Teachers urged to minister on college campuses

By Marjorie Donehue
Bureau of Information

Archbishop Edward A. McCarthy has issued a pastoral letter on campus ministry calling for Catholic educators, teachers and parents to take a greater personal interest in formation of college students' values and helping them with their problems.

The spiritual leader of South Florida's half-million Catholics called for more workers to serve with chaplains in the area of campus ministry and said that members of college faculties and staffs have opportunities to express and give witness to a Christian faith vision.

Catholic educators, he declared, "can do this in the classroom by their behavior and their witness as they share their values and beliefs through their attitudes, without ever violating any one's freedom of religion."

He suggested that outside of the classroom Catholic educators can teach in marriage preparation programs, perform ministerial functions at Mass, consult on social justice issues, serve on the board of directors for campus ministry programs, teach courses on religious topics, or act as counselors for individual students.

To the students themselves, Archbishop McCarthy challenged them to seek the truth, discover spiritual grace within themselves and in doing so to reach out to others on their campuses and in the community by sharing their Faith and talents, their sense of caring and enthusiasm, through involvement in campus ministry on their individual campuses.

Young college and university students are not only the Church of the future but are very much the Church of the present, Archbishop McCarthy pointed out at the close of the International Year of Youth.

He noted that the Church turns to young adults for the "vigor, freshness, creativity, intolerance of hypocrisy, commitment, joy and excitement with which the Church is ever renewed throughout the ages."

"Today," he emphasized, "many of..." (Continued on page 21)

Family stress: how to handle it

By Ana Rodriguez-Soto
Voice News Editor

The way to beat stress is to get a grip on time, says an expert on families. And healthy families are those that manage to have time for each other.

“One of us have experienced [everyday stress] but some of us have control over them and some of us don’t,” said Dolores Curran, author and lecturer whose syndicated column, “Talks with Parents,” reaches four million people a year, including readers of The Voice.

Curran visited Miami this month to speak at a conference on families sponsored by the Family Life Ministry of the Archdiocese and St. Thomas University.

The three workshops she conducted were based on her two recent books, “Traits of a Healthy Family” and “Stress and the Healthy Family,” which in turn are based on more than 400 surveys and interviews with families across the country. Some of the nuggets of wisdom she collected and shared with about 200 people in attendance at St. Thomas included:

- The fact that “men and women do not perceive the same stresses within the same family, and that, in itself, is a cause of stress.”
- Money is the main source of stress for both men and women in all income brackets. “Having more doesn’t do away with it.”
- “Preserving couple time” is crucial to coping well with stress.
- “The healthiest families are the ones who share household responsibilities.”
- Family playtime reduces stress.

(voluntary edition)
Cardinal finds new hope in soup dispute

WASHINGTON (NC) — Initial progress by a commission in a 7-year-old labor dispute between farmworkers and the Campbell Soup Co. has brought "new hope" for a workable solution, said Cardinal John J. O'Connor of New York.

Cardinal O'Connor, speaking as chairman of the Committee on Social Development and World Peace of the U.S. Catholic Conference, expressed pleasure that the commission, established last year, has been able to bring representatives of farmworkers, growers and Campbell to the negotiating table.

His comments came in a statement released in Washington Jan. 20.

The commission was established as part of an understanding reached last May by Campbell and the Farm Labor Organizing Committee, which launched a boycott in 1979 against Campbell in an effort to force the company to enter into collective bargaining.

Campbell has maintained that it is merely a third party in a dispute, centered in Midwest tomato growing regions, between farmworkers and the growers and thus should not be subject to a boycott.

The company has foregone union representation proceedings among farmworkers employed by contract growers, and has participated in negotiations, drafted an agricultural collective bargaining act, and develop penalties and remedies to ensure that parties bargain in good faith.

Cardinal O'Connor's statement said the Catholic Church will continue to support the right of farmworkers to organize in the U.S. and in Latin America.

"It is a threat to that right caused the dispute and boycott."

