Vatican II getting a second look

By Agostino Bona
VATICAN CITY (NC) — Church officials worldwide are preparing to assess the impact of the Second Vatican Council at a time when Catholic authorities disagree over whether applications of its teachings have been generally good or bad. The disagreements reflect two different approaches to assessing the church 20 years after Vatican II. One view is that the impact has been mostly bad because of misunderstanding and misapplication of council reforms. According to this assessment, an effort should be made to eliminate the negative aspects and consolidate the few positive ones.

The other view sees the overall impact as good, despite problems, with the primary need being to build upon the reforms to strengthen the church. Both sides agree that the council teachings are not at fault.

An extraordinary Synod of Bishops, scheduled by Pope John Paul II for Nov. 24-Dec. 8, is to be the forum for a study of how the council teachings have been applied in the past two decades.

Church officials interviewed by National Catholic News Service prior to the synod said that two weeks is not enough to seriously examine the impact of all the reforms and issues contained in the 16 documents approved.

(Continued on page 5)

IN DADE, BROWARD & MONROE

Women give bishops an earful

By Ana Rodriguez-Soto
Voice News Editor

Mincing few words, nearly 150 women from the Archdiocese of Miami stated their views on everything from abortion to women priests at public hearings held the past three weekends in Dade, Broward and Monroe counties. Their ultimate listeners will be the U.S. bishops, in particular the committee preparing to draft a pastoral letter on the role of women in the Church and society.

Although a consensus was hard to find in the volume of written and oral statements presented at the three Saturday-long hearings, organizers did tally some preliminary results:

- Those who voiced an opinion on the subject were opposed to women priests by a 3 to 1 margin;

- A plurality agreed with the Church's stand against abortion but favored a change in its birth control policies;

- A plurality argued that women are capable of taking on more "white-collar" jobs in parishes and the Church, and should not be relegated to performing "blue-collar" tasks.

In fact, majority views ranged from total hostility to the idea of married women priests — "We have to examine closely the motives of women who want to become priests" — and "It would be difficult to relate to another woman's husband" — to grudging acceptance — "If it's the only way to get priests, why fight it?" or "I could live with whatever decisions the Holy Father makes."

Organizers, however, were disappointed that the turnout in the Archdiocese was decidedly low when compared to the numbers who have testified at similar hearings in other dioceses.

Among the total of 86 written and 54 oral testimonies presented at the hearings were numerous and less easily quantifiable statements — some intensely personal — expressing widely divergent opinions:

- Dissatisfaction with the Church for insensitivity to the needs of divorced Catholics, families and women who are poor;

- Praise for the Church in general and complete satisfaction with its treatment of women;

- Complaints against clergy — in one case, referring to a particular priest's conduct — and their overall...
Women in Chicago decry 'church sexism'

The board of Chicago Catholic Women called on Cardinal Joseph L. Bernardin of Chicago and other U.S. bishops to "take a serious look at the immoral sexism of the Church" or step down and put women in charge.

Cardinal Bernardin is falling into a "dictatorship syndrome," according to the statement by the 15-member board. The statement was released by Dominica Sister Donna Quinn, executive director of the 500-member organization of Chicago religious and lay women.

U.S. bishops, including Cardinal Bernardin and Cardinal John O'Connor of New York, "want to make great statements about the politics and economics of our country and other countries but not clean up the mess of our church," the statement said. "It is time for these men to step down and put women in decision-making capacities."

Sister Quinn said the women's statement was "mainly in response" to a statement issued by the National Conference of Catholic Bishops' Committee on Pro-Life Activities, headed by Cardinal Bernardin, which said that those who depart from Catholic teaching on abortion are violating both church law and "higher" national law.

The bishops' committee statement alluded to the controversy over last year's New York Times adver
tisement stating that there is more than one "legiti-
mate Catholic position" on the morality of abor-
tion. The Vatican has ordered male and female Religious who signed the ad to either retract or face possible expulsion from their religious orders.

Sister Quinn said, media coordinator for the Chicago Archdiocese, said Cardinal Bernardin plans to respond to the statement by the women's group.

The women's statement said, "The church is los-
ing men and now it wants to coerce them into a no-dialogue, no-dissent situation."

Philippines priest calls for U.S. to remove military bases

NEW YORK (NC) — The United States should remove its military bases from the Philippines, Redemptorist Father Luis Hechavarria, chairman of the Association of Major Religious Superiors of Men in the Philippines, said in a New York interview. "As long as the bases are there, their presence limits our own self-determination." Clark Air Force Base and the Subic Bay naval facility are generally considered key resources for U.S. strategic interests in Asia and the Pacific. U.S. aid is given in compensation for use of the bases.

Providence priest jailed for sexual assault of boys

(Undated) (NC) — Father Paul H. Loech, 39, a priest of the Diocese of Providence, R.I., was sentenced to three years in jail by Rhode Island Superior Court Judge John Orton for sexually assaulting four teen-age boys who were church volunteers. No trial date had been set in the cases of two other Providence diocesan priests also charged with sexual assault.

"Be bold in spirit of Vatican II"

Cardinal Bernardin tells lay ministers

ALBUQUERQUE, N.M. (NC) — The church of the future must be "bold in the spirit of Vatican II," Cardinal Joseph L. Bernardin of Chicago told the Archdiocese of Albuquerque's Congress of Lay Ministries. In his keynote address to the congress, held in Albuquerque, Cardinal Bernardin urged participants to exercise "a spirit of centering" which nourishes the life of contemplation.

Black Catholics told to proclaim faith at Kansas City revival

KANSAS CITY, Mo. (NC) — Father George Stallings Jr. of Washington, D.C., told an audience of 1,000 in Kansas City that U.S. Black Catholic evangelists must "renew their personal faith in Jesus and explicitly proclaim it to others as witnesses for Christ." Father Stallings, pastor of St. Teresa of Avila Church in Washington, gave his remarks at a revival sponsored by the evangelization office of the National Office for Black Catholics.

"Give economic opportunity," Cdl. law urges labor leaders

BOSTON (NC) — Cardinal Bernard Law of Boston told a group of labor leaders to be "unflagging" in their effort "to extend the scope of economic opportunity to all citizens." During a luncheon at the state convention of the Masa-

ihuissat AFL-CIO Cardinal Law repeated a theme that is "intolerable if any of our brothers and sisters any-

where on the face of this globe suffer injustice, suffer the deprivation of human and civil rights, suffer economic deprivation."

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Economic rights are human rights

U.S. Bishops say in 2nd draft of pastoral letter on economy

By Jerry Fliteau

WASHINGTON (NC) — What economic rights mean to people, it does for people and how people participate in it are basic moral issues, says the second draft of the U.S. bishops' pastoral letter on the economy.

Issued Oct. 7, the 49,000-word document declares that certain economic-related rights — "life, food, clothing, shelter, rest and medical care" — are "absolutely basic to the protection of human dignity and human rights."

It says the right to necessities implies other rights: employment, adequate wages and working conditions, and security in the event of illness, unemployment or old age.

The new draft says the "society responds to the needs of the poor through its public policies is the litmus test of its justice or injustice," the new draft says.

The first draft of the pastoral on the economy, issued nearly a year ago, affirmed basically the same principles and had the same overall thrust. But structural changes and extensive rewriting have significantly changed the length and tone of the revised document.

After further refinement, the nation's bishops hope to approve a final pastoral letter in 1986.

It would mark the most comprehensive effort by the bishops to apply Catholic social teaching to U.S. economic issues since 1919, when they issued their "Program of Social Reconstruction."

That program urged such ideas as a minimum living wage, doctrines of child labor, economic security or insurance plans for old age, unemployment and sickness; protection of workers' rights to unionize; and an end to unequal pay for women doing the same work as men.

Major aspects of it became part of U.S. law and policy under President Franklin D. Roosevelt in the 1930s.

The second draft of the proposed new economic pastoral is divided into five chapters, starting with an introductory chapter that summarizes the church's responsibilities and concerns in addressing U.S. economic issues.

Chapter 2, which spells out biblical, Christian and general ethical perspectives on economic life, is the heart of the document's moral teaching and the foundation of the rest of its discussion.

The chapter focuses on economic rights as human rights. It calls the right to participation in the economy a "fundamental requisite for human dignity and argues that a condition of economic powerlessness is as much denial of human rights as suppression of one's voice in political matters."

The chapter also spells out responsibilities of various individuals or groups.

In response to efforts in some countries to portray government as either a necessary evil in economic affairs, it stresses church teaching "that government has a moral function: promoting human rights and securing basic justice for all members of the commonwealth."

"Social and pastoral teaching should be applied to the whole spectrum of economic questions."

"Calls for a 'new American experiment' in which economic rights go pari passu with the civil rights protected in the U.S. Constitution and Bill of Rights."

"At 49,000 words is more than 20 percent shorter than the 63,500-word first draft, but still slightly longer than the final version of 'bishops' 1983 war and peace document."

"Comes in response to more than 10,000 pages of written suggestions, criticisms and extensive hearings around the country on the first draft, the result of perhaps the widest consultation project in U.S. Catholic Church history."

"Becomes the new frame of reference for further debate and refinement by the nation's bishops, beginning with their national meeting this Nov. 11-15 and culminating, they hope, in a final document to be issued after further debate and amendment in 1986."

Archbishop Rembert Weakland of Milwaukee, head of the drafting committee, holds the second, shorter draft of the proposed bishops' pastoral letter on the economy.

Critic: Bishops listened to us

WASHINGTON (NC) — "They've done a tremendous job in trying to listen and learn from our critics," philosopher and theologian Michael Novak said of the second draft of U.S. bishops' pastoral letter on the economy, being given final teaching and the U.S. economy.

Novak, resident scholar in religion and public policy at the conservative-oriented American Enterprise Institute, has been one of the most influential Catholic lay voices criticizing the document.

The five-bishop drafting committee "did not necessarily make changes in its own position but "one has to give them credit for a great good-faith effort to respond to the criticisms," he said. "The tone (in the new draft) is more generous. The rearrangement, cutting and reformulation of certain concepts helps the logic of the text.""

While emphasizing his praise for what he saw as definite advances, Novak said he still found "some outstanding failures" in the new document.

For example, the footnoted references "show that the views of persons on the left are much favored in the descriptions of reality" which the document adopts. "Moderates or conservatives would describe the same reality in a different way."

Novak gave the writing committee credit for doing much of the deal with conservative concerns about excessive reliance on government on the home front, but said the section on underdeveloped countries focuses almost exclusively on efforts to promote economic development through the governments of those countries.

Asked if he thought liberals might see the more muted, less abrasive tone of the new draft as less "prophetic," Novak answered that he did not equate prophesy and harshness.

"The moral task of prophecy... is not to speak harshly, but to hit the mark. I think in the second draft, the bishops' arrows are better aimed."

Critic: Bishops listened to us
Pope: Europe is headed for 'demographic suicide'

VATICAN CITY (NC) — Widespread legalized abortion is contributing to "demographic suicide" in Europe, Pope John Paul II told a group of European bishops Tuesday.

The pope said that in 1960, Europeans represented 25 percent of the world population, but at current demographic rates this would be reduced to 5 percent by the middle of the next century.

"The move to legalize abortion has been spurred by "a subjectivism and individualism which seeks only one's own egotistical self-realization," the pope said. "The protection of pre-viable human life has been substituted charity," he said. Instead, it is "the triumph of the principle of well-being and egotism over the more sacred value of a human life," he added.

The problem exists in Western and Eastern Europe, the pope said.

"Drop in births and the aging of the population can no longer be ignored nor offered as a solution to the unemployment problem," he said.

The statistics predicting a drop in Europe's share of the world population are "figures which have induced responsible Europeans to talk of the 'Demographic suicide' of Europe," the pope said.

Survey: Irish Catholics almost even split on divorce

DUBLIN, Ireland (NC) — Almost half of the Catholics in the Republic of Ireland favor the right of U.S. women Religious or provide "full documentation of the laity who support the ordination of women to the priesthood." Among the 115,000 women Religious in the United States, but a small group of senators is pressing for a referendum to determine if divorce legislation should be allowed.

The Irish Parliament's Committee on Marital Breakdowns has been established to draft a new law which would make divorce legal for the first time in Ireland.

Nuns rail against Cdl. Ratzinger, ask for retraction of statement

CHICAGO (NC) — The National Coalition of American Nuns has demanded that Cardinal Joseph Ratzinger retract his "scandalous calumny" against U.S. women Religious or provide "full documentation for his accusations." In a statement released Oct. 1 in Chicago, NCAN also invited others to join in its protest. NCAN, organized in 1969, has 1,800 members among the 115,000 women Religious in the United States.

The cardinal, head of the Vatican Congregation for the Doctrine of the Faith, in a book published earlier this year criticized what he called a "radical mentality" among U.S. nuns.

Non-cloistered religious women are "in grave crisis," he said. He said feminism promoted the crisis by encouraging the "discovery of professionalism" and the "concept of social assistance which has substituted charity."

Europe moving to 'post-secular age' says Cdl. Hume

ROME (NC) — The growth of sects and religious fundamentalism shows that Europe is moving into a "post-secular age" marked by a "yearning for the transcendent," Cardinal George Basil Hume of Westminster, England, said.

Europe is heading toward a "post-secularist age" marked by a "yearning for the transcendent," he said.

Former Cardinal Joseph Ratzinger's charge that U.S. women Religious are "in a crisis" goes too far, he said.

"The measure of the crisis in Religious life today is not new, but rather the intensity of the movements," he said.

Ordaining women priests may cause split in Anglican church

LONDON (RNS) — The first clear rumblings are being heard in the Church of England about the setting up of an alternative, breakaway Anglican Church if plans go ahead for the ordination of women to the priesthood. A private conference of about 100 clergy has taken place in the university city of Oxford to consider what opponents should do if the newly elected General Synod, the church's parliment, gives final approval to the admission of women to holy orders. The organising secretary of the conference, the Rev. G. Thompson, said that if such a move were made necessary by the ordination of women, the church would establish a "parallelist church that has not departed from the essentials of Anglicanism."

