of Noreen McKenirie for Geriatric Care and for his community involvement.

It's a Date

Spiritual renewal

The Dominican Latty, third order of St. Dominic, St. Thomas Aquinas Chapter, will be having their retreat on March 19th at Coral Jess chapel, Barry University, Mass will be celebrated by Fr. C. Burke O.P. at 10:30 a.m. followed by the rosary and other religious exercises.

The Cenacle in Lantana will hold a silent weekend on March 22-24 given by staff. Offering $65. Begins at 6:00 a.m. Saturday. Classes Sunday at 3 p.m. Call or write Cenacle, 1400 S. Dixie Hwy, Lantana 33462 or 582-2334.

Ascension Church in Boca Raton will hold a Day of Reflection on the theme of Peace on March 12, from 9:00 a.m. to 3:00 p.m. The retreat is sponsored by the Women's Club. For information please call 987-9855.

Women of Light — sponsored by the Archdiocese of Miami — monthly Bible Breakfast, will be held at the Holiday Inn — Fort Lauderdale-North, 4900 Powerline Road, Fort Lauderdale, Florida, on Saturday, March 16, at 9:00 a.m. to 11:30 a.m. Scripture reading, music and a personal sharing by a guest speaker. Reservations must be made in advance and received by March 12. Tickets not sold at door. E tickets. Call Nancy 732-5000. U lies 735-2037.

Single/divorced/widowed

The Jude Catholic Singles Club will meet at 7 p.m. March 10 at St. Brendan's Church in Miami. For more info call Michael Naas at 226-4274 or Anna Maria Alvarez at 446-6511.

The Little Flower Widows and Widowers Club recently had their first meeting and is planning a trip to the Lake Wales Funion Play. For further information call Rose Caputo at 448-5465.

Fashion show

St. Thomas University Auxiliary will hold a Gala Fashion Show by Saks Fifth Ave. on March 20 at the Indian Creek Country Club in Miami Beach. Luncheon 12:30. For more info call Mrs. Carney at 625-6000.

The Ascension Women's Club announces their March fashion show will be held on March 22nd at the Holiday Inn, Glades Rd. in Boca Raton. Tickets $10. Reservations only call Vera Barch at 994-1019.

"Spring Bouquet 85" fashion show on March 16. Tickets $25. For more information call 265-2737.

Dances

St. George Church in Ft. Lauderdale will hold St. Patrick's Day Dinner at 6 p.m. March 17 at 2:00 p.m. The music will be provided by the Music Orchestra. Donations $12 per person.

St. Matthew Parish, Hammock, will hold a St. Patrick's Dinner and Dance at 6 p.m. March 17, at 2:00 p.m. The music will be provided by the Music Orchestra. Donations $1 per person.

Potpourri

St. Julianus school cafeteria will be the location of an International Dinner on March 9th from 4 p.m. to 8 p.m. 9 countries represented. Tickets available at the door. Adults $5. Children (up to ten) $3.

The Smoovilla Religion and Culture Series will conclude for this year on March 18th with its final topic is "Ritual." Speakers are Rabbi Benjamin Klassh and Fr. Daniel Maloney. The sessions begin at 7:30 p.m. in room 103 of the library at Barry University.

The Family Enrichment Center is sponsoring an American Aniversary Masses honoring the silver and golden wedding jubilarians. Masses at St. John the Baptist in Ft. Lauderdale at March 30 and St. Mary Church in North Lauderdale. Couples preferring should call their parish or Family Enrichment Center to give their name and number of years married.

St. George Church, 3604 NW 18th St. In Ft. Lauderdale will hold a St. Patrick's Day Dinner at 5 p.m. March 17 at St. Patrick's Day Buffet Dinner and Dance, Saturday, March 16 at 2:00 p.m. Babysitting.

For information contact: Irene Tomono, 574-2826, Director of Adult Education.

St. Julianus Church's Separated and Divorced Support Group will hold its regular meeting at 7:30 p.m. in the St. Julianus school band room in West Palm Beach. For more info call Mary at 737-5113.

St. Matthew Parish, Hallandale, will hold a St. Patrick's Day Dinner on Sunday, March 17th at 2:00 p.m. The music will be provided by the Church Orchestra. Donations $6 per person. Call 458-1900 for reservations.

St. Martin's Parish Women's Club is sponsoring a Fashion Show March 22 and 23, from 9 to 5 p.m. at 13450 Bayarz Blvd. Furniture, clothing, appliances and other valuable articles.

