I am alarmed over the impact which I fear casino gambling will have on our community. In casino gambling, the very life savings and family possessions of the gambler may be endangered. Crushing debts may be incurred. The visit to the casinos — especially for the compulsive gambler — may spell lifetime disaster not only for the individual but for the spouse and children as well. The casino atmosphere invites unsavory companions into a community — an increase in street crime, open prostitution, loan shark- ing, corruption of officials, alcohol and drug abuse, undesirable visitors, opportunities for crime syndicates to flourish and community deterioration.

Our great state of Florida is enriched with a lovely natural climate and a wealth of attractions for which we can be proud and grateful. We need not and should not surrender our self-respect by further yielding to unwholesome moral values. I reaffirm the position of the Catholic Bishops of Florida who jointly oppose casino gambling in our beloved state.

Edward A. McCarthy
Archbishop of Miami
Protestants persecuted in Nicaragua?

WASHINGTON, D.C. (RNS) — A Nicaraguan evangelical leader who was recently arrested and hau-
railed by authorities said the leftist government has
begun a campaign to repress evangelical Protestant ac-

But Jimmy Hassan, an evangelist and pastor in
Managua, added, "No matter what the conditions and
persecution, we will not stop preaching the gospel to
the people of Nicaragua."

At a news conference here sponsored by the Na-
tional Association of Evangelicals, Mr. Hassan
reported on a wave of harassment in late October
and early November which included arrests of several
leading evangelicals and ransacking of church offices.

Mr. Hassan said authorities stole Bibles and
religious books which they labeled "counterrevo-

cutionary," and put a gun to his head during inter-
rogations on Oct. 31 and Nov. 1.

He said a security officer summed up the inter-
rogation by telling him, "The problem is that you
are teaching the young people about Jesus Christ.
And because of that they separate themselves from Marx-

He said local leaders have said the laws and
ever opposed the government, despite
charges by some government officials that they are
agents of the United States. Another activity is to
preach the gospel," he said he told the authorities.

Bishop Hassan of Austin resigns; Bishop McCarthy named successor

WASHINGTON (NC) — Pope John Paul II has
accepted the resignation of Bishop Vincent M. Har-
ris of Austin, Texas, and named Bishop John E.
McCarthy to succeed him. Bishop Harris, 72, was
bishop for 19 years and head of the Austin Diocese
for the past 14. Bishop McCarthy, 55, has been
an auxiliary of the Diocese of Galveston-

Huntington since 1979. Before he was a
bishop he was executive director of the Texas Catholic,
Conference, and from 1967 to 1969 he was assistant
director of the Social Action Department of the
U.S. Catholic Conference.

A diocesan priests' council isn't a
'men's club,' says Bp. Stafford

MARYDALE, Ky. (NC) — A diocesan priests'
council "is not a men's club," Bishop J. Francis
Stafford of Memphis, Tenn., told a meeting of
priests recently.

"One of the first things that the council
does is get material," he said. "They do
consult with it before acting on a number of major
decisions concerning a diocese, but he needs its con-
sent only in rare instances. However, "any juridical
relationship between bishop and priests in the
church is secondary to their sacramental relation-
ship," he said.

Mother Teresa gets $300,000
from estate of retired librarian

OKLAHOMA CITY (NC) — A retired librarian
in Oklahoma City has left her estate of $300,000 to
Mother Teresa and her Society of Missionaries of
Charity. The librarian, Ann Murray Hough, died
last February at age 94. Terms of her estate settle-
ment were revealed in December in

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San Francisco (RNS) — Cardinal Joseph Bernardin
told Chicago educators that Catholic schools in
his archdiocese face broad cutoffs, including more
closings and mergers in the future as the cost of
education continues to rise and the number of
school-age students declines. At the same time,
the cardinal announced the archdiocese will take
measures to increase the percentage of Catholic
children attending parochial schools and to insure
that the Catholic school system does not become
eclisate and exclude the poor. Since 1965 the number
of Catholic schools in Chicago has declined to 359
elementary schools and 97 high schools from 437
elementary and 97 high schools.

Fasting for a friend

Lisa Paul, 23 (right), visits Inna Meiman, a Soviet Jew who was Miss Paul's tutor during her year-long
stay in Russia in 1983. Mieman has undergone four operations for cancer but has not been permitted
to seek more advanced help outside the Soviet Union. Miss Paul, a Catholic from Appleton, Wis., is
on a three-week fast to draw attention to Meiman's plight. (NC photo)

Seattle institute to focus
on training lay ministers

SEATTLE (NC) — The Seattle Archdiocese and
the Jesuit-run Seattle University have jointly
formed a new Institute for Pastoral Studies with a
special focus on training lay ministers. With five graduate-

level degrees offered, it is the only institution in the
Northwest offering a master of divinity degree.
Archbishop Raymond Hunthausen of Seattle and
Jesus Father William Sullivan, president of the
university, formally inaugurated the new institute in
December. They signed a "Proclamation of Partner-
ship" committing the resources of the archdiocese
and the university to building and maintaining the
institute. The archdiocese has committed itself to
providing grants and scholarship aid for lay students.

Catholic school principal charged
with trying to seduce 17-year-old

EAST PROVIDENCE, R.I. (NC) — Christian
Brother John M. Walderman, 40, principal of an
all-boys Catholic high school, was arrested in East
Providence on morals charges after allegedly trying
to buy sex from a 17-year-old boy. Brother Walder-
man, principal of Bishop Hendricken High School
in Warwick, R.I., was released on personal
recognizance by District Judge Michael Higgins. The
brother did not enter a plea. According to police
the high school principal was arrested after he
allegedly picked up a youth in downtown Provi-
dence. The juvenile was a student at the high school,
police said. Brother Walderman was charged with
one felony count of transporting for prostitu-
tion and a misdemeanor count of solicitation.

Cardinal Bernardin tells educators
how he will improve schools

CHICAGO (RNS) — Cardinal Joseph Bernardin
has told Chicago educators that Catholic schools in
his archdiocese face broad cutoffs, including more
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of Catholic schools in Chicago has declined to 359
elementary schools and 97 high schools from 437
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Justice commission rails against attacks on gays

SAN FRANCISCO (NC) — The Justice and
Peace Commission and the Board of Ministries of
the San Francisco Archdiocese have urged an end to
violence against homosexuals, which has included
homicides and attacks. The two archdiocesan agen-
dies said that there has been an increase in such
violence, adding that discrimination "based on
sex, race, ethnicity, age or sexual orientation is a
great injustice and an affront to human dignity;"

Dominican sister urges religious to sign 'living wills' within church law

READING, Ohio (NC) — Men and women
sisters told Chicago educators that they would
sign "living wills," within church guidelines, according to
Dominican Sister Ruth Carpas, a professor of philosophy at
Ohio Dominican College in Columbus. She led a
seminar at Mount Notre Dame Convent in Reading
for nuns and priests who are hospital chaplains.

Such a decision, she said, would ease the burden
sustained treatment could put on a religious
community or family members. A living will is often
defined as 'a statement made by a mentally compe-
tent individual specifying limits to the type of
medical treatment provided to sustain life if the
person ever is near death with no real hope of regaining
health. The church does not allow the direct taking of
life or the right to order medical means but not extraor-
dinary means, to preserve it.

Report questions 'rave reviews' about Third Hispanic Encuentro

WASHINGTON (NC) — The Third National
Hispanic Pastoral Encuentro drew rave reviews from
participants who evaluated it, but that feedback was
so positive it is "suspect," according to a reporter
analyzing the results. The evaluation of the August
1985 encuentro, a national gathering of Hispanic
Catholics, was released by the National Conference
of Catholic Bishops-U.S. Catholic Conference
Secretariat for Hispanic Affairs. The encuentro,
which took place in El Paso, Texas, made the
encuentro engendered a strong sense of unity and
nearly 93 percent reported the encuentro was an occasion for a
deeper experience of God.
Church pledges to help refugees

By NC News Service

Refugees today may not be making the dramatic headlines of Vietnamese or Cuban boat people a few years ago but the church's commitment to helping those refugees remains firm, church leaders said in marking National Migration Week, Jan. 6-11.

Sclababrine Father Silvano M. Tomasi, director of pastoral care of migrants and Refugees for the National Conference of Catholic Bishops, said Jan. 6 that "the church is not advocating immigration, but it recognizes the best way to deal with the problems of refugees. It first seeks to assure them a "decent life where they are born," he said.

In the United States "there are no longer the dramatic headlines" such as there were after the 1975 fall of Saigon or during the 1980 Cuban boatlift. Father Tomasi said, but waves of legal and illegal immigrants are still arriving.

And, although the public may not be as aware of these new refugees and migrants, "the need is real," he said.

The archbishop called for "extended voluntary departure status for Central American refugees fleeing political violence" and for fair immigration policy that gives legal status to aliens "who, in fact, are contributing part of our society."

An extended voluntary departure program would give illegal aliens temporary legal residence in the United States until conditions in their own countries improve.

"The world has arrived at the deadline when the Church is in the Archdiocese of Los Angeles," Archbishop Mahony wrote, urging the parishes to accept cultural and language diversity as an enrichment "rather than a barrier," and calling on Catholics to learn about immigrants' language and background.

The fate of Haitian refugees in the United States will be one item on the agenda when U.S. bishops meet with Caribbean bishops meet with the Haitian counterparts in February. Bishops also will discuss issues such as human rights in Haiti, according to Holy Cross Father William Leary, executive director of the bishops' Office of International Justice and Peace.

Father Tomasi said Haitians "are in a limbo situation" because most of them are in the United States illegally and the church tries "to be kind of advocates for these people who have nobody else."

Shelter, but don't transport illegals — bishop

LAREDO, Texas (NC) — Feed, clothe and house illegal refugees but do not transport them between cities, Bishop Thomas Gracida of Corpus Christi told priests at a meeting in Laredo.

"I don't want any priests or any church providing transportation to refugees because we're running shelters to places within a city to airports or bus terminals," the bishop said.