Cut military spending, bishop advises Congress

WASHINGTON (NC) — The U.S. government should take a "new look" at the military in an effort to meet the social needs of the poor, Archbishop Rembert Williams of Miami told a congressional symposium Jan. 16. Archbishop Weakland is chairman of the Catholic bishops' committee drafting a pastoral letter on the American economy. "I am sure the bishops feel very strongly that enough cuts in the military could make the difference to meet all the needs of the poor that we're concerned about," he said in answer to a question from the audience about whether more defense or social spending would hurt the economy.

Cardinal Krol says high court shows hostility to religion

CHICAGO (NC) — Cardinal John Krol of Philadelphia said in a homily that the U.S. Supreme Court had departed in some of its decisions from the constitutional principle prohibiting establishment of religion and instead expressed "judicial hostility to religion." He said that Catholics, in addition to responding to the influence of secular humanism on the court, should "examine our own consciences" regarding whether they have been sufficiently alert in "claiming our rights."

Michael F. Doody named first president of health care group

CHICAGO (NC) — Consolidated Catholic Health Care, a new organization of 19 religious orders operating Catholic health-care systems, has named Michael F. Doody as its first president and chief executive officer. The announcement was made in Chicago, where the organization will establish its headquarters.

Doody, president and chief executive officer of Healthcare Financial Management Association, will join CCHC full time in April.

Film protest

Some of 200 demonstrators march outside a Baltimore, Md. theater to protest the showing of the controversial French film, "Hail Mary," a modern rendition of the story of Mary and Joseph. Opponents call the film "blasphemous." (INC photo from UPI)

Convict dies in electric chair despite Mother Teresa's pleas

COLUMBIA, S.C. (NC) — James Terry Roach died in the South Carolina electric chair Jan. 10 despite a plea for clemency from Mother Teresa to Gov. Richard Riley. Roach, who knew of national and international efforts being made to the governor to halt the controversial execution, told a reporter that he had never heard of Mother Teresa, founder of the Missionaries of Charity and winner of a Nobel Peace Prize. He died for his involvement in a 1977 double homicide committed when he was 17 years old. Roach became the second person to die for crimes committed while under 18 years of age since the United States resumed capital punishment in 1977.

Hometown honors Fr. Jenco, priest still held in Lebanon

(Updated) (NC) — Family, friends, fellow priests and a former hostage attended Masses Jan. 8 to commemorate the first anniversary of the kidnap- ping of Servite Father Lawrence Martin Jenco. The Rev. Martin Wettl, a Presbyterian minister who was kidnapped May 8, 1984, in Beirut and held hostage until Sept. 14, 1985, said at a Mass in Father Jenco's hometown of Junction, Ill., "I have come to love him as a brother in Christ" since the two were hostages together in Lebanon.

World's third largest diocese has moved, changed its name

SILVER SPRING, Md. (NC) — The third largest Catholic archdiocese in the United States — the archdiocese serving U.S. military personnel around the world — has moved its headquarters and formally announced a change in its name. Formerly the U.S. Military Vicariate, it now carries the title, "Archdiocese for the Military Services, United States of America." Located in New York City since the first U.S. military vicar was named in 1917, it opened its new offices Jan. 13 in Silver Spring, a suburb of Washington. With some 2.1 million Catholics under its care, the Archdiocese for the Military Services trails only the Los Angeles and Chicago Archdioceses in Catholic population.

Novelist Walker Percy wins St. Edmund Campion award

NEW YORK (RNS) — Walker Percy, the novelist and essayist, has been chosen by the editorial board of the Catholic Book Club to receive the St. Ed- mund Campion, S.J., Medal "for long and emi- nent service in the cause of Christian letters." He will receive the award in a Feb. 2 ceremony in the Daunn Center of Loyola University, New Orleans. Dr. Percy is the 20th recipient of the award, which was established in 1955 by the Rev. Howard C. Gardiner, S.J., then editorial chairman of the Catholic Book Club and literary editor of America, the Jesuit weekly.

Activist Phyllis Schlafly creates "A Student's Bill of Rights"

WASHINGTON (NC) — Phyllis Schlafly's Eagle Forum has begun distributing "A Student's Bill of Rights" to help parents and children assert their religious and moral values in public schools.