Out Lady of the Divine Providence will hold their Annual Pancake Dinner on March 18 with entertainment. Admission: $5 per person, $2 for children. Rides, games, food from different countries.

Our Lady of the Divine Providence will register for Kindergarten and First Grade for the 1985-86 academic year from March 18 to March 22. Registration will be held on March 18th from 7 to 9 p.m. at the church office.

CFM groups of St. David and St. Bernadette are co-sponsoring James Dobson's a claimed "Focus on Family" film series every Wednesday at 7:30 p.m. at the St. Patrick Parish Hall, University Avenue, Fort Lauderdale, starting Feb. 20, and will run for 7 consecutive Wednesdays with a $2.00 donation. A box lunch will follow the films and there will be free beverages.

Catholic Daughters of the Americas, Court Holy Spirit #1912, Pompicio Beach will hold their regular business meeting at 5 p.m. on March 18 at St. Elizabeth's Gardens, Pompano Beach.

Father O'Dea added: "The estimated cost of $1.8 million for the entire project — the church and much later the conversion of our present facility into a family parish center — is an ambitious goal. We are confident it can be accomplished, judging from the generous and the gratifying response of our parishioners."

We have planned the building campaign into two phases. First, and most important, is the church. Although our present structure has served well, parish growth and the resultant overflow of our site facility prompts us to create a permanent spiritual home in which our faith community (1900 families) may worship in a truly reverent atmosphere.

The Catholic Bishops 1983 Pastoral Letter on War and Peace will be the subject of a four part series to be held at the St. Paul of the Cross Parish Hall in North Palm Beach on March 27, 20 and April 1.

The program, entitled "Pathways to Peace," is an educational outreach of Pax Christi-Florida, a regional branch of the International Catholic Peace Movement.

Pathways to peace uses a model grounded in principles of adult education and group process. The model seeks to base the learning experience in the context of faith, spirituality, and conscience formation. Each session includes formal presentation through various talks and audio-visuals, as well as a variety of response activities and reflection exercises. Each session begins and ends with the participants joining in prayer and reflection on the Word of God.

The program will be led by a team of persons including Nancy Couch and Fr. Don Reddin and Mr. Lou Fischer, for further information, contact Cathy Kornia, 582-2534 or 626-1873, between the hours of 9:00 and 5:00 PM.
Weeds, all occasions. Also Silk & t tted arrangements. 330-6611

FLORAL DESIGNS

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The Holy Spirit you wish to solve problems.
who wish to win at all costs and that all
in all situations of my life are
in your service. For all things and to
and to confirm
24 HOUR SERVICE

Inez Andreas loves Barry

(Continued from page 12)

4,000 and climbing rapidly).

"I like a small, personal campus — I
feel so at home here." she says.

She wants to make certain there are
no incidents of violence at Barry, so
she is campaigning for money for a
lighted parking lot where students can
always feel safe. And there is the
scholarship money to maintain.

She says that furthering her
education at Barry has also been a boon
to her marriage.

"He’s come home for dinner and
we’d always have something interesting
to talk about. And it got the
kids interested in school too." Dwayne
and Inez have three children who are
college graduates. Inez Andreas, at age 67, isn’t
about to close the door on her education
either. When her work for Barry
eases up a little, she plans to take up
religious studies.

"I guess I’m just a professional
student," she says with a contented
sigh.
When the pastor is a woman

By Katharine Bird
NC News Service

Not long ago Franciscan Sister Marla Lang took a much-needed break from her duties as pastoral administrator of two Wisconsin parishes in the Diocese of Superior. But then she was told about the death of a 19-year-old parishioner in a car accident.

Since 1981 when the former priest-pastor retired, Sister Lang has divided her energies between the 130 households of St. John the Baptist Parish in Bloomville, Wis., and the 90 households of St. Augustine's Parish in Harrison 17 miles away - a parish that doubles in size during the summer resort season.

Her appointment to the parish calls for her to “take care of all pastoral and administrative responsibilities,” she said. As the only full-time minister in either parish, “everything is delegated to me as to a pastor” except officiating at the sacraments, Sister Lang said.

Asked how parishioners responded to her, Sister Lang admitted it was “very painful” for many people at first. “They never heard of a woman doing this before,” she said. “There was a lot of fear and a sense of loss” when, in the priest-short diocese, a priest was not assigned to the parishes. “Others felt the diocese was punishing us.”

She added that she proceeded very carefully during the first year. “I did a lot of listening, to pick up the pieces,” the Franciscan said. Her aim was “to build trust and to let people know I’m there to be of service to them.”