"Aside from those restrictions, it is possible to house, feed, clothe and transport aliens within a city to see the doctor, to see a lawyer.

"We have the full cooperation of the local Immigration and Naturalization Service and they recognize the human needs that several Catholic churches are trying to meet," Bishop Gracida said.

The bishop urged people to bring out bedrolls and make their own shelters. He also appealed to the thousands of refugees who cross the border from Mexico into Texas.

"I call on all priests to meet the corporate and spiritual needs of our immigrants as they pass through our communities, seeking to better themselves," Bishop Gracida said.

"You are not to question or to seek permanent residence cards or any cards," he instructed, referring to permanent residence cards.

Bishop Gracida, chairman of the Committee for Spiritual and Corporal Works of Mercy, said there is a legal difference between harboring and sheltering the temporarily illegal. "Harboring is providing warmth and comfort to those in need, while harboring is a secret act that should be avoided.

New York Mayor Ed Koch accompanies Mother Teresa as she speaks to the press outside a Greenwich Village hospice where patients are cared for by nuns of her order. Koch pledged to help find a farm where the sisters could care for AIDS victims. Mother Teresa is wearing sunglasses because she recently underwent eye surgery. (INQUIPI photo)
Few bishops support Marcos in forthcoming elections

MANILA, Philippines (NC) — As they prepared for their January meeting, the Philippine bishops faced a dilemma over their role in the Feb. 7 presidential elections, according to church observers.

The main topic at the meeting of the Philippines bishops’ conference Jan. 17-24 is the first free presidential election in 17 years, the observers said.

One Philippine bishop who said not to be identified said the bishops have two options: make a traditional, non-partisan appeal for free and fair elections, or endorse opposition candidate Corazon Aquino.

One two or three of the country’s 100 bishops would support President Ferdinand Marcos, he said.

Observers said a traditional appeal for sobriety and honesty would hardly be noticed by the public, but an endorsement of Mrs. Aquino by the bishops would be major news and could make a significant contribution to her campaign.

Mrs. Aquino is the widow of opposition leader Benigno Aquino, who was assassinated in 1983 after returning to the Philippines from a self-imposed exile in the United States. The bishops’ conference has never publicly supported a presidential candidate.

Whether or not they officially endorse a candidate, the bishops could try to rally support for Marcos in the legislative vote for Free Elections, Jesuit Bishop Francisco Claver said.

The organization is the citizens’ watchdog for February’s election, and in remote provinces most of its volunteers and resources come from the Church.

Radio Catolica shut down...not airing Ortega’s talk

Radio Catolica, owned by the country’s bishops’ conference, for failing to broadcast a New Year speech by President Daniel Ortega. "It’s a bad way to start the New Year," said Msgr. Bismarck Carbajal, director of the station. Msgr. Carbajal also is head of communications for the Archdiocese of Managua. He said the station’s failure to broadcast the message was a technician’s error and that the government’s action was unjustified. Radio Catolica was the only station which did not broadcast Ortega’s talk for prior censorship. •

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CARDINAL O'CONNOR:

Dr. King holiday may promote ecumenism

NEW YORK (NC) — The memory of the Rev. Martin Luther King Jr., whose birthday the nation will officially celebrate for the first time Jan. 20, could provide an important stimulus to ecumenism, Cardinal John J. O'Connor of New York said Jan. 7.

The ecumenical importance of Dr. King, Cardinal O'Connor said in an interview, lies in his way of keeping Catholics and Protestants united with their scrip- tural and theological foundations.

"It is relatively easy for Christians to unite in efforts to feed the poor or house the homeless, and of course that is highly desirable," the cardinal said. "But to mistake that for true ecumenical efforts to bring about theological and spiritual unity is very superficial and a mistake. Ultimately we have to confront our theological sanenesses and our theological differences."

"Somehow — I'm not quite sure how — I think Martin Luther King could help," Cardinal O'Connor said. "Clearly, he kept the two aspects together. There was more than the social gospel in him; there was a more complex theology."

Cardinal O'Connor said he had also been impressed with how Dr. King was highly regarded by black Catholics. Recalling the symposium he sponsored last September on the first anniversary of the 1984 pastoral letter issued by the nation's 10 black Catholic bishops, he said he found it "fascinating that there were so many references throughout the day to Martin Luther King."

"It is almost a rarity if ever a black Catholic priest or bishop speaks for very long without some reference to him," he said.

"He makes us Catholics confront the fact that he could achieve so much, and ask ourselves why," he said. "My suspicion is that part of the answer is he did not separate theological beliefs and social efforts."

Cardinal O'Connor predicted that official observance of Dr. King's birthday would be even more important for its long-range impact, such as the awareness young people will gain of Dr. King as a person of stature equal to George Washington or Abraham Lincoln.

"I'm afraid that up to the present time — if we're going to be honest — many whites, many Catholics, have not given really a great deal of atten- tion to Martin Luther King in compari- son with his accomplishments," Cardinal O'Connor said.

"Now, when youngsters explore the questions of why he is a special person and seek to learn of his ac- complishments, they will find that primarily there was tremendous effort to create a awareness of the gross injustices and inequities that have been practiced so long in regard to blacks."

"It will be almost impossible for whites to look at black people in the same way after Martin Luther King," Cardinal O'Connor said.
Bishop says hold the booze at church fund-raising events

ALBANY, N.Y. (NC) — Bishop Howard J. Hubbard of Albany wants the church to stop providing alcoholic drinks at church fund-raising activities.

The bishop cited the problem of alcoholism and glorification of drinking in society as the reasons for his "modest but controversial" suggestion, which he also described as a "challenge" for the new year.

His comments appeared in his column in The Evangelist, Albany diocesan newspaper.

Instead of holding cocktail parties to raise money, he suggested, church groups could hold social events offering "specialty foods, ethnic drinks, novelty desserts or creative non-alcoholic punches and other beverages."

He called for more education on the effects of alcohol and drug use "on the body, mind and spirit."

He said, "we must reverse the dual effects of alcohol and drug use "on the body, mind and spirit."

The Evangelist, a weekly column.

Output summary: It is a fact. For many years Van Orsdel's has been giving more in service, facilities and reasonable prices than any Guardian Plan church in the area — and our pre-need contracts demonstrate this.

One reason the Guardian Plan costs more is they use salespeople who work on commissions. Furthermore, they employ telephone operators who invade the privacy of your home to solicit patronage.

Certainly we will come to your home and socialize without transplant.

The irony of this situation is that virtually all of the (Church) agencies deal with the tragic effects of chemical dependency on the individual and the family," the bishop wrote.

"The irony of this situation," he noted, "is that virtually all of the agencies deal directly with the tragic effects of chemical dependency on the individual and the family," the bishop wrote.

The bishop diagnosed the problem as alcoholism and drug usage. He called for more education on the effects of alcohol and drug use "on the body, mind and spirit."

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The Evangelist, a weekly column.
January 25, 1986
Florida Atlantic University
Boca Raton, Florida
9 a.m. - 6 p.m.

Diocese of Palm Beach

Speakers

RALPH MARTIN
Husband and father; internationally known author and speaker; coordinator of the Word of God, an ecumenical Christian community in Ann Arbor, Michigan.

FATHER MICHAEL SCANLAN, T.O.R.
President, the University of Steubenville, Ohio; chairman of the annual conference for Priests and Deacons, in Steubenville.

ANN SHIELDS
Author and Speaker; former member of the National Service Committee for the Catholic Charismatic Renewal.

FATHER JOHN BERTOLUCCI
Professor of Theology at the University of Steubenville, Ohio; popular television and radio evangelist and preacher.

CARDINAL BERNARD F. LAW
Archbishop of Boston, Mass. "As one of the episcopal advisors for FIRE, I know the work of this organization and its four speakers. Their messages invite Catholics to deepen their commitment to Christ, his Gospel, and the Church."

MOST REVEREND PAUL DUDLEY
Bishop of Sioux Falls, South Dakota. "The message of FIRE is clearly strengthening the whole church. I encourage you to attend the FIRE Rally in your area."

MOST REVEREND KENNETH POVISH,
Bishop of the Diocese of Lansing, Michigan. "FIRE has a strong potential for helping to renew the faith and practice of our times in everyday church life."

Register now to secure your seat at the Rally!
Doors open at 8 a.m.
Registration fees
Advance Sale—Individual $8.00
Advance Sale—Group Rate $6.00 (10 or more)
At the door $10.00
Detailed directions will be sent with name tags
Concession stands will be available
Hotels located in the area
Childcare services will not be available
Reserved seating for handicapped
For more information call (305) 793-8544

Most Reverend Thomas V. Daily, D.D., Bishop of Palm Beach will celebrate the closing Eucharistic Liturgy.

I HAVE COME TO CAST FIRE ON THE EARTH AND WOULD THAT IT WERE ALREADY KINDLED
LUKE 12:49

REGISTRATION FORM
Advance Registration: Individual x $8.00 — Group of 10 or more x $6.00 =
At the Door: $10.00
Please include prayer group affiliation, if any.
Check or money order, please do not send cash in the mail.
Please make checks payable to Diocese of Palm Beach, FIRE Rally
No mail registrations will be accepted after January 18.
Send this form with payment to:
Diocese of Palm Beach, FIRE Rally, c/o St. Rita Church, 13645 Paddock Dr., Wellington, FL 33414
For further information call: (305) 793-8544

Name
Address
City State Zip
Parish
Prayer Group or Organization

NOTE: Please list all names when registering more than one person.

Miami, Florida / THE VOICE / Friday, January 10, 1986 / PAGE 7
Meetings in Rome confirm Church unity

(Mgr. Bryan O. Walsh, Archdiocesan Director of Catholic Community Services, was in Rome during the recent world Synod of bishops at the Vatican. Here are some of his observations on events at that time.)