Schlafly, an outspoken conservative activist, said many parents believe their children's beliefs are under attack in the schools. "We want 1986 to be the year when our public schools once again recognize that parents are the primary educators of their children, and that the authority of schoolpersons is subject to the constant supervision of citizens and taxpayers," said Schlafly. "Ten declarations contained in the student's "bill of rights" include "the right to my religious faith and beliefs," and "the right to have and to hold my moral values and standards," political opinions, and my cultural attitudes."

Priest plans to open home for AIDS victims

LOUISVILLE, Ky. (RNS) — A Roman Catholic priest is planning to open a nursing home for AIDS victims in Louisville. The Rev. Vernon Robertson, pastor of St. Martin Catholic Church, said the site of the nursing home and that of a separate residence, for AIDS victims who are less seriously ill could be owned by Feb. 1. He said the facility is "absolutely necessary" because the number of AIDS victims is increasing and many nursing homes won't accept them.
Pope to India

Where Catholicism must adapt to Hindu culture

By John Thavis
ROME (NC) -- Pope John Paul II will visit India Feb. 1-10, where a Catholic minority is finding new ways to bring its message to the poor and the Hindu majority.

India's 12.5 million Catholics are less than 2 percent of the country's estimated 750 million people, but the church's presence -- especially in tribal areas -- is increasing through programs that stress prayer and social action.

Some Indian leaders have been sensitive to, and sometimes critical of, Christian evangelization. As their guest, the pope is expected to emphasize the common spiritual values that unite the country's 25 million Christians with its 600 million Muslims.

He will visit Feb. 1 to the funeral monument of Indian independence leader and Hindu philosopher Mahatma Gun-

A portion of the text reads:

"In addition to social awareness, some bishops in India think the church needs to further emphasize individual spiritual development.

"Our fundamental commitment is to have more prayer among the poor," said Franciscan Father Gualberto Giannini, who is in charge of missions for his order. "If you underline the social problems too much, Indians will admire you, but do not accept you as a religious person."

U.S. Father Joseph Connolly, vice general of the Divine Word missionary order, agreed.

"A criticism Complaint Hindus have is that, while they see the social work of the church as good, they really don't see that the church produces men of sanctity," he said.

Through inculturation, the church has emphasized Christian prayer, blending it with India's traditions of meditation and asceticism.

This has helped the church shed its "foreigner" image, said Archbishop Simon Pimenta of Bombay, president of the Indian bishops' conference.

"We are a church in transition, toward adopting local cultural values and toward the 'Indianization' of the church. It's a long and painful process," he said.

The painful part, he said, is that the movement is viewed with suspicion, not only by the Hindu majority, which fears conversions, but by Catholics who resist change.

"They say, 'You're making us Hindus again,'" Archbishop Pimenta said.

"Many of the traditional Hindu practices are adopted -- yoga, diet, meditation. Even the architecture of the ashram is modeled on Hindu forms," said Father Connolly. Like other religious orders, his Divine Word missionaries run several ashrams throughout the country.

In the Christian ashrams, yoga exer-
cises are considered "bodily prepara-
tion for prayer;" he added. Bible read-
ings are short, followed by long periods of silent meditation.

In several states, "anti-conversion" laws prohibit the church from active evangelizing. To protect themselves, priests sometimes ask converts to sign a statement saying they have adopted the faith under no coercion.

The conversion issue is still a sore spot in church-state relations, the sources said, but the general situation has improved under Prime Minister Rajiv Gandhi, who succeeded his mother as head of government.

The pope is expected to meet with the prime minister and other officials Feb. 1.

The church and Indian government have battled over birth control, steriliza-
tion and abortion in recent years.

Faced with a population that has more than doubled in the last 35 years, the government still promotes birth con-
trol and allows abortion, but the forced sterilizations of the late 1970s and 1980s have disappeared, church sources said.

One positive result of the steriliza-
tion campaign was that the church developed a strong natural family planning program in response, Father Volken said.
NEW YORK (NC) — American pilgrims to the Holy Land should not be afraid to make such a trip despite the most recent terrorist attacks at airports in Rome and Vienna, according to the director of the U.S. Catholic Office for Pilgrimages.

Father John Lazar, at a press conference in New York, said large numbers of people planning pilgrimages had called his office since the Dec. 27 airport attacks to ask whether they should proceed with their plans. He said some people had canceled pilgrimages, but not a large number.