As director of adult religious education and the only woman on the administrative level with the religious education office, Greer Gordon’s day often stretches from early morning to late at night. Her duties range from consulting with religious education directors, to working on enrichment programs for married couples, to addressing parish leaders. (NC photo)

She tries “to spend equal time in both parishes” and frequently puts in 60 hours a week. She depends on volunteers a lot. In fact, the sister said, she sees her ministry in terms of “enabling people to use their gifts.”

Today parishioners wholeheartedly accept her ministry, Sister Lang indicated. “They still have a priest for the sacraments but they have me too” for many other pastoral duties, she said.

Greer Gordon also knows what it is like to pursue an unusual career path. She is the director of adult religious education and the only woman on the administrative level with the religious education office of the Archdiocese of Washington, D.C.

“...as the only feminine presence on this team,” Gordon said, she takes care to present herself in a professional and feminine way. In her view, many people haven’t learned yet how to relate to someone like her — a well-educated single woman deeply committed to a church career.

Gordon spends 65 percent of her time in parishes. A typical day, often stretching from early morning to late night, finds her consulting with directors of religious education, working on an enrichment program for married couples involved in Pre-Cana work and addressing parish leaders.

Both women admitted that they feel lonely at times in their unusual careers. But both indicated they receive a great deal of support from women involved in other kinds of church ministry. And both gave full marks to the clergy they work with for their sensitivity.

Sister Lang said that she is invariably invited to attend regional clergy meetings. At the present time she is the only woman at these meetings.

But, not for long, Sister Lang thinks. She knows several other sisters in the diocese who are preparing to become pastoral administrators like her.

As director of adult religious education and the only woman on the administrative level with the religious education office, Greer Gordon's day often stretches from early morning to late at night. Her duties range from consulting with religious education directors, to working on enrichment programs for married couples, to addressing parish leaders. (NC photo)

Thinking it over

The meaning of human dignity

What does it mean to talk about human dignity? For Benedictine Sister Mary Collins, a theologian, human dignity means “acknowledging the value and worth of each person.” It involves coming to recognize that each individual has some measure of truth and wisdom, some gifts and potential to be developed over a lifetime, she said during a recent interview.

An awareness of human dignity leads people to continually expand their horizons, Sister Collins indicated. Recently she relinquished her position on the faculty at the Catholic University of America to become a founding member of Holy Wisdom Monastery in Wake Forest, N.C. The new Benedictine foundation is in the Diocese of Raleigh, N.C.

Awareness of human dignity has another dimension which sometimes is overlooked, Sister Collins commented. Christians can’t simply advance their own careers and develop their own talents at the expense of other people’s rights. Christians need to cultivate a “mutual recognition of human worth,” she insisted.

One way Christians do this, she continued, is by “creating a social climate for people to explore their potentials and gifts.” Sister Collins, who has a Ph.D. in theology, said she offers a place for people to explore their skills and gifts in order to develop a sense of vocation.

Both women are required to take a term of office every 10 years. In Sister Collins’ case, her term is near. She is preparing to take a sabbatical year to think about her appropriate ministry to women and the church.

Both sisters are convinced that many individuals need the encouragement of others to “gain in genuine self-esteem.”

The educator related a true story to illustrate how this can work. She told of an older woman whose position as parish secretary of a religious order brought her into contact with many clergy and the bishop in her diocese.

They regarded this Sister highly. Sister Collins said, because of her resourcefulness and her talent, especially in human relationships. She also had a gift for handling difficult situations delicately.

The Sister’s term of office ended when she was 60 years old. But, instead of retiring or taking an easier position in the community, she decided to strike off in a brand new direction, Sister Collins said. With the strong encouragement of her associates among the clergy, the older woman returned to school and ultimately earned a degree in canon law.

Today she is engaged in a new career working as a canon lawyer in an archdiocese, Sister Collins said.

The Sister is quite aware of the large role played by her associates in helping her to recognize her talents, Sister Collins commented. And now the Sister is in a position “to enhance the dignity of others by encouraging them to use their gifts.”
The multiplication of Mom
How or women's roles have changed, grown

By Dolores Leckey
NC News Service

Rita McGovern is a wife and mother of five children, ages 7 to 21. Since her marriage, this Catholic woman has acquired a master's degree and has been very involved in several lay movements.

Most recently McGovern took a full-time job. Her office is in two places — at home and in the company's main office building. The dual arrangement allows her maximum flexibility with an 11-year-old and a 7-year-old.

In addition to work and home responsibilities, she serves on her parish's religious education committee.

With her husband, she is facilitator for the parish's marriage preparation course.