The pontiff spoke to participants in the Oct. 8 Symposium of European Bishops which met in Rome to discuss challenges to evangelization in Europe's secularized societies. Twenty-three bishops from Eastern and Western Europe registered to attend the symposium.

Other European issue church leaders must face include theoretical and practical atheism, the divisions within Christian faith, promotion of economic justice by the wealthy European nations toward the underdeveloped world, and the widespread search for personal well-being at the expense of values, the pope said.

Turkish middleman in papal shooting dies in prison

ROME (NC) — Bekir Celek, a Turk accused of being the middleman in the alleged plot to shoot the pope in 1981, died of a heart attack Oct. 14 in a Turkish prison, Turkish news agencies reported.

Celek, 51, who was arrested in Turkey on drug and immigration charges, was expelled from an Italian court in connection with the papal shooting. Italian magistrates had planned to question him later this month in Turkey.

Missionaries urged to seek peace in South Africa

ROME (NC) — The Mariannhill Missionaries have been urged by their general chapter to seek a peaceful solution to problems in southern Africa. The chapter also expressed "great worry" over the current "socio-political situation in South Africa," according to a statement released by Father Dietmar Seubert, vicar general of the order. The statement, drawn up during the chapter's meeting in Rome Oct. 1, also called for "solidarity with those who are working for peace, justice and reconciliation among peoples and nations.

There are about 130 Mariannhill missionaries in South Africa, including 40 in Transkei, a black homeland proclaimed independent by South Africa, but not internationally recognized as a separate country. The order has about 40 members in nearby Zimbabwe.

U.S. Islamic group appeals for release of captives in Lebanon

(RNS) — The National Council on Islamic Affairs has appealed to the Muslims who are holding Americans captive in Lebanon to release them unconditionally. At the same time, the council has called on President Reagan to offer voluntarily to help rebuild the Lebanese villages that were hit with shelling by the S.S. New Jersey during the Israeli invasion of Lebanon as a gesture of good will. The secretive group known as Islamic Jihad, which is holding the Americans, has demanded the release of 17 prisoners in Kuwait and the unprecedented number of bombs at the U.S. and French embassies and other sites in Cairo.

Liberation theology flooding Latin books, say bishops

VATICAN CITY (NC) — Versions of liberation theology which violate Vatican guidelines are being disseminated in Latin America in numerous books, essays and articles, according to a document signed by four Latin American bishops. The document was released by 23 priests and lay people involved in church pastoral programs. The theological works "demand an essentially political reading of the word of God, which leads to ignoring the entire Christian existence, faith and theology according to a political formula," said the document. The text was printed in the Oct. 11 edition of L'Osservatore Romano, the Vatican newspaper. The Los Angeles diocese does not mention several of the documents or works that espouse a non-Vatican-approved liberation theology.

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Variations in religious and life also were part of the updating process. For example, because of the short- age of priests, a new diaconate was opened. In the Modern World, there are 7,000 permanent deacons in the United States, more than in any other country.

After the council, church officials began institutionalizing the reforms. The Vatican established a series of permanent agencies to handle the numerous new issues.

Priests' councils and lay parish councils were formed to advise church officials on pastoral and administrative issues. The world Synod of Bishops, gatherings delegate from national hierarchies, was formed to meet every three years to advise the pope. Education programs were revised to include Vatican II teachings.

In 1983 the new Code of Canon Law took effect, incorporating council reforms into the church's judicial structure.

The old code did not mention natio- nals bishops' conferences. The new one spells out a series of rights, obliga- tions and powers of these conferences. The number of canons dealing with the laity was increased in the new code.

Some difficulties

The changes also launched a trying time for the church. Some people complained that the reforms went too far, while others were frustrated because they expected much more. Tens of thousands of priests left the active ministry, many: to marry, after

During the council, church officials shared Cardinal Ratzinger's concerns, but had more positive views of the council's overall impact. The church must continue "to build a bridge to the modern world," said Cardinal Paul Poupard, president of the Vatican Secretariat for Non- Believers.

Several other high-ranking Vatican officials shared Cardinal Ratzinger's concerns, but had more positive views of the council's overall impact.
Vatican nun receives Curia title

NEW YORK (RNS) — A Carmelite nun at the Vatican, has been given the highest-ranking nun at the Vatican, has been given the title of Curia title generally reserved for monsignors.

Sister Linscott, who was superior general of her order from 1969-1978, had been approved for her Vatican job by three popes.


Pope John Paul I affirmed the appointment but died before Sister Linscott could take the office. Finally, in Nov. 1978, after approval by Pope Paul John II, Sister Linscott began her work at the Vatican.

Father Brandsma, a scholar and educator, spent the latter part of his career in the church as spiritual advisor to the mostly lay staff members of more than 30 Catholic newspapers in the Netherlands.

"Here we have a man of our time," said Father Lynch. "He who came to the bottom line, struggled to the point of giving up his life to keep freedom of the press from political influence." A significant factor in Father Brandsma's candidacy for beatification, said the U.S. spokesman, was the "element of forgiveness." The Dutch priest repeatedly encouraged his fellow prison-camp inmates to forgive their guards.

According to Father Lynch, the martyred priest gave his rosary to the nurse who was ordered to inject him with a deadly drug, causing his death at age 61. In his last days at Dachau, Father Brandsma was moved to the camp's hospital, where patients were subjects of medical experiments. The nurse, who returned to the Catholic religion following the war, credited Father Brandsma's influence and the information the Vatican, "We can't learn her name," said Father Lynch, "or she'd be judged as a war criminal."

As Hitler's Nazism moved across Europe, Father Brandsma warned the Dutch in classroom, lecture hall and on the street about the cost — without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keeps you in contact and, of course, the cards who are unable to send money.

And yet, this is a full sponsor program because for $10 a month you will receive:

- a 3½ x 5 photograph of the child you are helping.
- two personal letters from your child each year.
- a complete Sponsorship Kit with your child's case history and a special report about the country where your child lives.
- quarterly issues of our newsletter "Sponsorship News".

All this for only $10 a month?

Yes—because the Holy Land Christian Mission International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

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Black woman named V. Chancellor in N.Y.

NEW YORK (NC) — Cardinal John J. O'Connor of New York has named a black woman as a vice chancellor in several dioceses. But appointment of a black woman as vice chancellor in the New York Archdiocese, and possibly the first black ed to this office in the New York Archdiocese, has worked since 1981 in the social development department of Catholic Charities.

Commission briefs Pope

VATICAN CITY (NC) — Members of a special commission studying an U.S. religious life brief Pope John Paul II on their work during a 30-minute meeting at the Vatican said commission head Archbishop John R. Quinn of San Francisco.

The pope said he was "not in a position to comment" on details of the meeting, but "the Holy Father said he was pleased and supportive of the commission's work."

Mass in U.S.: some good parts, some bad

During the 20 years since the Second Vatican Council, Catholic liturgies in American parishes have shown changes such as:

More lay involvement, less ritual formality, more frequent reception of Eucharist and occasional misunderstanding of important elements in the Mass, according to the most recent report of the Notre Dame Study of Catholic Parish Life.

The report, the fifth of a survey jointly conducted by the University's Institute for Pastoral and Social Ministry and its Center for the Study of Contemporary Society, is based on observations of 70 percent and Saturday evening Masses conducted in a sample of parishes in the USCC and November of 1983. According to its authors, senior research director David C. Lege and assistant director for liturgical studies Mark R. Searle, researchers have discovered:

• that boys and men predominated at the altar, although at 10 percent of the Masses, 90 percent were female.

• that in 90 percent of the Masses observed, more than three-quarters of the congregation received Communion.

• that 90 percent of the Masses involved some singing, a major change in Catholic liturgical tradition.

Lege and Searle draw attention to some serious problems in the recent development of Catholic ritual prayer.

"The pre-Vatican II Roman liturgy is not to be idealized — it was frequently sloppy and slapdash — but it was usually celebrated whole and intact," they write.

"In the postconciliar period this taken-for-grantedness of traditional ritual forms and of the fixed repertory of assigned texts and chants appears to be declining. In part, this may be the result of the very project of liturgical reform itself: if something could be changed, then anything could be questioned. Or it may be symptomatic of the American way, where consumerism puts a premium on the innovative and identify re-runs with the off-season.

No tax exemption to witchcraft groups?

WASHINGTON (RNS) — Organizations that practice witchcraft or satanism will not be tax-exempt if Congress approves a measure passed by the U.S. Senate. The action was proposed by Sen. Jesse Helms (R-N.C.) as an amendment to the Treasury, Postal Service and General Appropriations Act of 1986. It stipulates that no tax exemption will be permitted for any "cult, organization or other group that has a purpose, or that has any interest in, the promoting of satanism or witchcraft."

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Altemai dogs 'X-rated' Bible quotes

NEW YORK (RNS) — Madalyn Murray O'Hair is delighted that a book of Bible quotations she is promoting has sold out its first printing of 5,000 copies. No, the famed atheist didn't suddenly "get religion." The scripture selections being promoted by her American Atheist Center in Austin, Tex., are collected in a 428-page volume titled, "The X-Rated Bible: An Irreverent Survey of Sex in the Scriptures," and is designed to combat anti-pornography campaigns conducted by feminists and fundamentalists.

National

Equal access: freedom or danger?

Important church-state issue facing court

(Analysis)

By Liz S. Armstrong

WASHINGTON (NC) — Obscured in all the commotion generated by the Supreme Court's pending review of abortion restriction laws, sometimes seen as a "church-state" case, looms another Supreme Court question with even closer church-state links: Equal access.

The equal access question involves the right — or lack of it — of public high school students to meet during extracurricular periods for Bible study, young Christian clubs and other religious activity, just as they meet as members of other organizations.

In 1964, Congress passed a law granting high school student religious organizations the same access to school facilities that other student-interest clubs enjoy in public secondary schools.

Capitol Hill's action, however, did not stop the pending case, Bender vs. Williamsport Area School District, from reaching the high court. Its ruling conceivably could negate the new equal access law as well.

The Williamsport dispute arose when high school students were denied the court's pending review of a Christian Scripture-study and prayer group during the school's twice-weekly activity period for extracurricular periods for Bible-study, young Christian clubs and other religious activity, just as they meet as members of other organizations.

The Supreme Court ruled that the students had no constitutional right to meet as the Christian group, but that lower court ruling was overturned by the 3rd U.S. Circuit Court of Appeals, based in Philadelphia.

Cardinal O'Connor of New York has worked since 1981 in the social development department of Catholic Charities.

During the 20 years since the Second Vatican Council, Catholic liturgies in American parishes have shown changes such as:

More lay involvement, less ritual formality, more frequent reception of Eucharist and occasional misunderstanding of important elements in the Mass, according to the most recent report of the Notre Dame Study of Catholic Parish Life.

The report, the fifth of a survey jointly conducted by the University's Institute for Pastoral and Social Ministry and its Center for the Study of Contemporary Society, is based on observations of 70 percent and Saturday evening Masses conducted in a sample of parishes in the USCC and November of 1983. According to its authors, senior research director David C. Lege and assistant director for liturgical studies Mark R. Searle, researchers have discovered:

• that boys and men predominated at the altar, although at 10 percent of the Masses, 90 percent were female.

• that in 90 percent of the Masses observed, more than three-quarters of the congregation received Communion.

• that 90 percent of the Masses involved some singing, a major change in Catholic liturgical tradition.

Lege and Searle draw attention to some serious problems in the recent development of Catholic ritual prayer.

"The pre-Vatican II Roman liturgy is not to be idealized — it was frequently sloppy and slapdash — but it was usually celebrated whole and intact," they write.

"In the postconciliar period this taken-for-grantedness of traditional ritual forms and of the fixed repertory of assigned texts and chants appears to be declining. In part, this may be the result of the very project of liturgical reform itself: if something could be changed, then anything could be questioned. Or it may be symptomatic of the American way, where consumerism puts a premium on the innovative and identify re-runs with the off-season.

No tax exemption to witchcraft groups?

WASHINGTON (RNS) — Organizations that practice witchcraft or satanism will not be tax-exempt if Congress approves a measure passed by the U.S. Senate. The action was proposed by Sen. Jesse Helms (R-N.C.) as an amendment to the Treasury, Postal Service and General Appropriations Act of 1986. It stipulates that no tax exemption will be permitted for any "cult, organization or other group that has a purpose, or that has any interest in, the promoting of satanism or witchcraft."

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No tax exemption to witchcraft groups?
WASHINGTON (NC) — Christians in Lebanon, caught in the middle of a 10-year civil war, feel "abandoned" by Christians in other countries, said a Maronite Catholic priest visiting the United States.

“Our brothers in the West...are sending us nice words," but more is needed, said Father Mansour Labaky, pastor of St. Abda Parish in Rowntieh, Lebanon, 10 miles east of Beirut.

Father Labaky visited the United States in October to raise funds for his country, where Christians and Moslems are about equally divided among the 3 million population. Maronite Catholics form the largest Christian group.

In the United States, Christians think of Lebanon for 20 seconds during a news spot, then it’s back to beer and baseball, said Father Labaky.

“While you are eating and drinking and dancing...we need the opportunity to live,” he said.

The priest spoke of life in a country where children do “not have a month without hearing bombs...or moving to the basement.”

“Before ’75, we used to live in peace, like you,” he said.

Now, he said, “We are being under attacks every day. We cannot breathe; we are drowned.”

In 1976, most of Father Labaky’s parishioners in Damour, in southern Lebanon, were massacred. The survivors managed to escape by sea to areas north of Beirut.

The following year, Father Labaky helped start a home for children, ages 5 to 12, orphaned by the war. The home, in the village of Ain Saade, now is run by church officials in Beirut.

The people of his parish have continued to help others, despite misfortunes of war, he said.

Donations can be sent to Hurricates for Lebanon, New Canaan, Conn. 06840.

WASHINGTON (NC) — “There are still too many hungry people in our communities,” said and Congress and the White House are to blame, a new report by the ecumenical Christian anti-hunger organization Bread for the World said.

The organization, in its report, “Unfed America 1985,” detailed its findings from surveys by its Hunger Watch USA program in 36 communities across the nation.

Released in Washington, the report noted that “our churches are being "drowned" by Christians in other countries, and that “the severe crisis of the early 1980s has become a stubborn problem that refuses to go away."