When they ask his opinion about a trip to the Holy Land, he said, he tells them there is "not that much to fear," and he himself would have no hesitation in going.

The press conference was held following a seminar on terrorism's impact on international travel sponsored by the Catholic pilgrimage office and attended by about 40 representatives of airlines, travel agents and other sectors of the travel industry.

The U.S. Catholic Office for Pilgrimages was established in New York last year as a branch of the Vatican agency that assists Catholics making religious pilgrimages, the Perigrinatio Ad Petri Sedem.

Archbishop Damas condemns gov't. for bombings in civilian areas

SAN SALVADOR, El Salvador (NC) — San Salvador Archbishop Arturo Rivera Damas said the Salvadoran air force bombed a village four miles from where he was visiting in the rebel-held northwestern department of Morazan.

He condemned the government for indiscriminated bombings of civilians and the destruction of homes and crops during army operations in rebel areas. The archbishop made the charges in a statement read in his name at the cathedral in San Salvador.

Pope calls for governments to unite against terrorism, killings

VATICAN CITY (NC) — Pope John Paul II has repeated his call for governments to unite against terrorism and its "massacres of innocents to play a cause." In his annual talk to diplomats accredited to the Vatican, the pope also said the United Nations should discipline governments that support terrorism. However, the pope condemned armed reprisals against terrorists "which also indiscriminately reach innocent people and continue the spiral of violence."

'Supergrass trials' of terrorists criticized by bishop in Ireland

BELFAST, Northern Ireland (NC) — Bishop Cahal Bendan Daly of Down and Connor has criticized convictions of terrorists based on the unsupported testimony of informers. The bishop called for review of the system of "supergrass trials," which he said was open to gross abuse. "Supergrass" trials are those in which a number of defendants are convicted on the testimony of a defendant-turned-informer. "Grass" is slang for informers. Such cases are heard by a judge sitting without a jury.

Pope calls on nations to accept Thailand's Asian refugees

VATICAN CITY (NC) — Pope John Paul II called on all nations to accept Asian refugees now in Thailand awaiting asylum. He made his appeal during an address to the new Thai ambassador to the Holy See, Monti Jalichandra. Refugees from Vietnam, Cambodia, Laos and Burma have poured into Thailand, a temporary host country, to await asylum in the United States, Canada, Australia and France. It is estimated there are 450,000 refugees in Thailand along with 30,000 displaced persons who have not been granted refugee status.

Museum of skulls and skeletons may remind Ugandans of terrorism

KAMPALA, Uganda (NC) — Cardinal Emin- ent Archbishop of Kampala has proposed the establishment of a national museum of skulls and skeletons as a reminder of the nation's bloody past few decades. Cardinal Nsubuga, 70, said a museum of this nature would act as a con- stant reminder of the rule of terror that has characterized Uganda for many years. Since the July 1985 military coup that toppled the government of Milton Obote, thousands of skeletons of people killed during recent fighting have been discovered, and there have been several mass burials.

Italian priest with reputed mob friends dies after shooting

NAPLES, Italy (NC) — A priest who was good friends with a reputed Naples crime family died of wounds received after being shot several days earlier by two unidentified gunmen. The priest, 52-year-old Father Giuseppe Romano, also was awaiting trial on 1983 charges of aiding and abetting a woman fleeing Naples at a time when she was wanted by police. The woman, Rosetta Cutolo, is the sister of Raffaele Cutolo, suspected by police of being the leader of one of Naples' most important criminal gangs. Father Romano was shot Jan. 5 and died in a Naples hospital. Five bullets had been removed from his body. Police suspect that the priest's murder might have been ordered by a gang rivaling Cutolo's.

Guatemalan bishops consider creating human rights group

GUATEMALA CITY (NC) — The Guatemalan bishops' conference is studying the possibility of establishing a human rights monitoring organization. The group reportedly would resemble Tutela Legal, the human rights monitoring organization of the Archdiocese of San Salvador in neighboring El Sal- vador. In separate interviews, Archbishop Prospero Penados del Barrio and Auxiliary Bishop Juan Gerardi Ceneda of Guatemala City confirmed that the bishops are considering the matter. Bishop Gerardi said the bishops had feared persecution if the organization had been established under the former military regime. Guatemala's first civilian president in 21 years, Vinicio Cereno, was in- augurated Jan. 14.