By Mgr. Bryan O. Walsh

November is the season for meetings in Rome. During the month the members of various international consultative bodies set up by the Church in implementation of Vatican II are summoned to Rome for a “sessione plenaria.” Included in this process are the Pontifical Councils and Commissions, such as Justice and Peace, the Laity, Social Development (Cor Unum), Migration and Refugees.

These groups are composed of up to 30 lay men and women, Bishops, priests and religious, the majority of which I am a member, is rather typical. About half its members are ex-officio representatives of national and international Catholic organizations such as Catholic Relief Services (USA) and Caritas Internationalis (the international Catholic Charities organization). The remainder are individuals, like myself, appointed by the Holy Father. Each appointment is for a five-year term.

Last month’s meeting was my second “sessione plenaria.” We met in the Aula Regia, the home of the Pope, in a hill overlooking St. Peter’s Basilica and the Vatican’s Gardens. The weather was typical of this season in Rome: wet and cold. The attendance is usually about 300 per session, a small number from Europe and the Third World.

For us North Americans, meeting in Rome provides an opportunity for personal contact with Bishops, priests, religious and laity from the Third World of Africa, Asia and Latin America. We are conscientized to the common patrimony we are called upon to share with our brothers and sisters. At times, we are shocked to learn how much we in the U.S. contribute to world poverty by our policies and practices.

This year’s meetings were overshadowed by events in Rome — the meeting of the College of Cardinals followed by the Extraordinary Synod of Bishops. Rome was not the place to pick up rumors and gossip on either session. Far more speculation was evident in the world press.

I attended the opening Mass of the Synod in St. Peter’s where some 360 American laity and priests participated. The Holy Father gave no indication of the thrust of Vatican II, and 2) it would provide an opportunity to develop a consciousness of what it means to belong to a universal church, a conscious awareness of the problems faced by our brothers and sisters as they confront the problems of global terrorism. The Synod in St. Peter’s where some 360 American laity and priests participated. The Holy Father gave no indication of the thrust of Vatican II, but he did make “interventions” which are given to the Holy Father.

By personal contact with Bishops, priests, religious and laity from the Third World of Africa, Asia and Latin America, we North Americans are conscientized to the common patrimony we are called upon to share with our brothers and sisters. At times, we are shocked to learn how much we in the U.S. contribute to world poverty by our policies and practices.

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I attended the opening Mass of the Synod in St. Peter’s where some 360 American Bishops and Cardinals conciliated with the Holy Father. In his homily, the Holy Father spoke of the Church’s role in the world today. He said what he expected from the Synod. His homily, strictly pastoral in tone and content, might be considered too spiritual for the parish church in Miami on the First Sunday in Advent. The world press was present in force. The English-speaking briefing sessions in the press center were handled in admirable fashion by a young priest of the Archdiocese of Dublin, Father Eoin Cullen. Father Cullen works in the Pontifical Council on the Family.

His careful explanations of procedure in the Synod and witty comments on the day-to-day happenings were very much appreciated by the English-speaking press. This led to some discomfort among other language groups who had to rely on the daily press conference with no special briefing.

The Extraordinary Synod marked the 25th anniversary of the end of the Vatican Council II. Two-three of the “Synod Fathers” were not present at Vatican II, which indicates a whole new generation of Church leadership has emerged.

The impression I left Rome with was that the synod would do two things: 1) it would reaffirm the basic thrust of Vatican II, 2) it would mark the beginning rather than the result of a careful evaluation of where the Church is going.

NOT THE LAST WORD

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

The Miami Archdiocese through the Respect Life office is determined to defend the sanctity of every human life, since life is God’s most precious gift. The respect life office of the archdiocese provides information and coordinates events such as Baby Reflections, which are projected in parishes. The office also participates in the Respect Life movement in Miami and participating Florida funeral firms. Mr. Blair is a member of the Respect Life Movement.

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Chavez urges new grape boycott

Says pesticides endanger farmworkers, consumers

By Araceli Cantero

La Voz

Cesar Chavez is on the move again, and wherever he goes he asks people not to buy fresh grapes.

This time, however, his plea is to stop buying grapes. A year ago he asked the public to boycott fresh grapes in support of farmworkers, but this time it is not only for their cause.

The reason: Fresh grapes are imbibed with the chemical residue of more than 400 pesticides, five of which can be harmful to people, Chavez told La Voz, the Spanish-language Archdiocesan newspaper, during a recent stop in Miami. He wants the growers to stop using at least five of these pesticides.

To bolster his argument, Chavez cites cases of children being born without arms and legs because their mother picked the grapes while pregnant. He says he has documented cases of field workers being poisoned by the pesticides.

As far as the consumer is concerned, Chavez says he wants clean grapes. "The day the consumer says he wants clean grapes, we will have achieved the greatest protection for the workers who pick the harvest."

The boycott already has been somewhat successful, Chavez says. In California, the price of grapes has dropped from 69 cents to as little as 10 cents in some cases. He is optimistic it will have similar effects in the rest of the country.

"It's not a problem only for Californians but a serious humanitarian issue," Chavez says. "The two of leukemia among our children is already 450 times higher than the national rate."

His course is in God's hands

By Araceli Cantero

La Voz

Although many people consider Cesar Chavez a hero, he doesn’t think so himself. He says his wife doesn’t let him, either, “because when I get home, she’s the one who tells me I am a fool.” Indeed, Chavez doesn’t take the world’s accolades very seriously. “These are temporary things,” he says. Chavez seeks something more permanent. That is why his greatest joy is to see farmworkers progress not only economically, but spiritually.

"When suddenly they say ‘Oh! Then this is the message, that everything is for the good of our brothers,’ I feel so happy, Chavez says, because “I know these men and women will be faithful for a lifetime, and whoever concentrates only on economic progress, sooner or later will get discouraged.”

For 35 years, Chavez has fought for the workers who pick the harvest. Chavez has fought for justice for migrant farmworkers. Despite setbacks, he doesn’t despair. He feels his work is backed by the Church — and God.

“Cursillo de Cristiandad,” a spiritual renewal weekend. Since then, Chavez says, “De Colores,” has been his union’s anthem. But Chavez’s faith does not come only from the Church. From the time he was a youngster, Chavez says, “These men and women will be faithful for a lifetime, and whoever concentrates only on economic progress, sooner or later will get discouraged.”

Without faith, he says, his United Farm Workers Union couldn’t succeed. “Faith is the center. Without it we couldn’t have a non-violent movement. The day we abandon this faith commitment, everything will be lost.”

In 1980, Chavez took part in a Morales that Chavez faced in the 1960s, Chavez is appealing to the United Farm Workers union for support. According to the Florida bishops, a voucher program would be the best way to “effectuate delivery of these services.”

Bennett has said the vouchers, $600 per student, would not cost more than the current $3.6 billion in federal remedial aid provided under Chapter I.

"We have long been impressed with the value of Chapter I programs and the services they have rendered to children in both public and non-public schools, including our own parochial schools," the bishops said.

"The delivery of those service by public school employees on the premise of our schools has helped to develop an excellent cooperative relationship between the public school system and our parochial schools."
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Some may dismiss this sentiment as old-fashioned. At St. Francis Hospital, we believe a strong physician-patient relationship is important for good health. A personal physician gets to know you and your health care needs. And, you get to know and rely on him.

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868-2728

The Physician Referral Service.
Charismatics fill tent with praise, 2,500 souls

By Jose P. Alonso
La Voz

Under a vast tent that could scarcely contain either their or their joy, more than 2,500 people took part recently in a weekend-long "party" in honor of Jesus Christ.

It was the first Hispanic Catholic Charismatic Conference, held Dec. 13-15, and the multitude had gathered at St. Thomas University in Opa-Locka for the sole purpose of rediscovering Christ present and active in their lives.

"We've come here to learn from Jesus and save our lives," said Fr. Wilfredo Pena, associate pastor of San Isidro Mission in Pompano.

"In the same way that a fish dies when removed from the water, we Christians also die... unless we are immersed in the grace-filled waters of the Holy Spirit," said Fr. Diego Jaramillo of Columbia, a member of the International Catholic Charismatic Renewal movement and a preacher renowned throughout the Spanish-speaking world.

"We are specialists in telling the Lord what He must do for us, but we forget to ask Him what He wants us to do for Him," Fr. Jaramillo noted in his talk.

He also spoke of prayer groups and their vital mission in the Church, emphasizing that every home and every family must itself be a prayer group.

"Each father is bishop of his own little community, and as bishops you cannot go on strike and leave your people without a pastor," Fr. Jaramillo said. "You must be the first to give the example by remaining close to the sacraments, praying and reading the Word of God."

Other speakers included Fr. Emilio Tardiff, a well-known Canadian Charismatic preacher and missionary in the Dominican Republic who conducted a healing service during the weekend; and Fr. Ricardo Castellanos, pastor of San Isidro Mission in Pompano and coordinator of the event.

Auxiliary Bishop Agustin Roman consecrated the concluding liturgy.

This conference has been marveled at and admired by my wife," commented Billy Perez, one of the participants, during an interview with La Voz.

Perez said the conference made him see that "the majority of us Catholics have been asleep in our faith, which must be one of prayer and action. Here, I've felt that God really is alive and present in the world."

Next year, organizers plan to find a bigger space in which to hold the annual event.

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I came to the Salesian school and I learned a trade. And while I was there I learned about Jesus. It was something I had never heard before. God is our Father, and Jesus came to us as our brother. And He stays with us.

Can you imagine what these words mean to someone who has been looking for God?..." - Tero Khako

Tero Khako is from a remote village in India, and left his village to attend a mission school in India. Tero is now one of many people around the world who will come to know Christ through missionaries supported by your contribution to the Propagation of the Faith.
Special Transportation Service was approved with a $1.4 million budget allocation. Seniors can ride anywhere in the city for $2 each way, and the vehicles will come directly to their homes. Under Mazanek's leadership the gray crusaders also defeated an attempt by Ma Bell to put them on the receiving end of a new measured rate system.