Many communities are still plagued by hunger despite predictions early in the decade that increasing hunger and poverty were a short-term phenomenon that would abate when the economy recovered, employment climbed, and Congress restored funds to government social programs, the report said.

Reagan: Youth need values

WASHINGTON (NC) — America’s young people have a right to a traditional childhood with values, not images of violence and perversion, President Reagan told educators in a ceremony recognizing outstanding secondary schools.

“America’s young people have rights too,” he said in his statement.

WASHINGTON (NC) — “They have a right to grow up without being constantly bombarded by images of violence and perversion. Let’s give our children back their childhood. Let’s give them the support all children need — the support of traditional values like family, faith, hope, charity and freedom."

The White House ceremony honored 281 public and private secondary schools, including 39 Catholic schools.

Parents and teachers both want students to learn values, Reagan told the educators representing the schools. “A value-neutral education is a contradiction in terms.”
NEW YORK (NC) — When the controversial movie "Hail Mary" opened at the New York Film Festival, at least 2,500 demonstrators protested its debut while two New York bishops added their voices to earlier criticism from the pope himself.

"Hail Mary," directed by Jean-Luc Godard, presents a modern-day version of the life of Mary, in which the heroine, portrayed as the teenage-age daughter of a gas station mechanic, is nuded in several scenes.


"There is no way that the Catholic Church in St. Paul. It was moved to a date chosen was arbitrary, said Sharon Knapp, public-relations director for the church's headquarters in Independence, Mo. The date was "not, who was calling for government censorship of the film but pointing out "categorically" that church teaching "sharbs any treatment of fundamental themes of our faith which, as our Holy Father says, 'distorts and spoils their spiritual significance and their historical value."

Later the same week the U.S. Catholic Conference Department of Communication, in a film review issued in New York, called the movie "highly unsatisfactory" even though Godard "means well" and offers a form of a "pious meditation." The USCC classified it O — morally offensive — "because of the nudity and gutter language, which are all the more reprehensible because they occur in a context so sacred to Christians."

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"massive reeducation" is still needed for divorced Catholics to realize that "the church has a responsibility to care for them," Ms. Kircher said in an interview.

When "Hail Mary" opened at the film festival, at least 2,500 protesters thronged outside, reciting the rosary, singing hymns and booing ticket holders who came to see the film.

In the USCC review of the movie, film critic Michael Gallagher said that "it's obvious, far too obvious, that Godard means well."

"His meditation on the mingling of the divine and the human is in fact a pious meditation," wrote Gallagher. "But it's Godard's own peculiar brand of piety, a secular variation that many Catholics will find quite offensive."

Gallagher said Godard was "trying for something profound here," which explains, according to Gallagher, the film's "failure to educate people to what the biblical account of Mary is nowhere apparent in this disjointed, rambling, and often quite boring movie," Gallagher wrote.

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Mormon group to begin ordaining women Nov. 17

NEW YORK (RNS) — The first women ministers in the Reorganized Church of Jesus Christ of Latter Day Saints — as many as a hundred or more of them — will be ordained Nov. 17 in services across the country, according to Gallagher, the church officials said.

President Wallace B. Smith's announcement of a revelation given to him, October to May

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The trumpet sounded and, led by the Cathedral choir at its finest, the church was filled with the full-throated song of the exuberant gathering, interspersed occasionally by spontaneous applause.

It was the People of God in joyful assembly, rejoicing to be members of the Church, rejoicing at their calling as disciples of Jesus, rejoicing at their unity in Christ Jesus.

It was an evening off from human cares and frustrations, an evening to catch the vision of our destinies as children of God. It was an evening of anticipation, an evening of hope, an evening of commitment.

It was the inauguration of the Synod. It was a great united outpouring of enthusiasm, expectation, good will and commitment.

I asked the beloved throng of people, "Are you ready to receive and cherish this call to walk together into the future of the Synod, following where the Spirit leads us?"

They responded strongly, "With God's help we are ready" and, in turn, they asked the priests and their Bishops, "Will you support us as we respond to this call?" and we responded, "We will, with the help of the Lord!"

My beloved, by the help of the Holy Spirit and the intercession of Mary, Mother of the Church, the Synod — this massive experience of examination of our consciences and recommittal to Jesus and His Kingdom — has become airborne, like this B-727 I am aboard.

By God's grace and our dedication, may what we have begun through Him be brought to a happy conclusion.

And may we ever be mindful that the primary purpose of our Synod is to assure that, as members of the Archdiocese of Miami, we are growing together in holiness, saving our own souls, being faithful to Jesus and His Church in our own lives and in this world in which we live.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami
Archdiocesan synod opens

Hundreds jam Cathedral, prepare enthusiastically for ‘rendezvous with history’

By Araceli Cantero

With trumpets and drums, banners full of color and a seemingly in-terminable procession of priests, the Archdiocese of Miami synod was officially convoked Oct. 7 at St. Mary Cathedral.

“We gather committed to creating renewed hearts and renewed spirits for living, announcing and communicat-ing the Good News of Jesus,” said Archbishop Edward McCarthy in a strong and enthusiastic voice.

He called the synod “a rendezvous with history... a dramatic moment when the future is fashioned and a mark is left on history that will catch the attention of generations yet unborn.”

Applause and alleluias expressed the enthusiasm of the hundreds who jammed every inch of Cathedral space, their colorful banners proclaiming the presence of representatives from every Archdiocesan parish, apostolic movement and organization.

Nearly 300 priests filled the altar and the choir loft was packed. A program written in English, Spanish, Creole and even Latin allowed everyone to follow the ceremony in his or her own language.

“Today we are not here as members of a parish but as the Archdiocese of Miami,” said musical director Sr. Mary Tindel, encouraging the faithful to sing.

After the Gospel, Fr. Kenneth Whittaker, general promoter of the synod, read the official opening proclamation. Following it, the Arch-bishop asked everyone for their partici-pation and prayers.

“We are here not to be obsessed by negativity and narrow-mindedness,” he said. “We are here to thrill at a vi-sion of how different, how marvelous, our lives and our worlds could be if only we are true to the Gospel of Jesus Christ, the teachings of His Church.”

“We are reaching maturity,” he said. “We are 27 years old. The time is ripe to blossom, to achieve more fully the fruits of a genuinely understood Vatican II.”

The Archbishop added that an important aspect of the three-year synod will be the expected visit of the Holy Father to Miami in September 1987.

“At that time we hope the work will be far enough along that we will be able to present to him our plan for a spiritually renewed Archdiocese of Miami,” he said.

Recalling the image in Scripture of the Spirit of the Lord giving life to a field of dead bones, he added, “This synod is our opportunity, our challenge to give life to whatever dry bones may be among us, to bring new life” to South Florida.

And he asked for the presence of the Holy Spirit “so that this beloved Archdiocese of ours may ever, more and more, come to life and know that Jesus is Lord.”
‘Miami Vice’ goes to church

(Continued from page 1)

the atrium and left to make pictures of baptismal founts in the churches we had listed.

Several days later the casting office called to say that while the director was checking the interior of St. Patrick Church, Miami Beach, he had seen a “heavy-set Cuban priest” whom the would like to have in the scene. They didn’t know his name but would like to have him or another priest of the same description come in for a reading test about four hours later.

I told them that we would have to contact him to determine whether he wished to participate and quipped, “We don’t keep a table of weights and measures on the clergy.”

The priest they had seen was Cuban-born Father Raul Angulo, ordained just a year ago, and when we reached him he jokingly replied, “You mean born Father Raul Angulo, ordained me the clergy.”

“We don’t keep a table of weights and measures on the clergy.”

Meanwhile a local newspaper columnist, who had learned of the filming, called to ask if Sonny Crockett could be a godfather in the series since she thought that he had been divorced “on screen.”

I explained that and added that as a viewer of “Miami Vice” I didn’t recall Crockett’s divorce, only his separation from his wife, and later confirmed that with casting.

About a week later, production advised us they’d like to use St. Mary Cathedral. I checked with Father Gerard LaCerra, rector, as well as chancellor of the Archdiocese.

“I can’t think of a better location for ‘Miami Vice,’ ” he jested, obviously referring to the fact that the Cathedral is in a high-crime area. Then came requests for permission to cover the church doors closest to the baptismal font as well as the carpeting in the area with a removable gray fabric.

“We’ll also need to get into the Cathedral for about three hours” right before to set up equipment,” Miller told us.

The first day someone arrived with a contract to be signed by Father LaCerra, and we inquired whether the group is insured for damages. They are — for $1 million.

However, the contract specified a leeway of three days, “Just in case we get behind on another location.” This necessitated a check with the Cathedral rectory secretary since they might have a wedding or some other event scheduled.

Feeling that all details were now completed I contacted Miller to ask whether we could have a photographer make a photo of the rehearsal for exclusive use in the Catholic Press. This request became the biggest problem of all.

“They just do not allow still cameramen on the set,” he said, “You can try calling our public relations people,” he said. “But I doubt that they will do it.”

That agency told us that if the executive producer in California would okay it we’d have to employ a union photographer — cost $265 per day. We telephoned the firm of Rogers and Kowan in Santa Monica where the account exec said they would take the matter up with Michael Mann and “get back” to us.

A week passed before we received the go-ahead for the picture on the eve of the Aug. 13 filming. During that week wardrobe called to advise they needed to talk to Father Angulo about his wardrobe.

“He’ll be wearing it,” I told them but they explained they have to have on hand exact copies of all attire worn — in case something should get spilled on it.” I wondered what could spill except holy water.

We arrived at the Cathedral at 9 a.m. for the filming and saw at least a dozen large vans parked around the property carrying electrical equipment, cameras, special effects gear, wardrobe, dressing rooms, air-conditioned make-up and hair styling areas, and a catering facility, providing coffee and danish for the asking.

With some 100 persons rushing from the vans to the church, carrying a variety of equipment, it was easy to understand how it is estimated that the series puts millions of dollars annually into the South Florida economy.

A City of Miami group of police were on duty at the Cathedral doors as well as on the streets and the director and his assistants had all received notice that our photographer would be making a picture.

“This is a real coup for you,” Miller told us. ”Anyone else would have dropped the idea when they heard ‘no’ the first time.”

“No Smoking” signs were placed at the church doors and inside the church. Rehearsals, with a stand-in for Don Johnson, began about 9:30 a.m. with Father LaCerra as technical advisor. Meanwhile Johnson arrived, accompanied by a bodyguard and sat in the shade of a tree outside the rectory.

When the actual shooting of the scene was to begin the producer called him on a beeper and he walked into the scene attired in a Gianni Versace white linen suit, his trademark both on and off the scene.

“What name do you give your child?” said Father Angulo as the cameras rolled. By 10:30 a.m. the scene was finished.

Johnson left the church, signed a few autographs and drove away in a Mercedes Benz.
Super school

St. Thomas Aquinas cited as one of best in U.S.

By Ana Rodriguez-Soto
Voice News Editor

FORT LAUDERDALE — The visitors called it "magical," for lack of a better word. But the sum of what they found at St. Thomas Aquinas High impressed them so much that it earned the school national recognition as a "model of excellence" for the rest of the nation.

"Yours is a distinctive school and one with qualities worthy of wide emulation," wrote Robert Smith, executive director of the Council for American Private Education (CAPE), in a letter advising St. Thomas that it had been selected as one of 65 outstanding private secondary schools in the U.S.

St. Thomas was the only Catholic high school in Florida to be so honored, culled from an initial group of 257 private institutions throughout the nation which opted to participate in the Exemplary Private School Recognition Project.

Fund ed by a grant from the U.S. Department of Education, the project is an outgrowth of the "Nation at Risk" study which found severe deficiencies in the U.S. educational system. Its purpose is to identify and recognize exemplary schools, both private and public.

Of the 65 private high schools honored this year, 39 were Catholic. (Next year's program will target private elementary schools.)

"It's a very exciting thing, really," said Sr. John Norton, who has worked at St. Thomas for 19 years, the last five as principal.

She and Fr. Vincent Kelly, supervising principal at the school and superintendent of schools for the Archdiocese of Miami, recently returned from an award ceremony in Washington, D.C., where they received a plaque from the U.S. Secretary of Education William Bennett. After being treated to lunch on the South lawn of the White House, they also listened to a congratulatory speech by President Reagan.

CAPE judges based their decisions on detailed reports submitted by the schools and on-site inspections.

They looked at every phase of the school program, including physical plant and environment, teacher efficie ncy, academic and athletic requirements, quality of administration and leadership, degree of parental involvement and commitment to instilling values and a sense of social responsibility.

Schools also were required to maintain multi-racial, multi-cultural environments and provide financial aid for poor and minority students.

Sr. Norton is proud of the honor and confident her school has earned it, "but refuses to be selfish."

"I really felt that the flag (symbol of excellence which the school also received) represented all of Catholic education in Florida," she said. "Very often, you don't think you're good enough. I think it's important to let the community know what our students are achieving."

Here are a few of St. Thomas' own achievements:

- Despite being a relatively large high school — 1,500 students — the student-teacher ratio is 19 to 1.
- Fifty-five percent of the 81-member staff (both faculty and administr a tive) hold a Master's degree in their discipline, and their average length of stay at the school is six years.
- Ninety-three percent of last year's graduating class went on to college, and 18 percent of those received academic or athletic scholarships.
- About 125 parents volunteer — either full or part-time — to help with clerical duties and extracurricular activities at the school, and a recently-opened Weight Room (for athletes) and computer lab were financed through donations, mostly of the equipment itself.
- St. Thomas students are required — as part of their theology courses — to spend at least 20 hours every year doing service for others. In the past, that service has included visiting area nursing homes and doing odd jobs for elderly who live alone; raising money, purchasing and delivering more than 60 complete meals every Thanksgiving for needy families in the area; collecting more than 80 cartons of food and clothing for Miami's Camillus House last Christmas.
- All together, St. Thomas students contributed more than 50,000 hours of volunteer service to Broward County last year, earning the school a JC Penney Golden Rule and Broward County Volunteer in Action awards.
- More recently, about 600 St. Thomas students took part in the "Hands Across Broward" campaign for the United Way, and hundreds participated in a variety of extracurricular clubs, including SADD (Students Against Drunk Driving) and STOP (Students Together Over Poverty).
- "They reflect Christ in their life at this school," says Fr. Yates Harris, St. Thomas' chaplain for the past eight years.
- That, according to Pat Uyky, administrative assistant at the school, played a significant role in earning St. Thomas the CAPE recognition.
- "They kept going back to the fact that what we teach is really what we are."