Israelites once suffered sexual disease like AIDS

(Undated) — During part of their life in the wilderness, the ancient Israelites were plagued by a serious sexual disease comparable to AIDS in its virulence, against which they had no immunity, a pharmaceutical company executive told a London pharmacists' society. The "particularly virulent" disease struck the tribe after they had dallied with "Moab religious prostitutes," said John Gwilt, a vice-president of the New York-based multinational, Sterling Drug, Inc. Gwilt spoke about the ancient health problem during a lecture in London before the Worshipful Society of Apothecaries, an organization which is authorized to qualify English physicians. Gwilt, a Methodist, said he drew the information from biblical passages, particularly Numbers and Leviticus.

Irish aviation company told to hire more Catholic workers

(Undated) (NC) — An aviation company in Bel- fast, Northern Ireland, has been told to change its recruiting procedures and hire more Catholics or its "equal opportunity" certificate might be withdrawn.

The U.S. Catholic Office for Pilgrimages was established in New York last year as a branch of the Vatican agency that assists Catholics making religious pilgrimages, the Perigrinatio Ad Petri Sedem.
NATIONAL
WASHINGTON (NC) — Catholic school students, especially disadvantaged blacks and Hispanics, show significantly greater proficiency in reading than the national average, according to a National Catholic Educational Association survey.

The report, prepared by Valerie Lee, a fellow at the Education Testing Service in Princeton, N.J., compared reading achievement of Catholic school students to the national average in a National Assessment of Educational Progress survey.

The NAEP survey of fourth-, eight- and 11th-grade students found that for every minority group — sex, race, region of the country, parental education level, etc. — Catholic school students scored above the national average. Some minority students were particularly close to those of their white classmates than is the case nationally, according to Lee. This is in addition to the fact that the scores for minority students are well above the national averages for their groupings.

The Catholic educational establishment has reason to feel "special pride in its accomplishments," said Lee, even because parochial schools appear to provide "a socially equalizing effect" for minority students.

However, she added that "the justifiable pride in such accomplishments should be tempered" by the finding that the reading proficiency of minority students, even in parochial schools, still trails the proficiency of their white counterparts.

The fourth-grade level Catholic school students exceed the national average by 7.8 points on a scale of 0 to 500. Eight- and 11th-grade Catholic schools average 10.5 points above the national average and 11th-grade Catholics average 10.2 points above the national average.

The scores of black fourth-graders in Catholic schools are lower than those of white students by 24.8 points, but in the national sample the scores of black fourth-graders are 30.0 points lower. A similar pattern exists at eighth and 11th grades in the sample for Hispanic students, according to the study.

Although it is impossible to identify definitively the characteristics of Catholic schools that help students, Ms. Lee said the report found that "on issues likely to win Congress' attention in 1986 include:

• Kemp-Hatch amendment
• The Hyde amendment
• The Kemp-Hatch amendment
• The Hyde amendment

Congress, it has not been introduced to Congress.

"The movement won the battle over direct abortion funding and is no-
POPE SAYS:

Some liberation theologies incompatible

VATICAN CITY (NC) — Pope John Paul II warned a group of Brazilian bishops that some theologies of liberation contain “grave deviations” that are incompatible with the faith.

In his work for the poor, the church cannot be reduced to a “social-political” role, the pope said. Its special commitment to the poor is to bring them the “message of full liberation: the message of salvation,” he said.

Referring to Brazilian priests, the pope said they should understand that they are expected to work for the people, but “in matters concerned with God.”

The pope spoke to bishops from southern Brazil during their “ad limina” visits to the Vatican. “Ad limina” visits are made by heads of dioceses every five years, and several groups of Brazilian bishops have met with the pope over the last several months.

This was the first such meeting, however, in which the church has publicly criticized some forms of liberation theology, which is popular in Brazil and other Latin American countries.

The pope outlined many of the social ills facing Brazil, including overcrowded cities, unemployment, profound cultural changes and poor agriculture.