Another victory was won in 1984, when Florida Power and Light's hopes for a $355 million rate increase were crushed by protesting seniors. The Public Service Commission agreed with Concerned Seniors and other groups that the fee rise would impose an impossible hardship on the poor and middle classes. FP&L was granted a rate increase.

He's a doer and he likes to help people. When someone needs him, Mazanek himself demonstrates just how productive he can be. He once told a reporter, "We're not just creaky old people. We have needs and skills to build our confidence, and help us move forward emancipated." Today, Mazanek is a man who is rarely at a loss for words. He's afraid to take on big decision makers, face them nose to nose and fight for our rights," said one colleague; "I don't know how many senior citizens have ever stood coterminously in a lawn chair or dozed off in the pavement to see, join us, on any issue. His attitude definitely demonstrated just how productive he can be. "

"If you begin to believe that you're old and useless... you've really got a problem." He also puts the often-ostracized elderly in the media spotlight. Mazanek feels that the negative image of aging is fading as seniors like himself demonstrate just how productive and healthy the golden years can be.

One of the first of 70 churches, social association and a eucharistic minister at St. Mary's Church in M., T. S. has been Mazanek's church since its original founding. "When he first assumed his leadership role in Concerned Seniors, Mazanek was dubious about his ability to take on politicians, the media and hundreds of concerned seniors. His efforts were not in vain: the lists of needs was endless. He admits with a chuckle that he took a Dale Carnegie course in public speaking skills to build his confidence, and help him get the ball rolling.

"When one commissioner approached Mazanek and asked, "Can't you help us? We already have a set-up in which the police department helps elderly crime victims. We need to push through more crime prevention programs. We need to push through crime prevention programs. We have needs that have been ignored too long — and Dade County is going to continue hearing from us,"" said Mazanek. "Seven years later, he still abides by that pledge. When the seniors speak out, people listen. And they have a lot to say about improving the quality of life after 65. "Medical benefits are a top priority for 1986...it's difficult enough when you're losing loved ones and friends, facing changes of later life and financial hardships, then a catastrophic illness comes along and wipes out your savings," said Mazanek. Concerned Seniors has developed its own medical insurance policy for members. By enlisting the cooperation of three major hospitals and 300 area doctors, the seniors program enables them to enter the hospital without having to make large down payments on the bill and they receive a variety of money saving services through participating physicians.

"If someone tells you you're old and you begin to believe you're old and useless... you've really a lot to say about improving the quality of life after 65. ""The organization is independent and raises its own funds, so no one tells us what to do — we decide what is best for ourselves," said Mazanek.


‘Look what they’ve done to our faith, Ma!’

Public schools’ textbooks make religion seem thing of the past

By Fr. Virgil C. Blum

Dr. Paul Vitz, professor of psychology at New York University recently published the findings of a research team that conducted seven different studies covering 90 of the most widely used textbooks in public schools.

The study, entitled “Religion and Traditional Values in Public School Textbooks: An Empirical Study,” was aimed at determining what values were being taught to today’s students.

Here are some findings of Dr. Vitz’s study:

- Religion has no relevance to American life, it is mostly folklore or at best, a quaint and colorful aspect of certain, especially foreign, cultures.
- Protestantism in particular is without importance except as a minor aspect of black American culture.
- Religion, especially Judaism and Christianity, has been merely incidental to the main course of world history.
- Religion was of some importance in colonial times because English settlers wanted to get away from persecution and Spanish settlers wanted to convert the Indians, but by 1800 religion had ceased to have much influence in American life.
- Marriage is not an important social institution, and parenthood is not an important goal in life.
- There are no charges brought against public schools by the “Religious Right.” They are the conclusions of an empirical study of the most widely used elementary and secondary school textbooks, conducted under a grant from the National Institute for Education by a team of research scholars.

In this short space it is impossible to indicate beyond a minimal way the findings of the research team. I shall refer only to the first study which surveyed social studies texts for grades 1 through 4. The object of this first study was to discover the extent and quality of textbook treatment of religion as a social reality. Primary religious references were words or pictures that referred to a religious activity.

In the 40 books surveyed, there were a total of 24 primary religious references. Twenty-six of the books had no such reference at all, and two of the ten series of books contained no primary religious reference through all four grades.

Twelve of the 24 primary references had to do with Thanksgiving or the Pilgrims. Four (three in one book) related to the Spanish missions.

Of contemporary references, four depicted Jewish religious practice, two showed Catholic priests talking to children, two depicted families praying at Thanksgiving, one depicted a priest or minister at a sickbed, and only one—a brief summary of certain Amish beliefs—was a textual rather than a pictorial reference.

There is not a single primary text reference to any contemporary religion except the Amish, and not even one primary image that relates specifically to mainstream Protestantism.

Frequently enough, when religion enters a text discussion, it is hastily dismissed. For example, a two-page feature in a fourth-grade text refers to an old Puritan church in Vermont which is now the site of an annual piano festival. In the third grade, a story about a Hispanic neighborhood says: “Religion is important for people in El Barrio. Churches have places for dances and sports events.”

Thus, a child who comes from a non-religious home might never learn, certainly not from his textbooks, that religion is an important element in the lives of most of his neighbors. Children from religious families might easily conclude, on the basis of how the subject is treated in their textbooks, that religion is tolerated as a rather old-fashioned eccentricity that has very little to do with real life.

If the notoriety that even on those rare occasions when religion does appear in these social studies texts, it is usually with reference to a minority faith, but absolutely no specific reference is made to contemporary mainstream or evangelical Protestantism among whites.

In his commentary, Professor Vitz points to “the obvious censorship of religion present in these books. Very briefly those responsible for these books appear to have a deep seated fear of any form of active contemporary Christianity, especially serious, committed Protestantism.”

This fear has led the authors to deny and repress the importance of this kind of religion in American life. That is, for those responsible for these books, active Protestantism is threatening and hence taboo.

This is censorship of religion. While public schools cannot now teach sectarian religion, their suppression of all information about the role of religion in our history and the lives of Americans today is a gross violation of the education rights of parents.

Fr. Virgil C. Blum, S.J. is professor emeritus of Political Science, Marquette University, and founder and president of the Catholic League for Religious and Civil Rights.

Violence: S. African blacks’ ‘last resort’?

CAPE TOWN, South Africa (NC) — Blacks in South Africa do not see violence against apartheid in the same way as whites see it, said Father Bantu Tlhagale, a black South African theologian.

In an article in The Southern Cross, newspaper of the Archdiocese of Cape Town, Father Tlhagale said when black people resort to violence as a means “of redressing the wrongs of an intrinsically violent political system, they perceive this not only as right to resist in the name of elementary justice, but as a duty to check the repression of the racist regime.”

“Whatever the white community perceives as savage when it is associated with apartheid, are burned to death, blacks interpret differently,” said Father Tlhagale, an Obote of Mary Immaculate. “The priest was one of more than 100 South African theologians who signed the ‘Kairos Document,’ which explored the moral implications of apartheid and challenged Christians to side with the poor and oppressed.

Apartheid is South Africa’s system of strict racial segregation.

“When seems a senseless destruction of life and property, of schools and buses and delivery vehicles, is seen by young blacks especially as an aggressive statement of radical protest, of self-affirmation: a tactic to compel the government to reckon with their frustrated aspirations.”

The theologian said while whites think the violence is short-sighted, blacks have virtually no notion of protection and maintenance of public property.

Although they like the late Martin Luther King Jr. advocated non-violence, in South Africa, non-violence has not stopped apartheid.

He noted the tradition that “Christians have a right, and even a duty, to protect their existence and freedom by proportionate means against an unjust aggressor,” as Pope John Paul II said in his 1982 World Day of Peace Message.

The priest also explored the question of whether South African violence fulfills other requirements to make it justifiable by church standards: that it is a “last resort, conducted by competent authority, with due proportion and a reasonable prospect of success.”

The South African government has refused to acknowledge non-violent resistance, he said, and diplomatic pressure has not had “the desired effect.”

“So desperate have large sections of the people become that they are determined that the present system can no longer continue, unless over their dead bodies,” he said.

The present violence is therefore understood as an act of self-defense.”
Evil is there — what are you gonna do?

It's as if our society is torn between two forces, one of love, discipline, restraint, commitment, which builds up and maintains a strong society; the other a force of selfishness, immediate gratification and morally vacuous laws, which set the threads of our social fabric unraveling like a rotten net.

Even at the world level there are obvious signs of moral emptiness. Terrorists gun down innocent tourists in European airports. The terrorists were trained in Libya and praised by its leader. Yet, European democracies in the days following the murders state that they will not join in even the slightest economic punishment of the killer regime, reacting solely on their immediate economic self-interest. Where is the moral imperative that demands some kind of just response to international murder? Everywhere, nations, including this one, operate purely in terms of "national interest." Where is the common good, the moral ingredient?

Here at home we have the degradation of human love and the human body promoted by certain forces and protected by courts so secularly rigid that they cannot see a valid reason for restraining obvious filth. Social scientists even aided in the spread of obscenity for years with various pebble-brained theories about the need for frustration outlets and such (which probably says more about their personal libidos than about objective truth).

But now, the other forces seems to be coming into play. Scientists are beginning to discover the consequences some of us religious fanatics predicted all along.

One doctor tells of psychological problems of two teenagers who had stumbled into a parent's hidden cache of porno and who began to imitate what they saw, resulting in the girl's pregnancy at age 13, hyper-sexuality at an early age that will make it hard for them to adjust as adults to loving marital sex, and grief to their families.

In another case two brothers, age 9 and 10, discovered and played their parent's porno video tape and proceeded to sexually abuse in varied and perverted ways two younger boys in the house and a neighbor child, terrifying them into not telling. This went on for several years! This sort of thing must be rampant by now, hidden beneath the surface, millions of parents unaware, the problem waiting to bubble up to the surface later as has the recent explosion of child abuse.