The students seem to sense it as well, she said. "They had the feeling we would win. That's part of the magic around here."

"We knew this was a good school," said senior James Keaveny while taking a visitor on a tour of the facility.

Junior Raeganne Eastman compared the year-round spirit at St. Thomas to the warm family feeling that marks the end of children's summer camp. Friends in other schools are envious, she said matter-of-factly.

But perhaps the greatest compliment came from one of the two CAPE judges who visited the school last April to determine whether it merited recognition.

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"I have taught in Catholic schools for five years and have been an administrator for 10 years," he wrote. "I have visited many schools.

"When I left St. Thomas Aquinas High School I did so with envy. This school has to be the finest Catholic institution in the Southeast. They are a model Catholic high school — the word 'exemplary' sells them short!"

Miami, Florida / THE VOICE / Friday, October 18, 1985 / PAGE 13
Women's hearings: Nothing held back

(Continued from page 1)

...indifference toward the lady's activities and abilities.

...that the Church apologizes and cease its "injustices" toward women.

...Complaints against religious women who speak out in favor of abortion, question the Pope's authority and "push" for the ordination of women.

...I wanted larger numbers to show, either way, what the grassroots opinion would be."

—Sandi Roberts
Organizing committee

...Distribute for the changes brought on by the Second Vatican Council.

Transcripts of all the testimony will be forwarded next month to the U.S. bishops committee, at whose request these hearings are being held in diocesan wide.

(Copies of the final report also will be made available to Archbishop Edward McCarthy and The Voice.)

Despite the bluntness of some of the comments and the evident polarization between "conservative" and "liberal" women, an atmosphere of polite respect and Christian courtesy prevailed at all the hearings.

Listeners applauded the oral statement of all the women, even if they did clap harder for those whose viewpoints matched their own.

At breaks, small groups drawn together by a particular concern — the ordination of women, especially — exchanged names and phone numbers and made plans to get together.

Others gathered informally to discuss what had been said. The lines between speakers were eminently friendly at the Broward hearings, where only 33 women testified, not all of them orally, between the allotted hours of 9 a.m. and 3 p.m. In Dade, 83 women presented statements. The number was 23 in Monroe, plus a few mail-ins for a total of about 150.

Members of the Archdiocesan Council of Catholic Women, charged with organizing the hearings, expressed satisfaction at the low turnout.

(For the small number of women who were concerned, who have strong feelings and feel sorry for themselves, or be a large number of women who do not have a complaint [against the Church] felt this wasn't for them. [Those who testified] are the people who are concerned, who have strong opinions and want to make their opinions heard.)

The work done by Fr. O'Loughlin the sisters and laity of Holy Cross is truly inspirational," said Fr. Felipe Estevez, Rector of the seminary. "He brings the good news of Christ, not merely in words, but in concerted tireless work on behalf of His people."
The joy of serving

'At 14, I decided I belonged to the Lord, and I have never regretted it. It was His will that brought me here to serve the mentally retarded. Now I feel I belong here. I can say the Lord is my beloved One and I will follow Him wherever He calls me.'

— Sister Lucia Ceccotti, Marian Center

'No one would do this for $600 a month and three square meals a day. What keeps me going is my conviction that it is a true ministry of the Church, because the Church has made me what I am...'

— Msgr. Bryan O. Walsh

— Story, Pages 2-3

IN Inside
* New recruitment efforts ... Pg. 7A
* Deacons, laity ... Pg. 6A
* A parable ... Pg. 8A
For 31 years, his days and nights have been spent answering the call of the homeless, the elderly, refugees.

By Betsy Kennedy
Voice Staff Writer

Daylight is just beginning to shine through the windows in the sprawling apartment complex. Most people have not yet begun to rise and grumble at their alarm clocks. But in Monsignor Bryan O. Walsh's apartment, a family of crows already bubbling in the electric teapot and the Irish soda bread he baked himself is half-eaten.

In a cramped room which he converted into a personal chapel, he is a burly, imposing presence at 6'2" and 200 pounds. He is even intimidating, a bit like an English schoolmaster who believes 'spare the rod and spoil the child.'

Yet this image fades when he begins to celebrate Mass, dressed in his white vestments and bedroom slippers. He recites the liturgy humbly and later sinks down into a large chair, confessing, "I'm always tired." Reading his Bible, with his glasses perched on the end of his nose, he looks as vulnerable as anyone else.

His final ritual: He presses the Bible to his lips.

Institutional man

Outside his door, he still remains "an institutional man," faithful to his Church, his bishop and his Archdiocese, but he also becomes Bryan Walsh, administrator, financier, recovering and negotiator, who will move earth—and heaven when necessary—to further social justice causes.

As executive director of Catholic Community Services for the past 27 years, he is accustomed to sending secretaries, fellow priests and even community leaders scurrying to fill his needs. Adequately, he runs 45 social service agencies and juggles a $25 million annual budget.

"If someone asks me what I do I tell them I go to meetings. The best way to make changes is through decisions. Someone has to put themselves on the line, take responsibility..."

— Monsignor Bryan Walsh

committee members

Vocations
Monsignor Walsh does it all, for

People around the monsignor are sometimes mystified by his control, his voice, always seems rational and the right answer. He still manages to have a perfectly workable stomach despite the fact that he is overweight and lives on the kind of diet vegetarians see as a nightmare—lots of rich meats and potatoes and desserts and on some days, an endless round of conference-table cups of coffee and doughnuts.

"I've never been sick except for the times I ate pork. I was allergic to it for more than 20 years and didn't know it. My blood pressure and cholesterol are exceptionally low," he says.

Monsignor Walsh time

The awards he has received crowd his home, decorate his office walls and pack his cabinets. He gets more plaques, scrolls and trophies than a politician. His most recent honor was "The Spirit of Excellence" award from The Miami Herald. There were 600 nominees and 8 winners, selected on the basis of their contributions to the community.

Yet Monsignor Walsh's genius, like that of Thomas Edison, is offset by eccentricities. The monsignor has been seen saddling his beautiful white horse, "Panache," in a Piper Cub. Just last year he rode his bicycle 100 miles non-stop from Dublin to Belfast and "I have the certificate to prove it."

His passion for sailing and flying planes has remained since age 16. When he has a few rare hours away from it all, he takes his sailboat, The Panache, out, or buzzes over downtown Miami ("my favorite place in the world") in a Piper Cub. Just last year he rode his bicycle 100 miles non-stop from Dublin to Belfast and "I have the certificate to prove it."

He was educated at Sacred Heart
school in Limerick and entered the seminary in 1948. After attending the Apostolic School of Munget College and receiving his theology degree at St. Mary's Seminary in Baltimore he was "relocated" for the Diocese of St. Augustine by Fr. Tommy O'Donovan, now a retired monsignor from St. Gabriel's Church in Pompano Beach. He was ordained at age 24 by Archbishop Joseph Hurley in St. Augustine in 1954. Before his priestly black shoes were broken in, he succeeded Fr. Thomas Larkin, now Msgr. Larkin of St. Petersburg, as assistant director of Catholic Charities in 1955.

He was sent to Miami to serve as new diocesan director of Catholic Charities in 1958.

The crossroads

He ambled into office run solely by women — "Men weren't social workers back then" — and took on a meager budget of $100,000, shaping it into a $2 million one.

He calls his appointment to CCS in that year of 1955 "the crossroads of my life." Admittedly, he doesn't know what people think of him as a "boss." "I've never really asked, but we have had a high rate of burn-out with secretaries."

His current assistant, who has been with him four years, is Terry Sundy, an affable and competent man who monsignor says, "has a temperament that is similar to mine." Reveals Sundy:

"People mistakenly believe he's aloof. He's really not and he can even be shy sometimes. I guess I'm used to the way he works, doing a hundred things at once..."

Terry Sundy, assistant to Msgr. Walsh

"I'm really not and he can even be shy sometimes. I guess I'm used to the way he works, doing a hundred things at once... but he's tolerant and has a great sense of humor."

Over the years, that sense of humor and his ability as a raconteur have brought him more good luck than any institution. She felt comfortable with priests, but she had no time for rumors."}

By "doing his homework" he was able to compensate for a one-third cut in the annual CCS budget (from $1,400,000 to $1,000,000) when the diocese was split last year.

"We've been able to survive. We phased out programs that we knew had high liability and exposure. As of Oct. 1, instead of having a $400,000 problem, we have a $30,000 problem that can easily be dealt with."

He has also plunged ahead, with the Archbishop's approval, on a long-range plan for expediting care of the elderly in Dade and Broward. His first project, a seniors' residence in South Dade, has been fraught with roadblocks. But he knows his way around them.

He made a land swap with a pastor and persuaded the federal government to provide $14 million in funding for the facility. But long negotiations and financial decisions remain ahead.

He has been out on that limb several times. Especially when he co-founded a shelter for Aldermen. "I can't find anyone who is willing to serve the plagues of the Archdiocese instead of their own personal interests. It's a tough job to make changes... but they'll have to do it on their own time, not ours."

"How did you know it was me, Monsignor?"

"Because Ralph Renick was on."

Doing homework

In the 1960s, he spearheaded Operation Pedro Pan, which brought to the U.S. thousands of unaccompanied Cuban children, giving approval for them to be sponsored by the Archdiocese before he secured his bishop's authority. He then placed them in a revolutionary, first-of-its-kind Catholic group home.

Many of the boys he took in himself, fathered and loved, then sent out into the world emulating his own pluckiness and spirit. A few are religious and community leaders in Miami and the others, scattered across the United States, still keep in touch with him.

When there is unrest in the black community, Msgr. Walsh is on the street, talking peace in his slow, deliberate manner.

The Haitian refugees needed a champion in the 80s, he was there for them, too, putting in so many extra hours he began to lose his sleep. His family tried to obtain visas and passports. Msgr.'s brother Tony was given the assignment by his siblings to persuade people to sign the legal documents which would change their name to the true one on the certificates. Msgr. Walsh later called her on the phone to see how things were going.

"Did you sign?"

"Yes, but I don't know what all the fuss is about. I'm your mother, but your father was a traveling salesman, that's what everyone should have been concerned about..."

When Mrs. Walsh was in her 80s, she revealed a long-kept secret to her son Bryan. At the age of two, he had broken his leg. She had not told him to heal him. She promised that if Bryan were made well, she wouldn't protest, no matter where he was sent to serve God.

"But I didn't think the Lord would take me so literally and you all the way to America," she said.

Just as she taught the family how to live, she taught them how to die with courage and dignity. When she became critically ill last year at age 87, the family stayed by her side day and night. But one evening, she sent him out. Her son Tony was last to leave and she chided him, "go home and go to bed." She died a few hours later.

After her funeral, the family laughed as the last words she ever spoke, words which they had been hearing all their lives.

Mission possible

At age 55, since longevity is a family trait, Msgr. Walsh is looking forward to many more years of productivity, although he can't see himself as ever becoming a bishop.

"I'm too old, don't pay attention to rumors."

Besides, he'd have to give up those tedious meetings, and break-out-the-aspirin decisions and late night phone calls from people he forgot he gave his phone number to and hours working at the typewriter on a dissertation (Continued on page 7/3A...).
Sisters
And why they serve

'A vocation is the opportunity to be involved on a day-to-day basis in building up His kingdom... It's the opportunity to pursue the lifestyle that allows Christ to be the center of our lives.'

—Sr. Elizabeth Worley, Chemistry teacher, Madonna Academy, Hollywood

'I love the elderly. Hopefully I can assist them to know that Christ lives in them and they are worth something. They need that more than anything else.'

Sr. Maura Phillips
Administrator, Downtown Senior Citizens Community Center, Miami

'Sometimes it's easy to confuse joy with an emotion. The joy of serving others is not an emotion. It's a quiet thing that rests at the foundation of your life. It gives you energy when you think you have none left.'

—Sr. Peggy Whiteneck
Director of Mission Services, Villa Maria/Bon Secours Nursing Center
Vocations

‘It is wonderful to be able to teach children that God loves us and wants us to love one another. It’s an opportunity to teach them to share and show them what is good.’
— Sr. Margaret Angot
Teacher, Guardian Angel Day Care and Kindergarten, Opa-Locka

‘I have a great feeling of flowering where I’m planted. Pursuing a vocation is like a sixth sense. Once you’re in your proper place, all things fall into place.’
Sr. Bertha Penabad
Producer, Archdiocesan Radio and Television Center

Sometimes it’s easy to joy with an
joy of others is not an
It’s a quiet rest at the tion of your life.
you energy you think you ne left.’
Sr. Peggy Whiteneck of Mission Services, Maria/Bon Secours Nursing Center

‘Everybody is called to a relationship with Jesus Christ. Until you have reached that, there is an emptiness …’
— Sr. Regina Joseph
Teacher, basketball coach, St. Rose of Lima School, Miami Shores
Vocations

By Jerry Fiteau
NC News Service

The growing shortage of priests in the United States has been accompanied by a real boom in lay persons engaged in pastoral ministry:

• Permanent deacons, non-existent 15 years ago, are now number more than 5,000, or for every three parishes in the country. On average they spend 14 hours a week in diaconal ministry.

• The lay director of youth ministry, often as a full-time, salaried parish position, is a relatively new but rapidly growing phenomenon.

• The number of lay professionals in central diocesan offices has been growing rapidly.

• More and more laypersons are replacing priests and nuns as administrators in Catholic schools and hospitals.

• The number of lay teachers in Catholic schools has increased more than 40 percent, from 90,000 in 1968-69 to 127,000 in 1983-84. While many are replacing nuns, the reason is not only the decline in the number of women religious in the country; many nun who have left teaching posts have done so to take up parish ministries or other special pastoral ministries. In church terms, the ministries of nuns, who are not ordained, are lay ministries.