...response should be to aim its message, with “priority” but not exclusively, at the poor, he said.

“The poor should be reminded that they are close to the kingdom of God, and that it is not allowed for them to remain in poverty, that they should do all that is permissible to overcome it,” the pope said.

At the same time, those better-off should be encouraged not to isolate themselves, but share with the needy, he said.

But, in doing all this, the church needs to remember its primary goal — the “announcement of the liberation culture. The church’s pastoral

from sin and of the communion with God,” the pope said.

“In this way, to feel as a church is not compatible with accepting the grave deviations that some ‘theologies of liberation’ maintain,” the pope said with elaboration.

“Evangelize, pope tells bishops

VATICAN CITY (NC) — Europe’s Catholic bishops must unite to re-evangelize their continent, threatened by the spread of atheism, Pope John Paul II said in a letter to the presidents of Europe’s national bishops’ conferences.

“Atheism has spread in an impressive way throughout the continent, especially in the forms of scientific atheism and humanistic atheism,” he said.

Efforts are being made “to eradi-cate..., Christian convictions and even religious sentiment itself,” he said.

The letter was dated Jan. 2 and released by the Vatican Jan. 16. It did not mention communism or specific problems in communist-ruler
countries.

“Contemporary Europe needs to be given a soul and a new self-aware-
ess,” the pope said.

“The profound and complex cultural, political, ethical and spiritual transformations that have given a new face to the fabric of European society must be matched by a new quality of evangelization,” he said.

Philippines cardinal warns of plot in upcoming elections

MANILA, Philippines (NC) — The Philippines’ outspoken Cardinal Jaime Sin has warned of a corrupt “minister plot” to sway the country’s Feb. 7 presidential election.

In a pastoral letter released Jan. 18, the cardinal said “some people of groups” were involved in the plot, but he did not identify them.

“Already money has flowed freely into the hands of teachers, (ward) officials and the common people to induce them to support a particular candidate

in a manner unworthy of free persons,” the letter said. It also noted reports of “undece paper on helpless government employees to make them work (illegally) for certain candidates.”

Referring to the “party in power,” the letter said that “if a candidate wins by cheating, he can only be forgiven by God if he renounces the office he has obtained by fraud.”

Philippine church spokesperson said the reading of the letter was required during services Jan. 19. They said that because of the heated political climate, the instructions accompanying the letter allowed priests to debate its reading to lay people.

The letter said “lies and black propaganda” have been used “against opponents who are on the other hand deprived of adequate access to media.”

It emphasized church support for the National Citizens’ Movement for Free Elections, a private election-monitoring group which has been criticized by the government of President Ferdinand Marcos.

The organization has said voter registration lists in one district in Manila, the nation’s capital, were ped-
ded during a 1984 registration.

Honor Our Lady. Learn Her Message Pray For Peace At The Marian Shrines
FOR RESERVATIONS CONTACT: Jinny Morton, 946-1319

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Guests told at campaign kick-off dinners

By Prent Browning
Voice Staff Writer

Money given to the Archbishop's Charities and Development drive (ABCD) is multiplied many times through matching government funds, and affects people's lives and the Church in general for many years to come.

These were among the points made by speakers at one of the first ABCD dinners in Dade County last week.

Held at the Radisson Hotel in Miami, the fund-raising event drew nearly 500 people from nine parishes in south and east Dade County.

There were a few mild surprises for those who attended. Over the years, some people have joked that ABCD stands for Archbishop's chicken dinners, but this year, delicious dinners of steak and all the trimmings were served. Also in the giant hotel ballroom Wednesday dozens of couples danced to an orchestra playing Big Band music before the meal was served.

But the real main course was the message that those who have been fortunate have a responsibility to concern for the material welfare of those less fortunate. Those who have been fortunate to have a full life have a responsibility to concern for the dignity of all human life. See page 8.

"The blessing of one [parish] become the solutions of the needs of another and if there isn't that interaction going on then, whatever we are, we aren't Church."  
— Fr. J. Fetscher, Dade campaign coordinator

is an Archdiocesan radio station that could broadcast throughout the three counties.