From time to time she serves as a rector for the women's Curillo, a program involving weekend retreats.

And, of course, there are still evening meals to prepare, laundry to organize, grocery shopping to do, friends to entertain, relatives to comfort. This is called "the busy life!"

While it's true that McGovern's teenage children help with the logistics of home life, and a supportive husband is learning to shop and clean, the major responsibilities for a smoothly run home fall to her.

The fact is that McGovern oversees a long list of responsibilities. She is a woman of the church who brings the values and the ideals of her Catholic Christianity not only to religious education meetings but to her office, her clients, her Pre-Cana ministry and her family.

There are hundreds of thousands of women just like her today. They live demanding, complex and rewarding lives that stretch them.

Just look around your own parish at the people who serve the church community. Who is teaching religious education classes? Who leads the pro-life prayer vigils?

If you look around you'll see many women returning from their job responsibilities to more responsibilities at home and in their communities. Some mothers are able to be at home full time but many of them take on volunteer duties and they, too, find themselves stretched for time. The contemporary Christian woman, married or single, employed or not, leads a complex life — and often a generous one as well, (NC Sketch)

Look at the faces of the Sunday morning lectors. Watch to see who's bringing Communion and comfort to the homebound. Who prepares the Sunday morning hospitality hour or the monthly peace and justice programs?

Chances are you're seeing a lot of women. Now look at your neighborhood. Who knocks on your door each year to collect for the heart fund or for cancer research? Who hosts political teas and distributes campaign literature? Who's the backbone of the PTA?

And if you look around on a weekday evening, you'll see many, many women on the move from their responsibilities on the job to yet another set of responsibilities at home.

A recent study by the U.S. Dept. of Labor showed that women who work a seven-hour day in a middle-management or executive-level job also average four hours of additional labor at home. Men working at the same level of professional responsibility average one hour of home labor.

Not all women work outside the home. Some mothers are able to be at home full time. But in addition to the challenging tasks of the home, these women often find themselves the many volunteer duties that all communities require for their well-being. They too find themselves stretched for time.

The contemporary Christian woman, married or single, employed or not, leads a complex life — and often a generous one as well. Women need support as they balance so many different responsibilities. What do they want?

Women I talk to around the country tell me they would welcome pastoral care and counsel. They feel this might help them tap into the spiritual core of their many activities: What motivates their activities and what is the value in them? How do these activities contribute to their Christian identity?

Some actions women might welcome include:

- Parish-sponsored "quiet days": a day of solitude, prayer, guided meditation; in short, a day of genuine, deep rest. These quiet days could be included only once a year, several times a year, to accommodate women working at home and away from home.
- Forums and learning days where women's interests and needs can be voiced, and where researchers emphasize that women are clearly different from men. These researchers conclude that the presence of women and their gifts in every institution of society are important, precisely for this reason.

Women of the New Testament

By Father John Castelot
NC News Service

The first Christian community St. Paul founded, in what we now know as Europe was at Philippi in Macedonia or Northern Greece.

When Paul arrived in Philippi, he found a little Jewish congregation meeting down at the river bank. Luke, writer of the Acts of the Apostles, tells the story: "We sat down there and spoke to the women who were gathered there. One who listened was a woman named Lydia, a dealer in goods from the town of Thyatira. She already revered God and the Lord opened her heart to accept what Paul was saying.

We are told that Lydia and her household then were baptized. It would seem that Lydia became the first to be baptized there.

And Lydia extended to Paul and his group an invitation: "If you are convinced that I believe in the Lord, come and stay at my house" (Acts 16:13-14).

Notice that Paul preached "to the women." Apparently they were the only ones there and Paul did not wait for the men to show up.

Lydia was a gentle woman. She was, moreover, a businesswoman. Either she had her own firm back in Thyatira, a commercial center in Asia Minor (modern Turkey), or she was the firm's representative at Philippi.

In any event, Lydia apparently was rather well-to-do, with a house in town to which she could invite the missionaries.

As a businesswoman, she was forthright and authoritative, accustomed to taking the initiative. One can sense an undertone of surprise in Luke's remark: "She managed to prevail on us." Lydia was a manager to begin with! And we can imagine that she had a forceful personality.

Women figured prominently in the ministry of Jesus. And they were the first to be favored with an appearance of the risen Lord. So it is not surprising that we meet active women of the church in the New Testament. One of those women was Lydia. Another was named Phoebe. Paul speaks of her in Romans 16:1-2.