• Through parish councils and committees, parish members have taken up many planning, coordinating and administrative tasks that were normally handled by priests in the past.

• No one knows how many lay ministers of the Eucharist are active across the country, but it may well run into hundreds of thousands. The Chicago Archdiocese alone has 12,000 ministers of the Eucharist, thousands, 4,000 of them specially trained to minister to the ill, the elderly and shut-ins. The Boston Archdiocese has about 10,000, a liturgist there estimated.

Eucharistic ministers at Mass and other lay contributors to the liturgical celebration — musicians, singers, song leaders, readers, bearers of the offertory gifts — do not reduce the need for priests or the work of the priest as such, but they make the liturgical celebration far richer than the priest-celebrant can do by himself.

In addition, Eucharistic ministers trained to work with the sick and elderly not only make Communion more human, but also provide mass for those who cannot possibly be reached by priests.

Parish renewal programs go on in many dioceses are credited with intensifying lay involvement in everything from liturgical participation to evangelization to ministries of care for the sick, elderly, poor, homeless, hungry and imprisoned.

For marriage preparation and marriage and family life ministry, diocesan and parish programs draw extensively on lay professional and volunteer services. A number of dioceses have instituted or are developing couple-to-couple programs in which experienced couples provide a minister of counsel and support to new couples.

Abp. McCarthy ordaining permanent deacon.

Lay ministries are booming

Pope tells youth, Christ is calling

Following is taken from Pope John Paul’s World Day of Prayer speech:

Youth, men, young women, Christ loves you! Behold the glad warning which cannot but fill you with amazement. My message for you can involve sacrifices and even the offering of your very life in order to follow Him, ready for anything he asks of you for the good of your brothers and sisters. You will not be other than that of the Gospel itself: Christ has a preferential love for you and provokes you to love.

I have spoken with you along many roads across the world and everywhere I have met young people thirsty for love and for truth and assailed by many questions and problems about the meaning to give to their lives. Unfortunately it is not rare for you to meet false guides and false teachers who try to flatter you, to abuse your generosity. I urge you to pray towards activities which generate only generosity and faith.

Thus the Divine Redeemer wants many of you, more numerous than you may think, to participate in the ministerial priesthood in order to give the Eucharist to humanity, to forgive sins, to guide the community. Christ counts on you for this marvelous mission. Priests are necessary to the world because Christ is necessary.

Jesus asks many of you to leave everything to follow him, poor, chaste, obedient ... celibate life in exclusive love with Him.

Young men, young women, Christ is calling you! Love takes various paths, so there are different tasks which he entrusts to each of you. In Christian life every baptized person has a “call” from the Lord. In all vocations, all important, all must be heard and followed with generosity.

The Lord Jesus, in founding the church, decided to institute particular ministries which he entrusted to those whom he freely chose from among his disciples.

Jesus asks many of you to leave everything to follow him, poor, chaste, obedient ... celibate life in exclusive love with Him.

The Pope tells you, Christ is calling...
The Archbishop of Miami is much different due to the classes this week that he takes courses in prayer book," said Harrington, a now a senior at the seminary. "Some of them are pretty uninformed, they see the vocations. They identify them. All we do is provide specialized services [such as seminary training and counseling] which the parish community is unable to do.

With that view in mind — and research from local and national studies to bolster his theory — Fr. Doherty has embarked on an ambitious program to establish a parish vocations committee (PVC for short) in each of the 105 churches of the Archdiocese. The committees will be responsible for increasing awareness of vocations in general and for identifying potential candidates for the priesthood, religious life, permanent diaconate or a profession that seemed to concern him, "I don't think any other seminary system in the country can respond as quickly to the need for Hispanic vocations as we do," Fr. Cunningham said.

In addition, the Archdiocese is testing the waters with a new age PVC program, in fact, "We're becoming known as the place where you can help people in God's name, " said Fr. Cunningham.

Three parishes here already have active vocations committees and "in each of those places we immediately see vocations emerge," Fr. Cunningham says. And then there's his godchild, Thomas Aquinas who has received a law degree and who has embarked on a program of studies in pre-theology.

Three parishes here already have active vocations committees and "in each of those places we immediately see vocations emerge," Fr. Cunningham says. And then there's his godchild, Thomas Aquinas who has received a law degree and who has embarked on a program of studies in pre-theology.

While every other diocese struggles to recruit Hispanics to minister to the Hispanic community within the Church, "Miami does not have that problem," according to Fr. Doherty. For the past three years, in fact, about 60 percent of all the candidates to the Archdiocesan priesthood have been Hispanic.

Up to now, the Archdiocese is only the second or third diocese in the country to adopt the program, which proved highly successful when introduced by St. Meinrad Archabbey seminary in the Diocese of Indianapolis.

The need for PVCs is directly related to the current shortage of priests and religious, Fr. Doherty points out. "In the old Church, [vocations] were handled by the parish priest and the people went to him if they wanted to enter the seminary," he said. "Today, the priest is "too busy anyway" to do that all by himself.

Harrington told the students he has 100 people in his largest class and in his smallest class he is the only one who knows them by name. "If you don't do your homework it's as good as to be in a chair and pretend you don't exist," he said.

The talks by the seminarians are part of Vocations Awareness programs held every year in Archdiocesan high schools. This year, in addition to the talks given to the Junior class at St. Thomas Aquinas, the school's priests and religious were speaking to the other classes about their decision to seek a vocation, their day-to-day lives, and seminary life.

Cunningham was surprised that the obvious reasons put forth by Fr. Doherty as to why they "don't lose their self-identity, their self-esteem or their sensitivity to culture." "I don't think any other seminary system in the country can respond as quickly to the need for Hispanic vocations as we do," Fr. Cunningham said.

Far from it, "I thought that they'd laugh at me," he said. "They're not that way." And then there's his godchild, Thomas Aquinas who has received a law degree and who has embarked on a program of studies in pre-theology.

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Harrington explained to junior class that he takes courses similar to those in philosophy major would take in a secular institution. "It was very helpful," said Manny Bianco, a second-year student from Sts. Peter and Paul parish in Miami who took part in the program in 1983. "It might probably have entered the seminary anyway, he said. "It would have been a little bit harder (for that first day) and would have been more scared and nervous.

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The college seminary, generally the first step toward the priesthood in the Archdiocese of Miami, is a four-year program leading to a Bachelor's degree in philosophy. For those who already have a Bachelor's degree, the program consists of a year or two of studies in pre-theology.

The dates for the next three awareness weekends are:

- November 9-10
- February 6-9, 1986
- April 12-13, 1986

Those interested in attending can call or write the seminary, 2000 SW 87th Avenue, Miami 33165. The phone number is (305) 223-4561.

(Continued from page 3A)
The call / A parable about Everyman and God

Jorge Vails, Cuban poet, spent 20 years as a political prisoner in Cuba. He was released last year and currently resides in New York. This article originally appeared in Spanish in La Voz, Spanish paper of the Archdiocese of Miami, as a reflection on Everyman’s vocation.

By Jorge Vails

Man, newly created, moments after being placed upon the earth, took a while to recover from the shock. He looked at himself, and then looked upon all of creation. He tasted its fruits. He recognized the limitless possibilities for good or evil. He desired woman, agonized for her, finally possessed her, then fell exhausted.

He rested, and died for the first time.

But inexcusably he was forced to go on living. He went out and walked about the place and came face to face with the meaninglessness of his existence. Like the poet, he asked: Why am I here, where there is nothing great for me to do?

Man became frightened by the absurdity of this life which had been granted him without his consent. Frightened even by that freedom, no less absurd and treacherous, almost evil, whose use had landed him in an irresolvable contradiction. Everything simply to end in death, in that not-being, not-knowing, not-doing which was the negation of all that had been created.

Was he the product of a crazy, evil creator who had made man only to see him fall to sin and finally to destroy him?

Nobody had asked for man’s permission before bringing him into the world, the tempter and his devices had been allowed to exist alongside, and man had been left alone to fall into the trap, and now, after having known, felt and dared, he had before him only timespace and a vision of nothingness.

The call

Then God loved him. He loved him to the point of penetrating him and making love grow inside him. And man began to need love.

Then God told him: “I love you; I love you terribly.” And man could not understand the words, he could only hear that someone was speaking, that someone — an unknown — was speaking to him in a strange tongue.

And God continued, saying: “I love you, I need for you to love me, I want you to love me.”

“But You, how could you need me?” man asked.

“You don’t understand. My vastness increases in your smallness, my love is consumed by your love. I am the God who is capable, and you, my beloved, my son, are what I am capable of. And I am what you are capable of. You will be capable of everything in me and with me. You will be capable of loving everything for me. And I will be capable through you; I will reach out for you and all that is yours; I will be alive in my creation, just as my creation lives in me since before its existence and beyond its immortality.”

“I don’t understand you that well, but I need you. I need to live and die for someone. My solitude needs your solitude,” man said.

“I will show you the beauty behind every horizon, I will take you in my hands and anoint your head. I will give you my wounds and my kisses. The strength of my chest and the freshness of my breath.”

“Send me; I want to do.”

“Come. I will tell you what to do along the way.”

“And what must I do?”

“Be, seek, listen, carry on the work. He started. Believe, be, love, suffer, try.”
Brother Ron Picarski: Macrobiotics purifies the body.

By Betsy Kennedy
Voice Staff Writer

"You can still enjoy your favorite form of cooking — such as German or Italian — and adapt it to a toxin-free, macrobiotic diet," says Brother Ron.

A 1980 Gallup poll estimated that 43 percent of all households have gardens and the total retail value of goods produced from them was $15 billion!

Brother/Chef says eat right for healthy body and soul

The plight of the American farmer is a forerunner to a serious collapse in our food production system, he explained.

Four million farms have gone bankrupt or have been sold in the last 50 years and each ensuing year 30,000 more are being lost, according to an article in "Nutrition Action," a magazine published by the Center for Science in the Public Interest.

The article also claims that President Reagan approved $18 billion in payments to agri-business (the major food conglomerates) and another $4.5 billion to bail out the poorly managed Continental Bank of Illinois, yet the independent American farmer received no help.

Monopoly games
"Our food system is becoming too centralized," warns Brother Ron, citing the fact that 36,000 companies producing food in the United States, 50 major ones reap 75 percent of the profits.

In a 1979 report, "Conglomeration and Consumer Loss in Food Manufacturing Industries," authors Russell Parker and John Connor estimated that consumer loss due to the monopoly in the U.S. food manufacturing industries in 1978 was between $12 and $17 billion.

These conglomerates find reasons to raise the cost of food but are reluctant to bring prices down once the public accepts the hardships.

In the Third World marketplace, these powerful companies make quick profits from "cash crops," such as sugar cane in Haiti. But in the meanwhile, the country's natural resources become depleted and the people starve as their crops are shipped overseas.

"When we drink beverages like Coca-Cola or eat candy, someone in a country like Haiti is suffering because of our diet," Brother Ron says.

Minority groups in the U.S. are also exploited. Migrants work especially in abuse poverty while plantation owners catering to the U.S. market place reap large profits.

Also alarming is the U.S. increasing dependence on foreign imports while its own natural resources and energy go to waste, indicates Brother Ron.

Pennsylvania is a good example of this depletion. Although it is the most agriculturally productive state in the Northeast, 70 percent of the food consumed by Pennsylvanians is produced elsewhere, and 60 percent of its farmland has been lost in the last 30 years.

Another problem is our continued dependence on meat as a primary food source, says Brother Ron.

Meat madness
In a treatise entitled, "Problems With Meat As A Food Source," J.A. Scharffenberger, M.D., associate professor of Applied Nutrition at Lorna Linda University, writes about the inefficiency of meat as a source of protein.

According to his research, plants will yield 800,000 calories per acre of land, but only 200,000 when these same plant foods are first fed to animals.

Animals are also poor converters of calories. Of those raised, animals return only 15 percent in the form of milk, 7 percent as eggs, and 4 percent in the form of beef.

Soybeans by contrast, are nutritious, require little energy to produce and provide an inexpensive alternative to meat, says Brother Ron.

Soybeans will produce 17 pounds of protein per acre compared to 2 pounds for milk and one pound for beef, he adds, citing from Dr. Scharffenberger's report. But the food conglomerates refuse to market them full scale.

So what can average people do to raise their food consciousness and take action against companies that weigh profits before social responsibility?

Brother Ron offers food for thought: "We can support the independent farmer. We can join food co-ops and grow our own organic gardens."

"A 1980 Gallup poll estimated that 43 percent of all households have gardens and the total retail value of goods produced from them was $15 billion!"
Residence for elderly opens on Miami Beach

By Prent Browning
Voice Staff Writer

The newest Archbishopial facility for the elderly, Stella Maris House, opened its doors to “good reviews” recently at a dedication ceremony in Miami Beach.

The 137-unit, tastefully decorated complex is located at 8638 Harding Ave., on property adjacent to St. Joseph Church, where the dedication Mass was celebrated.

Msgr. Bryan O. Walsh, executive director of Catholic Community Services, reconfirmed at the Mass the importance the Archdiocese places on meeting the needs of the elderly and handicapped who are on fixed incomes, reconfirmed at the Mass the importance the Archdiocese places on meeting the needs of the elderly and handicapped who are on fixed incomes.

“These facilities represent the fulfillment of the commitment of the Archbishop and the Church in the United States to help meet the housing needs of the elderly,” he said.

Residents of Stella Maris must be capable of independent living, but some apartments are equipped for the handicapped.

Currently, 200 applicants are on a waiting list for the residence, which consists of efficiencies and one-bedroom apartments.

Those fortunate enough to have moved in at the end of July this year are still settling in, getting to know their neighbors and beginning to form activity groups.

Some residents proudly invited visitors after the dedication ceremony to look at the beautifully furnished rooms.

Typical was St. Joseph parishioner, Anne DeGiovanni who said, “my dream has come true. I just hope that God gives me enough years that I can enjoy it.”

Stella Maris was built with funds from the U.S. Department of Housing and Urban Development under the supervision of Catholic Community Services’ office of Housing Management.