"If we had a powerful enough radio station we could broadcast to Cuba. We do have Masses on Radio Marti and we get a lot of fan mail from Cuba."

Speaking at the conclusion of the dinner, Fr. Fetscher emphasized the future importance and the long tradition of charity and development drives that helped build the Archdiocese in its early days.

The priest coordinator reminded the audience of how Archbishop Coleman Carroll back in 1959 had asked for a new seminary — a seminary that the St. Louis pastor attended, himself, on scholarship — during a Diocesan Development Fund drive.

He had asked for $3.5 million but 62 parishes throughout South Florida responded with a sum of $850,000.

That tradition of giving more than asked "has never been backstepped on," he said.

"The response to all our bishops has been a powerful one."

"If the people in 1958 hadn't done what they had done," Fr. Fetscher concluded, "then we really wouldn't be here now."

"In the year 2013 will they [future parishioners] gather in this room and say that the people of 1986 had a vision and we were able to do what we are doing because of that vision?"
Florida bishops: Join us in abortion fight

Letter of the Bishops of Florida on January 22, 1986

Once again on January 22, 1986 we commemorate the unfortunate decision of the U.S. Supreme Court in Roe v. Wade, whichstripped from unborn children all legal protection and spawned an abortion industry which now destroys the lives of over one and a half million unborn children in the United States every year.

Lethal neglect of newborn children with disabilities, mercy killing of the elderly and rational suicide are now publicly proposed and to some extent practiced under the umbrella of the Roe v. Wade expansion of the “Right of Privacy.”

The Church, however, proclaims the sacredness and inviolability of all human life, including all unborn human life from the moment of conception:

God, the Lord of Life, has conferred on man and women the greatest care, while abortion and infanticide are unspeakable crimes.

All should be persuaded that abortion’s direct attack on innocent human life is precisely the kind of violent act that can never be justified.

human life and the task of trans-

mitting it are not realities bound up

with this world alone. Hence they
cannot be measured or perceived
only in terms of it, but always have
a bearing on the eternal destiny of
human beings. (Vat. II, Constitution
on Church in the Modern World)

In 1972 a National Commission of Catholic Bishops adopted a Respect Life Program which still continues to educate the people of God “on the dignity of human life and the respon-
sibility of society to protect all its
members, the unborn child, and also
the aged, sick and disadvantaged.” In
1975 it adopted the Pro-Life Pastoral
Plan designed to institute throughout
the Church programs of education and
information, of pastoral care and of advocacy for public policy
to establish protection once again for
unborn children. That pastoral plan
was implemented in each of the dio-
ceses of Florida. In 1985 the Confer-
ence reviewed, refined and reaffirmed
the Pro-Life Pastoral Plan.

‘Ours is a consistent ethic of life [which denounces all] of the contemporary threats to human dignity — abortion, war, violence, hunger and poverty. Among these issues, abortion plays a central role. Abortion’s direct attack on innocent human life is precisely the kind of violent act that can never be justified.

Among these issues, abortion necessarily plays a central role. Abortion’s direct attack on innocent human life is precisely the kind of violent act that can never be justified. Because victims of abortion are the most vulnerable and defenseless members of the human family, it is imperative that we, as Christians called to serve the least among us, give urgent attention and priority to this issue of justice. (Pastoral Plan for Pro-
Life Activities: A Reaffirmation, National Conference of Catholic Bishops, November 14, 1985)

Many people in our diocesan and parish committees and offices, in our schools and church institutions, and in Catholic organizations such as the Florida Council of Catholic Women and the Knights of Columbus, and the Catholic Daughters of the Americas, are working and have worked diligently in the Respect Life and Pro-
Life Programs. It is impossible to name them all. But we extend to all of them our most earnest prayers and appreciation for their work. We pray that the Lord truly bless each and every one of them.

We renew our commitment to the right to life of the unborn child. We call on all Catholics and all people of good will to join us in this effort to eliminate abortion, to eliminate the most gross assault on human life and dignity, and to restore and develop a consistent ethic of life.