But adults are also affected. Experiments were conducted by Arizona State scientists, in which adult men were exposed to Playboy and Penthouse centerfolds while a second group were exposed to abstract art. Testing of the men afterwards showed the ones exposed to the porno magazines found their wives less attractive and loved them less. The scientists said exposure to porno actually undermines marital commitment and love. Is it any surprise that Playboy's Hugh Hefner recently said he didn't see anything wrong with humans having sex with animals?

Two forces, good and evil. Most people do not support obscenity. But will we join the fight? As the man said, all you have to do for evil to triumph, is nothing.
Respectfully helping others

Helping others in need is praiseworthy in itself. However, good samaritans must be extremely careful lest they well-intentioned efforts to assist others become condescending, wound the pride of hurting persons or lower the self-esteem of those who are struggling.

If this caution holds true for individuals, that danger likewise exists in the case of forward-thinking, well-endowed parishes which have begun to reach out toward nearby churches with fewer resources.

The people at St. Mary's parish in Shaneateles, New York, under the leadership of their creative, hard-working and well-loved pastor, Father Jack Ziegler, offer a fine example of how a Catholic Church can achieve both goals: reaching out to a parish in need while still respecting the dignity and gifts of the community they aid.

Shaneateles is a picture-book village on one of Central New York's magnificent Finger Lakes. "On Golden Pond" could have been filmed in the attractive village which combines a sort of untouched heritage of past greatness, natural and beautiful surroundings and elegant homes along the lake. The residents, year round or summer only, are mostly all white, generally affluent and quite well educated.

St. Anthony's in Syracuse represents a rather different picture. Once a major church in the city, it has suffered the typical ravages of urban decay. The community in which it is located, once prosperous, white, middle class and heavily Catholic, is now for the most part economically deprived, black, poor and religiously mixed. Its grammar school survives but the student body would be predominantly black and not Roman Catholic. The majority of Sunday Mass goers are members of older parishes now in the suburbs, who loyally return each week to the parish and a mix of minority groups who live in the area.

Sometime after Father Ziegler began his term as shepherd of Shaneateles, the leaders of St. Anthony's agreed to enter into a special reciprocal relationship with St. Anthony's parish.

Each Monday morning a check for $375-400, a tithe or 10% of their Sunday collection is mailed to the pastor of St. Anthony's.

That center city parish not only lacks adequate financial resources, it also suffers a shortage of volunteer personnel to help with the church's many programs. Parishioners from Shaneateles responded to that need and, each week, according to an arranged schedule, several people drive 25 miles into the city and assist with St. Anthony's store for the poor.

The synod always was an occasion for surprise from the Holy Spirit ... it was a good news synod.

They expressed their views without hesitation. During the synod, speaking to people assembled in St. Peter's Square, Pope John Paul II said, "I have followed and will continue to follow this work with an open heart and by attentively listening to members of the synod."

Before the synod, the news media sometimes presented it as if the Second Vatican Council was somehow on trial, that there would be an effort to revocate the actions that came from Vatican II. But that never was even a possibility. It wasn't an idea rejected but one that simply didn't exist. The synod was asked to evaluate the results of Vatican II and to consider ways of better implementing the Council's teaching. And that it did.

Collegiality was much discussed, sometimes in the news media as it represents some kind of power struggle within the Church between the pope and the bishops. That is about as far from the truth as you can be. I remember in Rome at the time of the preparation of the Dogmatic Constitution on the Church, Pope John XXIII and later Pope Paul VI most strongly advocated an emphasis on the collegial relationship of all of the bishops with the pope. The concept of the College of Bishops was so important that a note of explanation was added to the Dogmatic Constitution on the Church, "No explanation the College of Bishops..."

A truth about the College of Bishops is that the bishops cannot act collegiately independent of the pope. The College does not exist without its head. Nor does the pope act that the pope can come together with the bishops mean that he can act only with the bishops. His authority to act as pope is not limited by collegiality.

The implementation of concepts of collegiality are relatively new and ways of more effectively using this concept were discussed at the synod. The U.S. representatives strongly supported the concept of national conferences. There will come from the synod further study of the theological grounding for national conferences and of the proper role of those conferences in the Church. It is a question that has been raised since the Council by the development of national conferences and there is agreement that the question must be thoroughly examined.

One of the most interesting, and perhaps the most unexpected, development at the synod was the agreement that there is need for an international catechism to state those Catholic teachings that are fundamental to our belief that there should be one been those within the Church who have written and taught in open debates to teach this. This was not a result of the Council but came as an unjuited coincidence with the Council. There was a general agreement that a teaching that would clearly state Catholic teaching.

It wasn't mentioned among likely results, but then the synod always was an occasion for surprise from the Holy Spirit. The principles of the Second Vatican Council were discussed. There was a better realization of collegiality, a recognition of need for diversity, an emphasis on the principle of subsidiarity in the individual dioceses — all of this with clear recognition of the center of unity that is found in the Pope. It was a good news synod.

(Dale Francis is a nationally syndicated columnist)

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Time capsules

Ogden Nash stands in the lexicon of wit, at the top of the heap; his poetry is funny, entertaining and fresh. When he died in 1971, there was no one to fill his niche. Nash took the little insignificant notion of a garbage can and was doing so well that he was kept took the name "Nash." His book "How to write about women" was published in 1943.

St. Martin's Cappella

Around the 4th century in Tours, France, a young military man named Martin shared his cloak with a beggar. Later in a dream, the beggar appeared again and asked for Martin's cloak. Martin obediently gave it, but was rebuked by the angel who had appeared to him. He was told that the cloak had been a gift from the Holy Spirit. When Martin awoke, he found the cloak was acting just as it always had: he could walk through fire and water, and always be warm. Around the year 1000, Saint Martin's Cappella was founded on the site where the story occurred. It is now the site of the annual outdoor Mass and picnic at Shaneateles was a joint venture between people of St. Mary's and St. Anthony's parish.

For the past four years on a Sunday in July, St. Mary's mooves its annual Mass to the streets. This year, the annual summer outdoor Mass and picnic at St. Anthony's was a joint venture between people of St. Mary's and St. Anthony's parish.

The parishioners supplied beer, soft drinks and barbecued chicken; each family or individual was to bring something to serve. Price for the meal was $1.00 per person or $5.00 maximum for a family. There were games for children and adults with teenagers from St. Mary's closet ministry caring for the younger set.

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For my father

My last memory of my father is how he feebly waved to me from his bed at St. Peter's Hospital in Albany, N.Y., with a broad smile before he faded into yet another of his intermittent states of oblivion.

The tears rolled down my face as I saw him, his head turned to the side of his pillow, his arms slightly extended at his sides, his hands tied down, his legs stretched with his ankles crossed. He was Christ on the cross for he entered the world."

Hundreds of people came to his wake. People from his past who knew him as "Joe the butcher" spoke of his kindness to their families. They recalled especially the food he always gave to the people who, as his daughter put it, "had too much month left at the end of their money."

Then there were people who had only met him after the heart attack that brought him to the hospital. When we saw two of his nurses come to say a last goodbye to "Mr. Joe," the man who always smiled, we knew how special our father was.

And when Mr. Kiernan, blind from a stroke, who had been in the bed next to my father for a week or so, came to the wake, we again felt awe. He asked for us, my father's eight children, by name. Though he couldn't see us, Kiernan had gotten to know us by name and voice during our daily vigils with dad.

My father was, indeed, a blessed presence to others in his old age. Perhaps this is the greatest eulogy that can be offered.

He is, of course, a blessed presence for me that will last me all my days. I now wear the medal of the Blessed Mother on the chain from Italy that he wore all his life since coming to the United States as an immigrant-teen-ager alone.

But I've always valued the ears he taught me early in life, telling me that what was important was a clear conscience, the family, a good education and caring for others.

Grazie, papa. Bravissimo, papa.

Opinion

Why marriages don't work

Q. What are some reasons why marriages don't work? (New York)

A. Some very important questions were raised last week about the difficulties that can arise in a marriage. Judy: "I think that sometimes there is a lack of honest-to-goodness commitment. A couple will have the tough determination to work through the serious difficulties and conflicts that can arise in any marriage."

By Tom Lennon

Elaine: "One possible obstacle to a happy marriage is a lack of harmony in the quality of daily life. My husband, for example, is very, very, very well-dressed, and I'm the opposite, about as messy and disorganized as a person can get. Brian and I have to be aware of the differences in our temperaments and work hard to put up with one another."

Bill: "If a young couple have unrealistic expectations in regard to marital life, they are headed for trouble. I have a strong suspicion, based on conversations with young people, that these unrealistic expectations most often center on sexual intercourse."

Jeremy: "In the first year or so of our marriage, Ginny and I argued about most money. She would want to spend a lot on things I considered silly, some expensive submachine for the front of our house. We should have talked more about money before we got married.""}

Patricia: "I think that some people who get married have never before experienced a really deep friendship. They've never had a friend who could talk with them at a personal level and with whom they could share their feelings in an intimate manner. They might have had many acquaintances but never a close friend.

And so when they get married they cannot share their innermost self with their partner. It's really hard for them to understand the meaning of love. This can spell real trouble in a marriage."

Tom: "I know of a marriage where one partner was unbelievably selfish. This person was so selfish that I could never understand why the other partner would even consider entering into a marriage. Maybe sometimes love is blind, and maybe that's not such a good thing. The marriage ended in divorce because of the one partner's selfishness."

Mary: "There are few vocations in life that require more self-discipline and the ability to make sacrifices than marriage. Sure, marriage is rewarding and wonderful. But it can also be terribly difficult at times. If there's a lack of self-discipline and the spirit of sacrifice in either partner, there can be real trouble."

Larry: "If God is left out of the picture, the couple had better beware. Many couples who pray together have much more likely to stay together."

So — what's that some married people think there are, or course, other reasons why the marriages don't work. Can you and your friends or classmates figure out what some of the other reasons might be?"

Send questions to Tom Lennon, 1115 Mass. Ave., N.W., Washington, D.C. 20005"

Praying well

The following thoughts on prayer are based on the writings of Abbot John Chapman (1862-1932), I found them very helpful in my own life and offer them to you as well.