Currently, the Archdiocese of Miami operates seven residences for the elderly, housing a total of 1,694 people. Three more facilities are expected to be completed within the next three years.
WASHINGTON (NC) — To rate or not to rate rock music records — that was the burning question at a Senate hearing held recently because of growing concern over what critics say are pornographic rock lyrics.

Parents' groups — the Parents Music Resource Center and the Parent-Teacher Association — call for a uniform rating system which would warn parents about questionable song lyrics. Recording artists, citing "artistic freedom," oppose any labeling or rating of records.

In an interview with National Catholic News Service, Father Don Kimball, a priest from Santa Rosa, Calif., said he is opposed to rating records because he fears that the system would "backfire," drawing more attention to the part of young people to records with the worst ratings.

But Father Kimball, who makes extensive use of popular music in his youth rallies and youth ministry workshops he conducts around the country, said he would like to see all the lyrics of songs printed on album covers or record jackets.

"To start putting ratings on records assumes someone has drawn the lines as to what words you can use and what ones you can't," Father Kimball said.

"The question is, who do you want to draw the line? the record company, the school boards, the state, parents' groups?"

Father Kimball has hosted the weekly radio program "Reflection Music With a Message" for 14 years. In it, he uses contemporary songs as a springboard to discuss different aspects of his faith.

He estimated that about 15 percent of popular rock songs propose or promote negative values. There are some songs, however, which may simply "take a situation in life and talk about it," he said. Instead of getting in the "censoring mood," Father Kimball said, "we can use most songs, good or bad, if we will help us talk about issues we need to talk about with our kids anyway."

He said parents can discuss the content and the message of song lyrics with their children and then discuss what their own values are about a particular subject.

"Parents have a right to say, 'I don't want that song played in my house,'" Father Kimball said. "But I question the wisdom of censoring songs in the home, because of the lyrics of a few.'"

The musicians at the hearing, however, felt differently.

Recording artist Frank Zappa called the PMRC proposal to rate or label rock records "an ill-conceived piece of nonsense which fails to deliver any real benefits to children, infringes on the civil liberties of people who are not children and promises to keep the courts busy for years."

He said the complete list of PMRC's demands "reads like an instructional manual for some sinister kind of toilet training program to housebreak all composers and performers because of the lyrics of a few.'"

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Dirty rock music

Congress considers 'artistic freedom' versus parents' complaints about 'pornographic' song lyrics

'Parents have a right to say 'I don't want that song played in my house,' but I question the wisdom of censoring songs in the home when those would be great opportunities for dialogue.'

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The list of demands 'reads like an instructional manual for some sinister kind of toilet training program to housebreak all composers and performers because of the lyrics of a few.'

— Frank Zappa

would ask MTV, the 24-hour music video channel, to label videos and to air "harmless, safe videos" when young children would most likely be viewing. The musicians at the hearing, however, felt differently.

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Zappa said he did favor disclosure of song lyrics.

Singer-composer John Denver, who said many radio stations banned his song "Rocky Mountain High" because it was incorrectly perceived as being about drugs, told the committee he is strongly opposed to "censorship of any kind."

Denver also said he opposes the proposed warning label system and said the issue should be dealt with by parents "exercising influence over their children."

 Dee Snider, lead singer and songwriter for Twisted Sister, said that while he did not believe children should be exposed to some lyrics, it was his responsibility as a parent to monitor what his children see and hear.

Earlier in the hearing, Sen. Paula Hawkins, R-Fla., chairman of the Senate Subcommittee on Children, Family, Drugs and Alcoholism, played two rock videos for the committee: Twisted Sister's "We're Not Going To Take It," in which a teen-age boy smashes his father against a brick wall and throws him downstairs and through a window, and Van Halen's "Hot For Teacher" which portrays elementary school children lustling for their bikin-clad teacher.

But Snider said the video of "We're Not Going To Take It" was intended as a cartoon based on "my extensive personal collection of Roadrunner and Wile E. Coyote cartoons." He also said the United Way is using part of that video for a segment on the American family.

In response to complaints from PMRC, the Recording Industry Association of America, which represents some 85 percent of U.S. record companies, in August announced that 19 companies had agreed to put warnings on album and cassette covers.

The warning, to be applied by individual record companies, will read "Parental Guidance: Explicit Lyrics."

However, PMRC was not satisfied with the decision, saying that because each record company would be responsible for labeling, there would be no standardized system for deciding what is questionable material.

Edward Fritts, president of the National Association of Broadcasters, said the association's efforts to build awareness in the broadcast industry of the issue have resulted in a "higher level of sensitivity to this problem and to the general desirability of maintaining certain levels of good taste in programming."

Sen. John Danforth, R-Mo., chairman of the Commerce Committee, said the purpose of the September hearing was not to promote any legislation but "simply to provide a forum for airing the issues."

But Sen. Ernest Hollings, D-S.C., ranking minority member on the commerce committee, described the music in question as "outrageous filth" and said he planned to consult with constitutional experts to see if there was some way to legislate.
Your bias is showing

Welcome again to the Alice-in-Wonderland world of Big News Media. While repeatedly denouncing prejudice and bigotry almost routinely, the Big Media such as The New York Times, The Washington Post and others are just as blind with bias as anyone else when it comes to certain pet issues.

These media, for example, have lately been kicking the Agency for International Development (AID) for a recent policy decision to start offering pill programs in Nepal.

The law AID started obeying is one which mandates that any help foreign countries are given for population control will include all forms of birth control, not just the ones The New York Times happens to prefer.

Specifically, AID must now offer Natural Family Planning (NFP) programs to fulfilling that law. AID has actually broadened the choices of mothers in India, those in the media who have always been in favor of "choice" are blinded by their bias when the choice is not one of their choosing.

The Washington Post quotes one population controller lamenting that AID "has strongly supported freedom of choice in family planning programs" but "has not supported" the pill that will deny women a broad freedom of choice in their method of family planning. The fact is that just the opposite is true. AID is still dispensing the pill and other methods, but is now adding NFP to its array of services in accord with the law.

Either through incompetency or prejudice Goodman failed to report that 80 percent of those pregnancies were intended, according to the study, and that the dropout rate was for other reasons. The "method failure" rate in the WHO studies of the pill use in Third World countries show over 50 percent dropout rates and four to 10 percent failure rates.

If they did, they might even discover that the Pope is not as dumb as they think.

— Bernice Wertheimer

Deacon’s wife

To the Editor:

My children and I wish to thank The Voice for its article about the tragic death of my husband, Steve Wertheimer, who was an ordained deacon in the Archdiocese of Miami.

Because of the many friends whose addresses are unknown to me, may I use this opportunity to acknowledge their love and support at a time when it was much needed. The outpouring of love was overwhelming, a real example of Christian outreach. I am proud to be a deacon’s wife in this wonderful community.

Thank you for giving my beloved a fitting send-off. He is probably wondering what the fuss is about, but to the family it was a tremendous source of comfort.

— Bernice Wertheimer

PAGE 18 / Miami, Florida / THE VOICE / Friday, October 18, 1985
The Catholic League for Religious and Civil Rights has gone into battle again, as it has so many times since it was founded in 1973. This time it is in protest against the New York Film Festival’s decision to include Jean Luc Goddard’s film, “A Man and a Woman,” which the actress who portrays Mary in a modern reconstruction of the Nativity has roused the Catholic League, has alerted League members to expect an overwhelming protest.

It is a film that parodies Christianity, one in a series of Goddard’s films, which “are on the anti-Christian movement,” according to a leaflet sent to League members. “All of his films are against Christian people. They are attacking faith and respect for the sacred and what many refer to as ‘the old ways.’”

The debate over the wisdom of a man and woman living together, and whether and when a marriage should be consummated, continues in the United States with the same passion as it did centuries ago. It is a debate that has been waged in the courts, in the halls of Congress, and in public forums for decades.

The League’s primary concern is to protect the rights of the Catholic Church and its members to practice their faith in peace and without interference from the state. The Catholic Church teaches that marriage is a sacred institution and that sexual relations outside of marriage are sinful. The League believes that the film “A Man and a Woman” is an attack on the Catholic Church and its teachings.

The Catholic League has found unexpected opposition from the New York Film Festival, which has been known for its support of free speech and artistic expression. The festival has defended its decision to screen the film, saying that it is a work of art and that it should be shown to the public, regardless of its content.

The League has responded with a campaign to raise awareness of the film and its impact on the Catholic community. They have written letters to the festival, organized protests, and have encouraged their members to write letters to the editor of local newspapers and to contact their representatives in Congress.

The debate over the wisdom of a man and woman living together continues to be a contentious issue, and the Catholic League remains steadfast in its commitment to protecting the rights of the Catholic Church and its members.
American Catholics

In late August, Bryant Gumbel of NBC-TV interviewed his former parish priest in Chicago, Father Andrew Greeley, on his latest book, "American Catholics Since the Council: an Unauthorized Report."

He said that American Catholics are "genuinely trying to find expression for our faith."

"Obedience for us is very, very important. We can't go on without obedience. If people act as they think, then there is no longer a Catholic Church."

"The church of the 25th anniversary of Vatican II is in danger of losing unity." He added that "Obedience for us is very, very important. If people act as they think, then there is no longer a Catholic Church."

Former activist priest James Groppi, now a bus driver, also was interviewed. Americans "are not good on authority. We're taught to believe in democracy," he said.

"clearly, there is an American culture which can make it confusing to fully support some Vatican teachings. But my prayer is that the issues causing division today — just as the changes in eating meat on Friday and the Latin Mass caused division yesterday — can be dealt with patiently."

They should never threaten the loyalty of American Catholics to the church. The unity of the Mystical Body makes us Catholic. Undeniably, the institution, based in Rome, visibly witnesses and teaches the essential and beautiful message of Christ.

In that television program, Archbishop Rembert Weakland of Milwaukee, admitted that the hardest part for U.S. Catholics today will be to keep diversity and unity, both of which are essential.

I agree with him and see this as a most important pastoral work ahead for all of us who love our faith.

(ND News Service)

What other people want

Q. Among my friends there is so much peer pressure to drink beer and smoke pot and get into sex that I don't know how to deal with it. Please help me. (Wisconsin)

A. One of your peers is Erin, a junior in high school, an employee of McDonald's and a sharp student who isn't quite sure yet what she wants to do with her life.

Today at a local pancake eatery we talked about your questions on peer pressure. With her was her brother, Kevin, who at 27 has yet to smoke his first joint.

Said Erin: "Lots of the kids at my school are drinking beer and getting into drugs. A number of girls are pregnant. I don't want to be like any of these kids and I don't intend to get into any of that stuff."

"I really don't see peer pressure as a problem since I don't intend to ruin my life just because some other people want me to do what they do..."

"I think so many of these kids are insecure. They do dumb things like smoking pot in order to attract attention or to please the crowd or to be accepted in a group."

"And then they mess up their lives."

I asked Erin if she went to many parties. "Nope," she said. "I skip them because I know what's going to go on at the parties and I want no part of it."

"Do you feel lonely when you miss a party?"

"Yes, kind of," she replied, "but I can live with that. A little loneliness now and then is better than messing up your life in some awful way."

"To me, giving in to peer pressure is a sign of immaturity. At our school, even lots of the seniors are immature. They do some awfully dumb things in regard to drinking and drugs and sex."

"This past year a lot of my friends were every bit as dumb as the seniors, and I ended a number of friendships because of this. Now I'm in the process of making some new friends. It's kind of hard but I had to do it."

At this point Kevin interrupted. "What a lot of these kids don't realize is that peer pressure will always be with them."

"Adults call it 'keeping up with the Joneses.' They spend lots of money to own the right things and they worry about wearing exactly the right clothes and having a big car."

"They're not free. They're not independent. Probably they're still insecure and still slaves to what other people think. As kids, they probably never learned to deal with peer pressure."

Both Erin and Kevin are lively, free and independent spirits. If you like what they said, they would have no objection to your following in their footsteps.

(Based on questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

My China trip

Thanks to the generosity of my family and friends on the occasion of my 25th anniversary I was given a trip to China. I traveled with Father Ron Seacat, a Maryknoll missionary priest from Hong Kong who speaks Cantonese fluently. Time and again he broke through the language barrier, moving with perfect ease, changing solemn faces and polite formality into broad smiles and spontaneous laughter. It was like watching a flower opening instantly.

My China trip came on a six-hour boat cruise up the Li Hiver in Quilluin, where tall cone-shaped mountains stretched out far as the eye could see. As we sailed along the curving river, children played on the shore waving and smiling. Farmers in flat canoes dredged for seaweed to feed their livestock, and women doing their wash simply ignored us. We were deep in mainland China, admiring God's creation. It's a land where very few even speak of God. Yet, I am very hopeful about our future relations with China. I'll tell you more about my trip in future columns.

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

Opinion
Planning your wedding liturgy

BY DOLORES CURRAN

My niece, who is getting married next summer, asked me to help her and her young man to find a book to help them plan a good wedding liturgy. I was pleased that they are taking so much interest in the liturgy itself. Often it seems that the liturgy is secondary to the gown, reception and other facets of today’s weddings.

It is the liturgy which sets the tone for the wedding celebration. A really good liturgical service is meaningful, thoughtful readings and moving music is remembered long after the dresses are packed away. Because we haven’t experienced a wedding in our family, I undertook a search for materials to help couples plan wedding liturgies. I found there are several books but the real treasure I unearthed are these two tapes by brothers Greg Friedman, O.F.M., and Mark Friedman. The tapes are packed with information and suggestions on how to design a reverent and moving liturgy to suit the tastes of the individual couple.

In easy conversational style, these two take us through the liturgy, working with a pastor to assist the church. They describe the various ways of processing in, of involving family, of encouraging pew participation, and of choosing music and readings.

As important, they caution against pitfalls and share negative experiences of weddings they have celebrated, little things like too-young flower girls who refused to walk down the aisle and had to be carried by a disguised father of the bride.

I urge couples planning a liturgy to invest in this tape as early as possible and listen to it together. Now is not too early for a next summer wedding. If you are a parent or friend of a young couple planning marriage, Your Wedding Liturgy Workshop would make an excellent engagement or Christmas gift. The authors need to be thanked publicly for gifting us with their insights and wisdom.