Phoebe, it seems, was from the port city of Cenchrae near Corinth. Writing about her, Paul said: "I commend to you our sister Phoebe, who is a deaconess of the church of Cenchrae. Please welcome her in the Lord, as saints should. If she needs help in anything, give it to her, for she herself has been of help to many, including myself." The little we know of Phoebe suggests that she was well known, perhaps a bearer of a message sent by Paul to some community or communities he founded.

And we know she was actively involved in the church's work of service. She was among those in the early church who were to make sure that the poor were fed and clothed, and that the community's money was distributed to those in need.

You might say she had an important work of social service to fulfill on behalf of the church, a work which early church valued highly.

Miami, Florida / THE VOICE / Friday, March 8, 1985 / PAGE 27
Who would think that the common pretzel — popular snack food that it is and customary companion to a beer, has great historical and spiritual significance in the Church? It's true. In ancient times, Ash Wednesday was known as the first day of the "pretzel season" — pretzels being the Lenten bread in the early centuries of the Christian Church.

The devout in the early Roman Church kept a fast much more arduous than anything expected of us modern Christians. Meat, butter, milk, cheese and eggs were all forbidden during Lent causing the faithful to rely on fish, fruit and vegetables for sustenance. This meager fare was accompanied by small breads made from water, flour and salt.

To remind themselves that Lent was a time of prayer, early Christians shaped these breads in the form of arms crossed in prayer and called them "bracelets" meaning little arms. This Latin word eventually gave way to the Germanic "pretzel." Of course pretzels are now eaten all year long but in many sections of Europe this "Lenten Bread" is still only available from Ash Wednesday to Easter, thereby keeping the ancient symbolism alive.

Here are two up-dated recipes you might like to try, one with yeast and one without. Pretzel making would be a meaningful family project during Lent. A small pretzel at each dinner plate would certainly proclaim to us modern families the same spiritual message conveyed to our Christian ancestors in ancient Rome — that Lent truly is a sacred season!

**YEAST PRETZELS**

2 cups all-purpose flour
1/2 tsp. salt
1 pkg. active dry yeast
1 egg white
1/2 cup warm water
1 beaten egg

Prepare the dough as shown. Place on a lightly greased cookie sheet, brush with egg and sprinkle with coarse salt and/or seeds. Bake at 400 degrees for 15 minutes. Yields one dozen.

**NO-YEAST PRETZELS**

2 cups sifted flour
4 egg yolks
1 egg white
1 tbsp. melted butter
cold milk

Mix flour, egg yolks, butter and salt adding enough milk to form a smooth rather firm dough. Place on a floured board and knead vigorously for about 15 minutes. Form into pretzel shapes but make them only half the size of those in the first recipe. Drop into boiling water for about five minutes. Remove and place in the refrigerator overnight. When ready to bake, spread pretzels on a lightly greased cookie sheet, brush with egg white, sprinkle with coarse salt and/or seeds and bake at 400 degrees for about 10 minutes or until crisp and brown. Enjoy!

In the early centuries of the Christian Church, abstinence and fasting were rigidly adhered to for the 40 days of Lent. Because rich foods were forbidden, small loaves of bread became a main form of sustenance.

**A wag’s tale**

By Hilda Young

Allowing a puppy to become a new member of the family during Lent has given the concept of penance new meaning for me. Reconciliation, now, might be another thing.

You might say I am receiving spiritual instruction from the puppy. For example, today I reached the height of self-control and did not follow through on my urge to air- freight the dog to Peru after he stepped into his water bowl 16 times between the time the kids left for school and lunch.

Yesterday was forgiveness. I forgave the dog for the corner off the Tide box and then getting sick behind the dryer because of the soap he had swallowed. I admit I fantasized about dropping my canning pan over it and banging on it with a soup ladle in revenge for whining from 1 a.m. to 5 a.m. But in the Lenten spirit I decided to turn the other cheek and sleep with my head under the pillow.

Scriptural insights: I am sure 40 days and 40 nights is either how long it takes to house-train a dog or the time it will take before we have soaked an entire six months worth of newspapers stored for recycling.

Loving your enemy: I anticipate that the eager, shining faces who begged for the floppy-eared, clumsy, slobbering, wriggling "perfect watchdog for you" would begin to back out of their pledges to feed, clean and patrol.

However, I did not think about the fact the puppy and I would be together at the house all day while the kids were in school and that it would become "my" dog. This afternoon while it was chewing on the water hose hookup for the washer I bent down and took its face into my hands and said, "I do not like you." It looked back into my eyes and licked my hand. "Well, maybe just a little bit," I said.

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