Chapman.)

You can't get rid of the worries of this world or the distractions of the mind. Do not think that distraction, dryness and desolation are merely stages on your way to perfection. Jesus suffered temptation and desolation or if you feel commotion or rebellion. Just pray that you may give yourself to God as you are; and try to want to make and feel you ought to make, but do not force yourself into feelings of any kind.

Chapman.

"In the end," said my brother, "we saw him leave the sunset years without complaint — peaceful and accept-}

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And so when they get married they cannot share their innermost self with their partner. It's really hard for them to understand the meaning of love. This can spell real trouble in a marriage."

Tom: "I know of a marriage where one partner was unbelievably selfish. This person was so selfish that I could never understand why the other partner would even consider entering into a marriage. Maybe sometimes love is blind, and maybe that's not such a good thing. The marriage ended in divorce because of the one partner's selfishness."

Mary: "There are few vocations in life that require more self-discipline and the ability to make sacrifices than marriage. Sure, marriage is rewarding and wonderful. But it can also be terribly difficult at times. If there's a lack of self-discipline and the spirit of sacrifice in either partner, there can be real trouble."

Larry: "If God is left out of the picture, the couple had better beware. Many couples who pray together have much more likely to stay together."

So — what's that some married people think there are, or course, other reasons why the marriages don't work. Can you and your friends or classmates figure out what some of the other reasons might be?"

Send questions to Tom Lennon, 1115 Mass. Ave., N.W., Washington, D.C. 20005"

Praying well

The following thoughts on prayer are based on the writings of Abbot John Chapman (1862-1932), I found them very helpful in my own life and offer them to you as well.

Chapman.)

You can't get rid of the worries of this world or the distractions of the mind. Do not think that distraction, dryness and desolation are merely stages on your way to perfection. Jesus suffered temptation and desolation or if you feel commotion or rebellion. Just pray that you may give yourself to God as you are; and try to want to make and feel you ought to make, but do not force yourself into feelings of any kind.

Chapman.

"In the end," said my brother, "we saw him leave the sunset years without complaint — peaceful and accept-
Mending fences with children

BY DR. JAMES AND MARY KENNY

You might write to your daughter: “Happy Birthday! I miss you a lot.”
Or to your son-in-law: “Welcome! I wish we had the chance to know you better.”

And to the grandchildren: “Happy Christmas!”

Or to your son-in-law: “Welcome! I wish we had the chance to know you better.”
Or to your son-in-law: “Welcome! I wish we had the chance to know you better.”
Or to your son-in-law: “Welcome! I wish we had the chance to know you better.”

So it is that sibling rivalry intensifies in families when praise is achievement is profuse. When one child is praised, the other is thinking of a way to get even. When one child is praised, the other is thinking of a way to get even.

If and when contact is made, do not expect things to happen quickly. Your daughter is grown up now. She has fought her own battle with herself and apparently won. She has two children and is a grandmother in her own right.

Meet her on new ground, no longer as parent-child, but as adult-adult. As you reach out to her, try to model your new relationship after your other adult friendships. In other words, be on short advice and criticism and long on positive support and listening.

Hopeful hope and she can develop a new relationship as friends.

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

(MNC News Service)

Family Life

Hooked on praise

BY DOLORES CURRAN

“When we praise a child it is usually for some achievement and the unspoken message is that if the child doesn’t continue to achieve, we will withdraw parental praise.”

honorated parenting tool is beginning to be re-evaluated by family educators. We’re seeing children who get hooked on praise. They don’t want to do anything for which they aren’t praised, not even the simplest of tasks. If they’re praised for turning in a paper or making their bed, they feel cheated and resentful.

They begin to feel that praise is their due, the payoff for accomplishing routine chores. As they mature, praise, not a sense of personal accomplishment, becomes their reward. If their employers and spouses don’t constantly praise them, they then won’t feel loved. They then won’t sense their parents care more about their efforts and feelings than their achievement and parental pride.

Instead of saying, “That’s a wonderful painting,” we can say, “Tell me about this and how you did it.”

Instead of saying, “You were a good boy at the restaurant,” we can say, “I enjoyed having you with us at the restaurant.”

Instead of saying, “Look how Mary takes her medicine,” we can say, “Who can come up with a good way of drinking something we don’t like?”

Instead of saying, “I’m so proud of her when she accomplishes something,” we can say, “I’m so proud of her when she accomplishes something.”

But if we say, “You must feel great” after a good game, we can say, “After playing so hard, you must feel disappointed.”

They then sense their parents care more about their achievements than their achievement and parental pride.

As you reach out to her, try to model your new relationship after your other adult friendships. Do not expect things to happen quickly. Your daughter is grown up now. She has fought her own battle with herself and apparently won. She has two children and is a grandmother in her own right.

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(MNC News Service)

Family Life

And then our Son asked, ‘what’s a synod?’

By Lynda DiPrima

“A couple of weeks before the formal installation of Archbishop of Synod membership occurred we received word that John had been selected to synod. When we announced this good news with great enthusiasm one of our sons, who was obviously impressed, remarked how wonder ful that his father would be on the Senate. ‘Would it be on the Synod?’ we asked. ‘Yes,’ he replied. ‘Always wanted to be on the Synod’. And then we picked ourselves up off the floor we politely repeated Synod, not Senate. His response was “What’s a Synod?”

We explained that the Archdiocese was embark ing on a Synod celebration: listening, studying and planning for the Church of the twenty-first century; that it stemmed from an ancient tradition of gathering the entire Church in to express our concerns and express opinions at parish hearings on any and all issues facing the Church. These issues would then be forwarded to appropriate Synod Commissions and to Synod members for review, understanding and comment. The same turn would be sent back to parishes for response at additional future hearings.

As we were discussing the importance of people gathering in their parishes or apostolic movements to voice their concerns and ideas in small groups, it occurred to us that perhaps the same process could happen in families. Since the family is already a natural small group and basic Christian community where faith is shared then transmitted to future generations, it could be an appropriate environment in which to begin this reflective process.

Prior to participation in open forums and parish hearings we could re, as families, share and look to our experiences of Church and our vision and hopes for the Church of the future? If the Synod is to be a “mirror of grace” for our Archdiocese as stated by Archbishop McCarthy, perhaps it can also be a moment of grace for our families as we ponder such questions as: in what ways have we as family been nourished by our faith community? How have we nurtured the Church and contributed to the life of the Church? How have we been healed, sustained or guided in difficult times in our experience of Church? What needs do we see that the Church could more effectively meet in the future? What is our vision of Church? what do we want or need it to be for us as family? How can we, in whatever small way, be a part of bringing about that vision?

Since parish faith communities are comprised of small family communities perhaps they will be able to contribute to the Church of the future.

(The Archdiocese of Miami, Rensselaer, Ind. 47978)

(NMC News Service)
No one is a stranger to God

in the second reading, another beloved figure in Early Christianity is mentioned. It is John the Baptist, whose stark and absolute commitment to God greatly appealed to the first followers of Jesus. John’s baptism, on the banks of the Jordan, symbolized the reawakening and firmness of faith proclaimed by Jesus. That baptism, and particularly the baptism of Jesus himself, is the message of the third reading — from the gospel of St. Luke. For Christians, this passage chronicles two momentous events: the Lord took upon himself the woes and the sins of all humanity; and God himself identified Jesus to the world as His own Son, true God and truly human.

Reflection:

in the Church’s process of teaching us through the liturgy, Christmas, the Epiphany, and this Sunday’s feast form an exquisite lesson in assuring us that God is in our lives, and that he is visible in Jesus the Lord.

Christmas, the Epiphany, and the Baptism of the Lord altogether speak of Christ’s presence with us — although each conveys a subtly different message. For example, the very birth of Christ with Mary his fully human parent, makes clear that the Incarnation is real. The God who became flesh, to put it quite bluntly, wasn’t Lord’s humanity was no mask. It was reality. Jesus had a human body. He was subject to human drives, and yearnings, and even fears and regrets.

Is Latin the Church’s mother tongue?

Q. A recent issue of our Catholic paper quoted Cardinal Bernard Law about some of the changes in the Church. According to this article, he said that before Vatican Council II

Our historical sense was somewhat blunted,” giving as one example the lack of awareness that the Mass had not always been in Latin. I never thought of this. In what other languages has the Mass been celebrated, before the changes we have today? (Massachusetts)

A. First, I agree totally with the cardinal’s assessment. Judging from my own experience and from my mail through the years as author of this column, the greatest single reason for rejection and lack of understanding of the current developments in the Church is the ignorance of so many Catholics of even a basic knowledge of the past centuries of our history as a Church.

Without a sense of history, one easily falls into the trap of assuming that what has been since we were born has always been. As one woman said to me not long ago, protesting our use of English at Mass as: “If Latin was good enough for Jesus, why isn’t it good enough for us?”

The fact that Jesus, and most of the early members of our faith, quite possibly didn’t even know Latin didn’t phase her, if indeed she ever considered it.

To answer your question, the Mass, even before Vatican II, has been celebrated in many languages. In the beginning, of course, the language of the liturgy was almost certainly Aramaic, used by Jesus and the disciples and early Christian converts.

Before long, however, the common liturgical language was Greek, the tongue most commonly known in the world when the Church first spread. Numerous other languages such as Syriac, Arabic and Coptic, one of the few “religous” languages of ancient Egypt, have been and still are used in the Catholic churches of the East.

Apparently somewhere in the fourth century the Roman church began to adopt Latin as its quasi-official tongue. At that time and for nearly the next thousand years every literate person understood Latin. Civil and church business was conducted in Latin. It was therefore natural that the liturgy should be in Latin.

At the time of the council’s announcement (mid-1500s) and for years after, use of local languages at the liturgy was considered “Protestant.” To suggest a greater vernacularity to communicants in diocesan languages might have been considered a subversive thrust.