I also encourage pastors to invest in the tapes and listen to them closely to get a feel for the hopes of the different couples they serve. So often I find the relationship between family and pastor suffers in planning a wedding liturgy. When the family has deep feelings about a song or reading and the pastor vetoes it out of hand, “We don’t do it that way here,” something is wrong. The issue needs to be raised, “Whose wedding is it?” In the other hand, sometimes family wishes are inappropriate to a sacred liturgy and the pastor needs to explain why. The Friedman brothers deal with this a bit in their tapes but more needs to be considered.

The couple’s first experience as family in church begins with planning their liturgy. If it is an unpleasant tug-of-war, its sets the tone for the after-wedding relationship with their church. If they are angry at how they were treated in planning and executing their nuptial liturgy, that anger doesn’t disappear after the honeymoon.

Some pastors use the occasion to teach simplicity. They are upset by the amount of money involved in a wedding and adopt the attitude that it is their responsibility to teach the couple to save.

I believe this is a mistake. I, too, get disturbed at the costs of elaborate weddings, priests’ and bishops’ ordinations, and funerals. But if it is important to the individuals and families, that’s what counts. They are saying, “This celebration of this sacrament is important to us.”

When pastors and couples work together in harmony in planning the liturgy, the fruits are realized in an enriched relationship between them and their future church. I believe it is worthwhile to create a positive relationship and sharing these tapes should help.

(Air Publishing Co.)

How do I find a job?

Dear Dr. Kenny: I am a recent widow with three children, ages 13, 10 and 9. I feel lost entering the job world as I have no previous paid experience. Any ideas? — Illinois

Do not be discouraged that you do not have a long list of qualifications. As a mother you probably have more creditable accomplishments than you realize. Get them down on paper in the form of a resume.

A resume will help you organize your assets. It is a helpful tool to recall and summarize what you have already done. You can use the resume as an advertising brochure to pass out to possible job prospects or you do not have a job application.

Your resume should fit on one page and might include these five major parts: personal, education, employment, specific achievements and references.

“Personal” should include your address, phone number, birth date and family status.

“Employment” should list job titles, firms and dates. You say you have no previous paid work experience. What about summers in high school? Baby-sitting? If you have a complete blank, leave this section out and explain you have been busy being a mother.

“Specific achievements” should include high school clubs and organizations, sports, specific things you accomplished, skills you possess and even hobbies. For example, you might list that you were on the high school swim team, sang in the chorus, you were a den mother, were elected to the parish council and enjoy quilting. This section allows you to list items which would not normally appear on a job application.

“References” should include the names of three persons who will attest that you possess basic pre-employment skills such as punctuality, reliability and personal hygiene. Some say you should not list reference on a resume, but I disagree. These names strengthen your case for employment.

Type your resume in an attractive format. Make lots of copies and pass them out to possible places of employment, relatives, anyone who will agree to pass them on. This type of resume gets your name into places not presently accepting job applications. Since jobs are hard to find, seek every possible opportunity.

If your resume blitz does not achieve results, try your local job-training program. In certain cases the government will underwrite on-the-job training. The contacts a business can get a "free" meetings for a period, while you get some job training.

Another possibility would be to check out colleges at your local vocational or technical college. These colleges are very work focused, and the train-entertainment career is one to four semesters. You do not need a high school degree to attend. And you may be eligible for financial aid.

If you cannot get a job at this time or if the pay barely covers your expenses, it may be wiser to explore job training.

Do not apologize for being a young mama. Raising children is a hard and demanding job which requires many valuable skills in the labor market. Good luck!

Reader questions on family living and child care to be answered in print are invited. Address: The Kenneth J. Kenny Box, Rensselaer, Ind. 47976.

(NC News Service)
Let your faith light the darkness

BACKGROUND:
Were a student in a modern psychology class to compose a paper, sign it "Sigmund Freud," and submit it to the professor for credit, the grade would be looked upon as a joke that would not be too funny. Were that student to publish the paper in a magazine and accept money for it, readers would feel themselves tricked — to say nothing of the publisher who would be understandably annoyed.

In ancient Israel, such gestures were looked upon as compliments of the highest order. It was not as though others were deceived into assuming an author in reality was someone else far more prominent, but that the thinker of greater renown was so wise and perceptive that it was fitting and useful to emulate their abilities.

That was the situation in the case of Isaiah. Isaiah himself was a prophet highly venerated by generations following him in Israel. This Sunday's reading is from a second part of Isaiah, composed by someone impressed by the great prophet's life enough to emulate his writings.

The epistle to the Hebrews, furnishing this week's second reading, appeared to encourage Christians amid unfriendly, even deadly, circumstances. St. Mark gospel is the source of this Sunday's gospel. Ancient tradition sees its author as Mark, a companion of St. Peter. However, St. Mark's gospel shows sources other than those Peter probably would have furnished.

REFLECTION:
In this Sunday's Liturgy of the Word, the Church lends us the benefit of its rich tradition of meditation and prayer in understanding suffering in our lives and that of the Lord himself.

Second Isaiah wrote of suffering. Apparently, suffering was no stranger. Second Isaiah lived in exile from Israel. He was descended from those Jews kidnapped by the Babylonians during their war with Israel and taken back to Babylon as hostages and slaves.

St. Mark too wrote of suffering. His view of suffering was commanded by the realization that Jesus, the Lord, and the Son of God, endured the suffering of Calvary and, in that, was his victory and our salvation.

Even the thought of suffering repels. But, it is everywhere. Sooner or later, it touches all of us. The liturgy this week is not necessarily obsessed with pain and unhappiness, as it is with the wish to remind us that this world long ago was flawed by sin and selfishness. Our nature is imperfect. We suffer the heartbreak of thoughtlessness, of being victims to unknowing or evil, and of sickness and loneliness. Those are realities of life proceeding from the very condition of earthly life.

Christ's majesty was not in the intensity of his own pain, but rather he was "above every other name" because in his own intense sufferings he was faithful to his Father and to the mission his Father had given him. That mission, of course, was to reconcile us all with God, by complete and total faithfulness.

No one will escape every dark day. For some, they will be many. Others may see few — but all shall see some. The Church wisely tells us today to remember life will not always follow our choices, but in any event we may overcome and find peace — if we keep before our eyes that which is truly meaningful, our mission to follow Christ in obedience to God's law, and if we serve that mission totally.

This Sunday, the Church observes Mission Sunday. It is an occasion to remember the vast enterprise presently in the Church's name throughout the world simply to bring peace and joy, in Jesus, to others. It is a blessed effort. Not only remember missionaries and their work, but support them — and unite with them in prayer.

Older men face a sexual dilemma

Q. We are a small group of older men, meeting on occasion to discuss various problems. One we seem unable to get an honest answer for. Some of the men have wives who refuse to have sexual relations. In these cases must masturbation be confessed to a priest? Most priests evade a direct yes or no. We would appreciate an honest, direct answer. (New Jersey)

A. The honest, direct answer is yes, presenting all the conditions for mortal sin are present.

If you think about it carefully, even that answer may not be as "direct" as you wish, because the last part of the above sentence is critical and not simple, which is probably why the reason priests you mention evade the yes or no you'd like.

Certainly the case of an adult man or woman is vastly different from that of a young child or adolescent, with all the moral gropings and psychological instabilities and stumbling efforts at sexual development which normally characterize those years.

For adults such ways of dealing with sexual expression result from an emotional underdevelopment of sexual awareness and identity, usually at least to some degree from a self-centeredness that is seriously at odds with what we know about the purposes of our sexuality in developing interpersonal relationships and continuing our human family.

To deliberately base one's decisions on this kind of immaturity, or reinforce it with one's actions, is a serious moral offense, in other words, sinful.

I must add a comment about your remark concerning wives. Without denying that men often share responsibility in various ways, married women need to remember that their fidelity to their husbands "until death do us part" includes appropriate opportunity for sexual relations, even in old age.

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Is ‘Miami Vice’ not so nice?

By Michael Gallagher

NEW YORK (NYC) — What are Phillip Michael Thomas and Don Johnson doing on the cover of Time?

Why, they’re starring in “Miami Vice.” They’re the cool cops in the hot show, according to the usual TV and movie practitioners. But despite this outlay of passion, despite Valerie’s prowess with the foot, we see Ricardo rushing to the airport in the next scene to rejoin Sonny for the return flight to Miami. And, by the way, though both men are always heavily armed they breathe through the metal detection devices with nary a beep.

In one of the returns I caught, it was Sonny’s turn to almost find true love. He is so smitten, in fact, that he tenants in bed too long one morning, and poor Ricardo gets worked over by some hoods. A remorseful Sonny then breaks up with the woman. He does it gracefully of course. They hug each other, and each declares that their time together, in and out of bed, was truly fulfilling, and then Sonny rushes off to save Ricardo from being run down by a homicidal maniac.

Importantly, naturally, this crass comedy is aimed at teenagers and proclaims all the virtues of the genre, such as parents as con- traditionalists. Contains wildly inappropriate theme and puerile view of drug abuse.

“Miami Vice” has another effect, one that is perhaps the most pernicious of all. It drives home the lesson that sex with no strings attached is a liberating experience.

HAIL MARY — O, R

Protested by thousands of Catholics when it was released in N.Y., this film by Director Jean-Luc Godard makes a poor attempt at reinterpreting the incarnation and Virgin Birth in contemporary terms. Among many things missing from the film is any sense of piety, mystery or redemptive feeling. Nutty and gutter language further destroy the Christian theme and debase a heroine who has no resemblance to the Biblical one. A disjointed, rambling — and even boring. “AMAZING GRACE — O, R.

A woman attorney (Glenn Close) defends a man (Jeff Bridges) accused of murdering his wife and becomes emotionally involved with him. Good acting but disappointing and because of graphic nature not for audiences of a suggestive nature. The USCC gave it an “O” rating.

DREAMCHILD — A—III, PG

A homo movie full of genuine sentiment based upon the 1932 trip of 8-year-old Alice Hargreaves — the same Alice who inspired Lewis Carroll 70 years before — to New York City to receive an honorary degree from Columbia on the occasion of the centenary of the author’s birth. The trip unlocks a flood of memories in the old woman’s mind, and she recalls the past with a wisdom that comes only with age. It’s evident that the writer’s love for her was intense.

SWEET DREAMS — A—III, PG-13

A moving and entertaining biography of country-western singer Patsy Cline, killed in a plane crash in 1963. Epic in structure but saved by some fine acting, especially Jessica Lange’s performance as Miss Cline. Because of some vulgar language and the vividly depicted passion, whether loving or violent, that marks the relationship between the heroine and her husband, it is mature fare.

BETTER OFF DEAD — O, PG-13

A “fun movie” about teen-age suicide. And, naturally, this crass comedy is aimed at teenagers and proclaims all the virtues of the genre, such as parents as con- traditionalists. Contains wildly inappropriate theme and puerile view of drug abuse.

“All the ‘The Cosby Show’ portraits the universal problems encountered in marriage and family life while reaffirming the family’s potential for human love and fulfillment,” Father John Blaszyk, former president of the association, said in a letter to Cosby advising him of his award.

“The gentle, whimsical humor teaches us about the everlasting value of love and trust found in the home,” Father Bishop continued. “As a result of ‘The Cosby Show’ millions of American families have weekly oppor- tunities to explore lines, situations and themes portrayed by the Huxtables.”

Nothing to praise in ‘Hail Mary’
Archdiocese, B’nai B’rith host education seminars

As the Synod goes under way and the Catholics of South Florida begin their three year study and renewal of Catholic life, the teaching and preaching of religious devotion is of utmost importance. Teachers have been taught whether the ten commandments are relevant to modern society. How do we effectively instill faith in an Omnipotent and loving God, along with recognition of the sanctity of human life and the dignity of every individual, in this pluralistic society?

In this crucial phase of our Catholic life, the United States Catholic Conference and the Education Department of this Archdiocese in co-operation with the Anti-Defamation League of B’nai B’rith will bring to Miami, Rabbi Leon Klenicki from New York and Sister Rose Griese, O.P. from Seton Hall University in New Jersey.

Sister Rose will present the results of the survey that was mailed to Catholic Educators this past year. The presentation will open at 3:00 p.m. until 3:30 p.m. at Temple Emu El at 1701 Washington Ave. Miami Beach, and will include a number of interest to administrators and teachers of all levels of education. There is no charge.

All are welcome. For further information, call Sister Noel Bege, O.P. at the Pastoral Center, 261-3824 or Richard Hirschfeld of A.D.L. 633-7600.

Young people through Broward County are invited to take part in the second Annual Youth Day to be held on Oct. 20 from 10 a.m. to 6 p.m. at St. Bernadette Parish (7450 Stirling Road in Hollywood). This will be a day filled with action-packed, unconventional, non-athletic games. It will be fashioned along the lines of a New Games tournament.

This will be a chance for the Broward Youth Groups to worship, pray and play together.

The event will be celebrated at 5:00 p.m. and souveniers and certificates will be awarded to all participants. For more information, call the Office of Youth Ministry, John Scarnato at 757-6241, extension 154.

Chaminade reaches 50% of goal

Chaminade College Preparatory School has reached 50 percent of its $2 million Silver Anniversary Campaign goal according to a Chaminade spokesman. At a breakfast meeting recently, Tom Safranek, campaign director, said more than $1 million has been pledged to the campaign and that the schools hopes to achieve its goal by the end of December.

Chaminade reached its halfway mark through a generous gift from the New York Province of the Society of Mary. Funds raised during the campaign will be used for faculty endowments, scholar-ship endowments, construction, building improvements, transportation and computer needs.

Center offers guidance

St. Thomas University’s Pastoral Counseling Center offers guidance and understanding to young people, whether you have an individual problem or a family one. Fees are on a sliding scale to accommodate your need. Call 625-6000, extension 141 for information.

Festivals

St. Maurice presents its 18th Annual Country Fair, Oct. 26-Nov. 3, 1 to 5 p.m. daily. Rides, food, games, daily entertainment. Stirling Rd. Just off I-95. To benefit hunger projects.


Good Shepherd Catholic Church “Christmas Bazaar” Nov. 10, 10 a.m. to 10 p.m. 8279 Sunset Strip (Cer. University Dr. at Sunrise). 750-1000. Baked goods, plants, arts & crafts, toys, handmade goods and much more.

St. Jude Ladies Guild will sell religious articles on Oct. 27 from noon to 3 p.m. 125 S.E. 20th Ave., and on Oct. 28 from noon to 8 p.m. Middle Eastern food served, said. St. Bernard Church “Christmas Bazaar” Nov. 30, 10 a.m. to 10 p.m. 8279 Sunset Strip (Cer. University Dr. at Sunrise). 750-1000. Baked goods, plants, arts & crafts, toys, handmade goods and much more.

The North Dale Catholic Divorced and Separated group will meet Oct. 26 at 7 p.m. at Casa’s Cafe, 501 N. 36th St. Car parking at St. Rose of Lima parking lot at 6 p.m. Call 745-3774 or 758-4141 for more info.

Happenings Single’s (age 25-49) is having an “Outstanding Single Party” on Nov. 3, at 9 p.m., at the Diplomat Hotel, 1315 South Ocean Drive, Hollywood. There will be Danc- ing, Live Band, Refreshments, Free Valet Parking, Gift Drawings and Sur- prizes. Open to the Single’s of South Florida to meet and mingle. Admission $5.00. For more information call Sharon Silver 385-1253.

The Catholic Widow-ers Club of Hollywood will have its monthly meeting on Nov. 1, at Notre Dame Parish, 700 Chaminade Drive, Hollywood. At 7:00 p.m. A Covered-Soup Sup- per and live music. Members and Guests $4. Call 564-4666, Sam or 469-2255 or Mary 921-0685 for any information.

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Bazzars

The Blessed Sacrament Women’s Club will hold their annual fall raffle sale on Oct. 18 from 9 a.m. to 10 a.m. and Oct. 19 from 9 a.m. to 3 p.m. at 1700 Old Park Blvd. in the parish hall.

St. Mark’s Church in Deerfield Beach will have a Rafa market on Nov. 2 from 3 p.m to 7 p.m. on Sat. and Sun. 1 to 3 p.m. Sunday in the school social hall, 355 S.E. 12th Ave. Home baked goods, plants, handcrafted gifts, refreshments.

Potpourri

St. Kevin’s Church will hold their 3rd an- nual lunchtime and fashion show at the Doral Hotel on Miami Beach on Oct. 19 from 11:30 a.m. to 3 p.m. For ticket info call rectory at 854-1521.

Chaminade, a College Preparatory School, will be holding a five-part lecture series dealing with parent/teenager relationships. The first lecture, “What’s going on during adolescence” was held Oct. 9 at 8 p.m. in Chaminade’s Strickoff Hall. Free.

St. Malachy Women’s Club will host a Square Dance on October 25, in their Parish Hall located on University Drive in Tamarac. It will begin at 8 p.m. Music will be by Bob Mary and the caller will be John Aab. Round dancing, ticketed. Tickets $3.50. Allen Carr 721-4984 for further information.

Barry University’s Theatre Department will present “The Dead Spectre” starring Dean, Jimmy Dean,” a comical/tragedy by Ed Gracik. The show will be performed three times 8:15 p.m. in the Broad Center for the Performing Arts. Information and reservations or information, call the Depart- ment of Fine Arts at Barry University, exten- sion 223.

St. Henry’s Men’s Club is having a “Family Night Out” on Oct. 3rd, at 7 p.m. at St. Henry’s Hall, 1500 South Andrews Avenue, Pompano Beach. Breakfast served and a $10 movie ticket included. For information, call Dan O’Meara 771-7028.

Because of postal regulations The Voice cannot publish notice of bingo or bongo games or raffles.
Alberton, who is about 24, is the director of the Food for the Poor Office in Washington, D.C.

Alberton has been working with the organization for over 10 years and is responsible for overseeing the distribution of food aid to beneficiary countries around the world.

Alberton is a seasoned professional with a strong background in international aid and development. He has a Bachelor's degree in International Relations from Georgetown University and a Master's degree in Public Policy from Harvard University.

His expertise lies in strategic planning, program development, and implementing large-scale humanitarian projects. Alberton has extensive experience in managing complex projects and coordination with multiple stakeholders.

In his role, he leads a team of dedicated professionals who are committed to delivering high-quality services to the beneficiaries. Alberton is passionate about making a positive impact on the lives of those in need and is driven by the mission of Food for the Poor.

Under his leadership, the Food for the Poor Office in Washington, D.C., has grown significantly, expanding its reach to more countries and increasing the amount of food aid provided.

Alberton's leadership is recognized by his colleagues and the organization's partners, who praise his ability to navigate complex challenges and drive results.

In conclusion, Alberton's dedication, expertise, and commitment to the organization's mission make him an invaluable asset. His leadership is essential in achieving Food for the Poor's vision of eliminating hunger in the world.

If you're interested in learning more about Alberton's work or how you can support Food for the Poor, please visit their website at foodforthepoor.org.
How churches can relieve anxieties

By Father Herbert Weber

NC News Service

Outside the main entrance to our parish church is a courtyard. Within that area, enclosed by a meeting hall and parish offices, the visitor finds a beautifully landscaped waterfall, blossoming trees, seasonal flowers, several benches and a swing. It is a delightful place for calming the inner person before liturgy, and for sharing conversation with others after the celebration.

Using a garden at the entrance to a church is not a new idea. Zen gardens are strategically placed to allow a spiritual quieting before entering meditation. In the same way, monasteries and convents have often had hidden courtyards or cloistered corners to diminish anxieties and encourage harmonious thoughts and feelings.

Today's churches need more gardens and courtyards to provide a spirit of comfort. We need them because every day many individuals and families carry with them the heavy weight of anxieties, fears and doubts.

The gardens that our parishes provide, however, are not merely those made up of flowering trees and waterfalls. Instead, they are landscaped with caring persons who can help relieve the anxieties of their neighbors.

Last year a couple I know received word that the cancer the wife had been fighting had traveled to her brain. The new tumor was inoperable and the woman's health would quickly fail.

To say that the couple and their children experienced anxiety at this time would be an understatement. In fact, very easily their whole life as a family could have spun out of control.

What happened for this couple, however, was the profound realization that they were not alone. Friends, many from a parish study group the couple had participated in years earlier, volunteered to spend time with the woman, assisting her in the couple's home.

In many little and sometimes big ways, their various friends provided comfort and support during the next four months until the woman's death.

Anxieties are not restricted to life and death situations. Everyone faces anxiety at times. The frequent dilemmas that parents encounter in the rearing of their children cause doubts and worries. Then there is the stress created by on-the-job pressures.

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The handling of anxieties seems to be faced and handled. It would be a mistake to believe that such anxieties should not enter the lives of adult Christians. Further, it would be foolish to try to ignore these emotional stresses when they come. Instead of being avoided or ignored, anxieties have to be faced and handled.

But living in a community of faith means that task need not be done without help. I find it interesting that the prayer that the celebrant says at Mass after the Lord's Prayer does not ask that anxieties be eliminated but rather, "In your mercy keep us free from sin and protect us from all anxiety." That protection is the strength gained from knowing that God and others care about us during times of fear, helplessness and turmoil.

The handling of anxieties seems to be greatly facilitated by the knowledge that there is support from others. Should parishes provide this support by organizing some sort of ministry teams for those suffering anxiety? That seems wise for those in special pain, like the widowed and the divorced who attend to each other's needs in support groups.

However, in order to minister to those facing anxieties it might be better to create opportunities for men and women to come together at many levels. Such was the case when those originally organized as a study group became a true community of care around the couple suffering the agony of cancer.

In other words, churches would find ways of bringing people together in groups where trust is developed. When these small groups encourage the open expression of concerns and fears, there will be plenty of gardens and courtyards for the assistance that we all need in coping with anxieties.

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Creating a sense of belonging

Many people experience anxiety over their jobs and their responsibility to financially support not only themselves, but others. What some people might find surprising is that any — not to say many — of these people would welcome the opportunity to discuss this kind of anxiety in a parish-related setting.

Consider, then, the following story told during an adult ministries consultation by Dr. Jean Haldane, dean emeritus of the Episcopal Lay Academy in the Episcopal Diocese of California.

Out of a concern for lay people's Monday-to-Saturday lives, the Lay Academy decided to conduct a symposium on employment. "The aim was to break the uncanny silence in congregations about the anxiety of lay people in the area of their employment," she explained.

There were those, the speaker said, who thought this was not a problem in their church community since people were quiet about it. The fact was otherwise. For, once the topic of employment was placed on the church's agenda, "it was as if the floodgates were opened and 200 laity shared their anguish, their courage and their integrity in dealing with their situation."

Haldane said that among the outcomes of that program was the establishment of employment support groups in several churches. Among other outcomes was the training of church volunteers to work with unemployed persons in finding jobs.

"All of us need a sense of belonging and security to help us face the unknown, both within and without," Trusting relationships usually allow this," Dolores Leckey wrote in her book "The Ordinary Way." Leckey is executive director of the U.S. bishops' Laity Secretariat.

But where are these trusting relationships to be found? In what situations will people feel sufficiently "at home" to speak not only about ideas and concepts, but about what they feel, what they fear or what they hope?

For some this sense of trust is found at home with members of a family. For some it is found with friends. For some it is found in the company of a spiritual director or in the small groups formed by parishes for discussion and prayer, where many people sense that they can speak about their lives without the fear of being ridiculed.

What makes this sense of trust grow in a specific situation? Do you see ways that you can foster a sense of trust and of belonging in your own church?
Anxiety surfaces in situations we control ourselves, but also in situations in the hands of others.

We experience anxiety over relationships, money, doing well in our careers, threats of violence, the survival of the world in a nuclear age... Well, you get the picture.

What happens to people when they get caught in anxiety's grip? And why is it such an important topic for Christians to think about?

For one thing, anxiety can obstruct — distort our view of the world. It can consume our attention and our energies, blinding us to the goodness and beauty of other people, nature, God, even ourselves.

It can also cause us to become self-absorbed, getting so wrapped up in a problem that we are unable to reach out to others or allow others to touch us.

Sometimes, anxiety takes away our sense of direction, leaving us unsure what to do or where to turn in a particular situation.

While we cannot escape anxiety entirely, there are some ways we can lessen its negative — potentially paralyzing — effects on our lives.

Father William T. Newland, an Episcopal priest and pastoral counselor at the Pastoral Counseling and Consultation Center of Greater Washington, said it is very important to talk over a situation — and how one feels about the situation — with a spouse or a trusted friend.

Sometimes, it isn't easy for people to open up, to admit their uncertainty or fears, their sense of being out of control. But, he said, "when people stuff their feelings inside themselves," both the body and the mind can begin to "play strange tricks on us," converting feelings into physical symptoms such as headaches, ulcers, stomach problems.

While Jesus urged his disciples to stop worrying about the lake, they went to pieces. Jesus seemed to be sleeping. After they awakened him and he had stilled the storm, Jesus reproached them: "Why are you so terrified? Why are you lacking in faith?" (Mark 4:40).

But Jesus too experienced moments of anxiety. "I have a baptism to receive. What anguish I feel "till it is over!" (Luke 12:50).

While Jesus urged his disciples to stop worrying about matters like food and clothing and to let tomorrow take care of itself (Matthew 6:31, 34), he also taught them to pray for their daily bread, to ask, to seek, to knock (7:7).

It seems then that while we are to live with the fundamental assurance that God cares for us and our needs, a certain anxiety is unavoidable. For although we can rely on God, we cannot always rely on human beings and human events.

But while such anxiety is normal, it need not paralyze, dishearten, or be potentially paralyzing. What can save us is our unshakable trust in a Father who will see us through, "who is the source of my strength" (Philippians 4:13).
Back Page

Slow Down...

Take time to dream and enjoy the here and now

By Charlie Martin
NC News Service

Life in One Day

Refrain: The old man said to me
Said don't always take life so seriously
Play the flute and dance and sing your song
Try and enjoy the here and now
The future will take care of itself somehow
The grass is never greener over there
Time will wear away the stone
Gets the hereditary bone.
Don't try to live your life in one day
Don't go speed your time away.
Don't try to live your life in one day
Don't go speed your time away.
The old man said to me
Said you can't change the world
Gets the hereditary bone.

Repeat refrain

I tried to live my life in one day
I bit off more than I can chew
Wolves are gathering "round my door"
Ask them in and invite some more

And fill my glass again and again
Pretend the water is champagne
Don't try to live your life in one day
Don't try to live your life in one day
I try to live my life in one day
Try and enjoy the scenery
Don't try to live your life in one day
Don't try to live your life in one day
I try to live my life in one day

Warner Bros. Music Ltd.

Written and Sung by Howard Jones. Copyright(c) 1985 by Howard Jones Music Ltd. and Warner Bros. Music Ltd.

Howard Jones' "Life in One Day" comes from the soul charts. The lyrics remind us to slow down and enjoy the beauty of the surroundings God created for us.

The attitude is: If you cannot have whatever you want now, then what you want is not worth waiting for. Certainly with that attitude, the idea that individuals might learn from failure will appear foolish.

The song encourages us to put aside that attitude, to "enjoy the here and now" and not "always take life so seriously." We need time to "play the flute and dance and sing your song." We need times of lightness and fun.

I think most people do not put enough joy in their lives. Such individuals fail to realize that each person has a responsibility for the happiness in their lives. It is unfair to assume that others should simply make us happy, particularly if we are doing nothing to create joy.

Life goes best when we balance hard work and serious effort with fun. Enjoy the teen years by taking the pressure off yourself and making a place for fun in your life.

(Your comments are always welcomed. Please address them to: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

St. Isaac Jogues and Companions

By Hilda Young
NC News Service

I distinctly remember vowing when I was 13 that if I had a daughter when I grew up I would never, never interfere with her life like my mother was interfering with mine.

I lied.

How can a person come home from school and hold a 45-minute conversation on the telephone with someone they have just spent nearly eight hours with at school? I'm her mother. I have to say something, right? There must be something in the revised Code of Canon Law that makes it permissible to go back on a promise made as a 13-year-old.

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