Even during these centuries, however, many languages — Armenian, Greek, German, Chinese, Mohawk Iroquois in the United States and others — were officially approved from time to time. The move to return to local languages for our liturgy developed slowly over the past 100 years or so. The rationale for that development has been explained by recent popes and, in several places, by the bishops of Vatican II.

In that council’s Constitution on the Sacred Liturgy, the bishops expressed their desire to change those features which may have “crept in which are less harmonious with the intimate nature of the liturgy” or which have grown less functional. Among these was the language itself. Texts and rites should be restored, they said, “so that they express clearly the sacred actions which they signify. Christian people, as far as possible, should be able to understand in the liturgy and take part in it fully, easily, as befits a community” (No. 21).

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

(Copyright (c) 1985 by NC News Service)
Sarah Vaughan records pope’s poems

Jazz singer Sarah Vaughan has recorded an album of songs based on poems written by Pope John Paul II. The album, “Let It Live,” is the culmination of three years’ work that included a trip to Jordan in June 1984 to see Miss Vaughan in Dusseldorf, West Germany, which was televised across “Germany’s best classical players” in a chorus and orchestra of some of Italy’s finest singers and musicians. Vaughan was accompanied by “a few nice things about MTV” is the original Madonna than by the new Madonna. But Lees studied the works and found the job of translating nearly impossible.

“Could I have possibly fit the English language to melodies determined by the Italian translations of poems written in Polish, without doing violence to the meanings of the original?” he asked.

Lees obtained the Polish text and worked from it. The job took a year, but as various lyrics began to take shape Lees began to think that Campi’s improbable project just might have a chance to succeed, he said.

With Miss Vaughan singing, Lafo Shihab, a young priest, said Lees, who also translated the poems from Polish and handed them to the Libreria Editrice Vaticana, the Vatican publishing house, became aware of the project, such as “the Crypt” and “Easter Vigil” because they “worked magic” on the Vatican’s publishing house.

According to Lees, who obtained the Polish text and translated it into English, Peter’s Basilica in Rome, as well as the Vatican’s publishing house, became aware of the project and asked if he might try to write the music. The work was later released in Italy under the title “Concert For Peace.”

Campi decided to have the songs translated into English and met Lees in Los Angeles through a mutual friend, jazz saxophonist Sahib Shihab.

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Sr. McCall new separated and divorced director

The Family Enrichment Center is pleased to announce that Sister Virginia McCall, P.B.V.M. has joined its staff as the Director of the Ministry to the Separated and Divorced. She assumes the position formerly held by Sr. Agnes Roberts O.F.M.

Sister Virginia has had 20 successful years as a diocesan co-ordinator of ministry to the separated, divorced and widowed; elementary school principal and principal in educational ministry. In addition she has served as a personnel officer and has travelled as a national and administrative council of her religious congregation, Presentation Sisters.

Volunteer needed

The Archdiocesan Office of Campus and Young Adult Ministry is looking for a volunteer on behalf of the musicians of the Archdiocese. Be sure that their concerns are included in the data presented to the Synod members. For more information, contact the Office of Worship at 522-5776 (Broward) or 372-2060 (Monroe). The hearing schedule is as follows:

Feb. 7 — St. Mary Star of the Sea, Key West, English.
Feb. 14 — Our Lady Queen of Martyrs, Ft. Lauderdale, Spanish
Jan. 17 — St. Gregory, Plantation, English
Jan. 21 — Nativity Parish, Hollywood, English
Jan. 24 — St. Clement, Ft. Lauderdale, English
Jan. 27 — St. Patrick, Miami Beach, English
Jan. 29 — St. John Vianney, Palmetto Bay, English
Jan. 30 — St. Brendan, Miami, Spanish
Jan. 13 — St. Mary Star of the Sea, Key West, English
Jan. 19 — Our Lady Queen of Martyrs, Ft. Lauderdale, English
Jan. 20 — St. Andrew, North Bay Village, English
Jan. 22 — Our Lady Star of the Sea, Hallandale, Spanish
Jan. 24 — Nativity Parish, Hollywood, English
Jan. 25 — St. Gregory, Plantation, English
Jan. 26 — St. John Vianney, Palmetto Bay, English
Jan. 27 — Little Flower, Coral Gables, English
Jan. 29 — St. Brendan, Miami, Spanish
Jan. 30 — Our Lady Star of the Sea, Hallandale, English
Jan. 31 — Our Lady Star of the Sea, Hallandale, English
Feb. 3 — St. Simon, Boca Raton, English
Feb. 4 — Our Lady Queen of Martyrs, Ft. Lauderdale, Spanish
Feb. 5 — St. Andrews, North Bay Village, English
Feb. 6 — St. John Vianney, Palmetto Bay, English
Feb. 7 — St. Mary Star of the Sea, Key West, English

Sr. McCall will hold application/registration meetings at the St. Mary Star of the Sea, Key West, beginning the week of Jan. 9. Applications must be submitted by Jan. 20. All potential members are invited to attend.

Wedding anniversary Masses

Our Archdiocesan Anniversary Masses honoring Silver, Golden, and Jubilee Anniversaries (and OVER - 50) are scheduled as follows: 1, 1986 at 11 a.m. at Nativity Parish (Broward County), 5220 Johnson Street, Hollywood, FL 33021, Celebrant: Archbishop Cardinal, March 9 at 11 a.m. at St. Peter in Big Pine Key (Monroe County) and February 11 at St. Mary’s Episcopal Church, Big Pine Key 31-16, Big Pine Key, FL 33043, Celebrant: Archibishop McCarthy. March 15, 1986 at 11 a.m., St. Mary’s Cathedral (Dade County) and May 2, 1986 at St. Mary’s, 33150, Celebrant: Bishop Roman. Parishioners who participate are requested to contact their own parish or the Family Enrichment Center, 651-0280, with their names so arrangements can be made for the photography of more than 1,000 persons, to be the rightful owners of their photographs, and to receive their certificate.

Morning retreat for women

Women of all faiths are invited to attend a morning of shared reflection at St. Thomas University on January 18, the day beginning the Week of Christian Unity.

A light breakfast will be served during the morning, which begins at 9 a.m. and ends at 7 a.m. of offering a suggested offering of $5.00 is requested.

For more information, contact Mary Call Warren at 893-8666, the Institute of Pastoral Ministries, 625-6000, X-376.

Morning of Sharing

The Institute for Pastoral Ministries at St. Thomas University in Miami has begun an innovative program in peace education this spring. Each course is designed to help move beyond peace education as the avoidance of war to looking at what the creative options are for a world of peace-makers. Two of these courses were offered this fall: Religious/Social Analysis of Conflict and Principles of Nonviolent Conflict Resolution.

P.O.T.C. courses scheduled for the Spring/Summer of 1986 are: Techniques, Strategies and Politics of Nonviolent Resistance, Feb. 14-16 and April 4-6. Faculty: Dr. Gene Sharp, Harvard University. Peacemaking and the Human Spirit, June 16-20, 9-5 p.m. Faculty: Sr. Mary Evelyn Jenkins, S.N.D.

Each of these courses is offered for three graduate credits. Dr. Sharp’s course involves both of the weekend sessions.

If you are interested in either of these courses, or would like more information on them or the P.O.T.C. program, please call or write the Institute for Pastoral Ministries.

It’s a Date

Spiritual Renewal

The Broward Women of the Light will hold a Bravard Brush on Jan. 18 from 9 till 11:30 a.m. at Lauderdale North Convention Center, 4901 Powerline Rd. For more information call Sharon Silver at 943-6877.

The Dominican Retreat House, 4755 S.W. 130th Avenue, Coral Springs, 753-0770, will offer adults spiritual retreats on the topics: Christian Community, 20-30 hours, Spanish, Feb. 11-12; Catholic Social Teaching, 20-30 hours, Spanish, March 10-11; Christian Community, 20-30 hours, Spanish, April 7-8. Call 218-3718 for availability.

The Cenacle will host a creative living seminar on Jan. 24-26 given by Sr. Sadie Nesser, a member of the Ministry of Prayer for the Catholic Church. Classes begin week of Jan. 19 on Wednesday evenings (7:45-9:45 p.m.) and Saturday mornings (10-12 noon). For more information, call 893-5468.

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Events slated for Martin Luther King Day

On Monday, January 20, people of all faiths will mark the first national holiday honoring the slain civil rights leader, Dr. Martin Luther King Jr.

[...]

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BUSINESS SERVICE GUIDE
By Monica Clark
NC News Service

It happened one Christmas season in the early 1960s, recalled Rita Semel. Her two young daughters were invited by Catholic neighbors to help decorate their tree. In turn, the Semel children asked their playmates to join them for their family's lighting of the Hanukkah candles.

Holiday excitement permeated both households. Then the Semels' phone rang. Their Catholic neighbor was calling to say her pastor had opposed this sharing in the direction of greater collaboration. With Catholic colleagues she spearheaded an annual Catholic-Jewish Thanksgiving service, developed an interfaith Seder hosted by her synagogue and advocated numerous social justice agendas.

Today she says: "Hardly a week goes by when the Jewish community isn't cooperating with Catholics on some issue — integration, hunger, famine relief in Ethiopia, aid for our city's homeless." Her Barnard training as a journalist and subsequent employment at one of San Francisco's major dailies gave her opportunities to interact with people of diverse religious and ethnic backgrounds.

But it was her appointment by Congregation Emmanuel as its representative to the San Francisco Conference on Religion, Race and Social Concerns that thrust her into a position of helping formulate how Catholics and Jews would interact in light of the council document. Today she is the conference's coordinator and a member of the board of directors of Catholic Social Services, in addition to her position as associate director of the local Jewish Community Relations Council.

In the first years after the council Semel saw the ecumenical climate change in the direction of greater cooperation. With Catholic colleagues she spearheaded an annual Catholic-Jewish Thanksgiving service, developed an interfaith Seder hosted by her synagogue and advocated numerous social justice agendas.

Today she says: "Hardly a week goes by when the Jewish community isn't cooperating with Catholics on some issue — integration, hunger, famine relief in Ethiopia, aid for our city's homeless." She admits there is not always agreement on issues, "but we can talk through our differences with sensitivity and respect."

Because of her position in the Jewish community, Semel has often led it to biblical study after the council. She is eager for the interfaith cooperation she's experienced since Vatican II to permeate the Jewish and Christian communities.

"We need more involvement among all those who sit in our pews," she thinks. "Ecumenical dialogues, annual worship services are fine but it's a limited vision of what could be. We need to stretch people more, to tackle together the serious social problems in our cities."

Catholics and Jews

After years of separation, they now work, pray together

By Father John Castelot
NC News Service

It is no secret that Catholic biblical scholarship has changed since the Second Vatican Council. But perhaps it is more accurate to say that since the council people have become increasingly aware of the developments in biblical scholarship. For these developments preceded the council. In many ways they were responsible for the attitudes marking that historic assembly.

All through the 19th century and into the 20th, intensive studies were carried on in both the Old and New Testaments. But these studies were regarded with suspicion in the church.

Then, in 1943, a landmark papal encyclical titled "Divino Afflante Spiritu" exploded on the scene. Pope Pius XII urged church scholars to catch up in the field of biblical scholarship. He encouraged scholars to utilize the methods of literary and historical research which had produced such fruitful results in the understand-

Biblical studies led to changes

A Jewish boy celebrates the feast of Hanukkah. Until Vatican II came along, Rita Semel's Catholic neighbors could not join her children in lighting the Hanukkah candles. Today, Semel spearheads joint Catholic-Jewish activities such as Seder meals and social justice projects. (Photo)
**Ecumenism is all around us**

By Joe Michael Feist

When Tuesday afternoon rolls around and it's time for religious education class, my children hear the sound of worship for the Jewish synagogue. I think they get a feel for living in a religious community.

No, it's not what you think. We're not Jewish. It's just that our parish facilities don't yet include classrooms. Since the synagogue is next door, pastor and rabbi worked out an agreement to use our religious education rooms for Catholic religious instruction.

It's a pragmatic arrangement, of course, but it is also an outgrowth of the ecumenical atmosphere prompted by Vatican II.

Catholic involvement in the ecumenical movement snowballed after Vatican II documents referred to Christians as the "separated brethren." The Church has set up an ever-increasing number of dialogue commissions with other churches. In recent months and years:

- Roman Catholic representatives have reached substantial theological agreements with Anglicans on such issues as the nature of the eucharist, ministry and ordination, and salvation.

Falls between Roman Catholics and Eastern churches have clarified disagreements on Christ's human nature.

- Catholic and Lutheran representatives in the United States have reached agreements on such theological issues as the nature of the eucharist, ministry and ordination, and salvation.

When I studied at the Pontifical Biblical Institute from 1948-1949, as I now recall, the encyclical had little observable effect on the courses I took. But gradually its effect on Catholic education grew. The impact on the students was incommensurable. It was not easy to change or to question long-held assumptions. One feels threatened not only intellectually but emotionally.

When I began teaching in 1949, fortified by long years of hard preparation, the changes in biblical scholarship were just making themselves felt in the United States. For a while I was flabbergasted. Gradually I came to appreciate the bases of the new movement.

Once I had done that, I was able to understand that the new approach was not negative. Far from being threatening, it was liberating.

But having experienced the trauma of change, I am in a position to empathize with people going through the same experience. Like many biblical scholars, today I am deluged with requests to give courses in the original languages.

The changes in biblical scholarship have been a great ecumenical plus for us. And the pope has met often with Jewish groups and leaders. To me, this ecumenical dialogue can be a sign to the world of belief in the one ineffable God who calls to us.

But is ecumenism a subject for church leaders only? Is it a strictly theological and intellectual exercise? Not at all. Though seemingly hidden at times, practical effects and examples of ecumenism at the grassroots level abound in today's church.

Most apparent, perhaps, is the whole area of "mixed marriages," the numbers of which continue to rise. About 40 percent of Catholics who married in the 1970s married non-Catholics. The younger a couple is, the greater the chances that their religious affiliation differs.

Among the several reasons given by sociologists for this phenomenon:

- The post-Vatican II appreciation for other Christian bodies and local parish ecumenism.
- The Catholic Church, indeed, all churches, prefer interfaith marriages, there is a growing pastoral response to "mixed marriages." Some churches are cooperating in interfaith marriage preparation and in the celebration of weddings.

Another indication of an active ecumenism is in joint social action efforts. Men and women of different religious communities are joining together to operate soup kitchens, shelters for the homeless and programs for the elderly.

Interfaith services of one kind or another, rare before Vatican II, are commonplace today. Many parishes celebrate a Passover Seder meal during Holy Week to remember the Jewish roots of Christianity.

But perhaps the true impact of the ecumenical movements can be best seen in terms of people who change, allowing respect for traditions that differ from their own.

That's the kind of development that allows Catholic children from my parish to attend religious education classes in the neighboring synagogue.

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**THINKING IT OVER**

A separated 'family'

When members of the same family belong to separated Christian communions, they get a firsthand glimpse of just how vital the work for Christian unity is. That was Pope John Paul II's thought in his 1983 letter to Bishop James Cranley Jr., president of the Lutheran Church in America.

The pope said members of the same family who belong to separated churches are the "best house and work for the unity of believers that should exist."

Members of such families, however, "may also experience the confusion of even alienation that can come when individuals in one family confess different, even conflicting, views of Christian faith," the pope said. Such situations lead to "personal awareness" of the ecumenical movement's importance, the pope indicated.

There are times when the ecumenical movement seems distant from the average Catholic's daily life. News reports record the work of professional theologians on important issues of history and faith.

But people of good will do not always know about the work of other Christians; how to respect the faith of others while not giving up respect for one's own traditions; how to help people of divided Christians for the sake of valuable social actions in local areas.

A great many people have, by now, attended a wedding in which some members of more than one church were present as witnesses in the ceremony.

And people know of the efforts today - at funerals, for example - to make members of other religious traditions feel comfortable and welcomed in our churches.

In such cases, the impact of the ecumenical movement is felt close to home.

In his letter to Lutheran Bishop Cranley, Pope John Paul II recognized that one way the need for the ecumenical movement is to be felt is when a sense of "anguish" is experienced "because full unity has not been achieved." Often this happens on the local level, the pope observed.

"I know that at the local level members of Catholic parishes and those of other Christian communities in neighborhoods experience the presence of many - quite frequently do not even confess to the fullness of unity of the same faith and therefore cannot take part in the fullness of church life together."

How can the experienced freshen the impact of the ecumenical movement? Why is it vital that the quest for fuller unity among Christians continue?
MILWAUKEE (NC) — While cartoons like "Peanuts" and "Garfield" keep people in touch with the lighter side of life, Bill Sanders, the well-known political cartoonist for the Milwaukee Journal, uses his cartoons to make institutions take a critical look at themselves. Sanders has often jabbed at the Catholic Church on its positions on artificial birth control, tuition tax credits and abortion.

Yet his cartoons dealing with the economy, foreign policy and nuclear war are so consistent with the ideas of the American bishops that they might have been used to illustrate two pastoral letters.

And Sanders was commissioned by the U.S. Catholic Conference to design the cartoon which was used to promote the 1985 nationwide Campaign for Human Development — an annual appeal that funds projects that attempt to help the poor, are run by the poor and try to change social structures that deny the poor power over their own lives.

Last year CHD collected more than $11 million.

In a recent interview with the Catholic Herald, Milwaukee's diocesan newspaper, Sanders said that he agrees with the concept of the CHD and was happy to do the job.

"I am not anti-Catholic," he said. "I am a critic with a certain philosophical grounding. I tend to do philosophical battle with those people who oppose issues I support."

"It's always a problem. If I do a cartoon critical of beliefs of a certain group, whether it be Jewish, Catholic, a union, or the State Department, the message I think is that I must be anti-Catholic, anti-Jewish, anti-union." Not so, he said, it's just that he opposes an issue that they might be rallying behind.

While Sanders, who studied biblical theology for two years at a Methodist seminary, said he currently has no religious affiliation, he occasionally attends services at a Unitarian church.

"The cartoonist said he feels that an individual's religious belief should influence how he or she acts in everyday life, yet he has "never been particularly enamored" with any non-religious doctrinal beliefs on society at large."

"It's OK, he said, for churches or other institutions to be critical of political policies. But he dislikes it when religious institutions spend money lobbying against such policies. Dissent, Sanders said, is essential to his trade and to the "flowering of democracy."

He likens the political cartoonist to "the little kid that says the emperor has no clothes on."

"We get about 10 seconds of our readers' time to bring an issue to their attention and cause them to think about it," he said. "That's about the most we can hope for with a cartoon."

The beat goes on...

Courageous Catholic gets new heart

SUTERSVILLE, Pa. (NC) — Fellow parishioners at St. Charles Borromeo Church in Sutersville have been praying for Thomas Gaidosh, 47, who underwent surgery recently to replace a Jarvik-7 artificial heart with a human heart at Presbyterian University Hospital in Pittsburgh.

"Tom is a very brave man, and we are all happy here to see things are going well," Father James Miller, pastor of the Sutersville parish, told the Catholic Accent, newspaper of the Diocese of Greensburg.

"The community has really been behind him. In a situation like this... All we can do as a church is pray, and we have certainly done that. And God has come through for him. Our people were very moved by this."

Gaidosh received the Jarvik-7, designed by Dr. Robert Jarvik of the University of Utah Medical Center, during a six-hour operation Oct. 24 to keep him alive until a suitable human heart became available, according to hospital officials.

A hospital spokesman said Gaidosh had responded quickly to verbal commands, was able to sit up, and had been removed from a ventilator that aided his breathing.

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"I am not anti-Catholic," he said. "I am a critic with a certain philosophical grounding. I tend to do philosophical battle with those people who oppose issues I support."

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