Signed by: Edward A. McCarthy, Archbishop of Miami; Thomas J. Grady, Bishop of Orlando; W. Thomas Larkin, Bishop of St. Petersburg; John S. Snyder, Bishop of St. Augustine; J. Keith Symons, Bishop of Pensacola-
Tallahassee; Thomas V. Daily, Bishop of Palm Beach; John J. Nevins, Bish-
op of Venice; Agustin A. Roman, Auxiliary Bishop of Miami.
By Liga Guillen
La Voz

When Ida Siut joined the Prayer League for Vocations, she began calling her friends on their birthdays and singing them a Christian song over the telephone. On more than one occasion, her friends shed tears of joy. She remembers an 85-year-old lady who burst into tears over the phone because at her home nobody had remembered her birthday; commented Siut joyfully.

The Prayer League, which this month celebrated its 10th anniversary with a consolation Mass at St. Mary Cathedral, is probably the only apostolate that can be carried out from home, even by people who are bed-ridden.

That’s the case with Siut, 47, who has for the past 13 years has suffered from rheumatoid arthritis. She belongs to one of the League’s many small groups, in this case 12 people, who pray for five minutes every Monday over the telephone.

Illness has not damaged the joyful Christian disposition of this Matanzas, Cuba native who used to sit at the church in her hometown. She would have liked to develop her talent, she said, but her illness made it impossible. “I sing for the Lord anyway!”

Siut said belonging to the League makes her happy “because this is an apostolate I can do without leaving the house.”

For Delia Berta Gonzalez, director and co-founder, along with Auxiliary Bishop Agustin Román, of the Prayer League, the bishop’s interest and patronage of her co-workers’ ministry is evident in the increase of religious vocations in the diocese.

The League has “an army of helpers, members and a director who pray constantly for the salvation of priests, laity and religious. They also pray for the Pope, for atheists, and for all the intentions of the Church, as well as for people’s particular intentions,” said Gonzalez.

“Really, the League is like a ‘prayer bank,’ she added. “We could probably say, without exaggerating, that every week almost 3,500 members of the League are in constant prayer for the Pope.”

Another League member is 40-year-old Soraida Crespo, who prays every Monday at a specific time with the 16 people in her group. Like Siut, Crespo cannot leave her house because of multiple sclerosis, which has affected her for the past 20 years.

“Since I joined the League, I am a different person,” Crespo said. She called her illness a “little cross” that the Lord gave her. “I tell the Lord that I accept it gladly because I know he loves me.

With contagious enthusiasm, she spoke about the work done by the League. “I urge all my brothers and sisters, who due to illness might think they can’t do anything for the Kingdom, to join us!”

Not all members of the League are sick persons, however. There are housewives, students, professionals and office clerks, such as Olga Alonso, from St. Brendan Parish, who explained that anyone who prays may belong to the League.

Alonso recalled that when she joined the League, she never thought she could help much. “But I called my friends and now we are 12 persons in my group.” They pray on Mondays after work, because all of them hold fulltime jobs.

Whenever she sees a seminarian or a lay person involved in ministry, Alonso said, “I think they think that our prayers help and guide them in their work for the Lord.”

When Ida Siut joined the League, call Delia Berta Gonzalez, 552-1363.

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Bishop Dorsey biography


FAMILY: Parents are Leonard E. Dorsey, retired U.S. Army colonel and Mary Ann Dowd, both deceased; a brother, Paul, and his family reside in East Longmeadow, Mass.

EDUCATION: Holy Name Grammar School and Cathedral High School in Springfield; Holy Cross Seminary in Dunkirk, N.Y.; Pontifical Institute of Sacred Music and Gregorian University in Rome, as well as studies in liturgy, theology and sacred music in Rome and London.


SERVICE: Currently assistant general to superior general of Passionist order, stationed in Rome and overseeing Passionist missions in English-speaking countries; previously served as executive assistant to Passionist provincial in U.S., director of personnel and formation for the U.S. order, and rector and professor at Holy Cross Seminary in Connecticut and Massachusetts; in the course of his ministry, he has traveled to 52 countries in five continents and frequently preached parish missions, as well as retreats to laity, religious and clergy.

New bishop interested in peace, justice work

Dorado priest takes the opportunity to brush up on foreign means, what it costs,” he said. Plans for Bishop-elect Dorsey’s ordination have not been finalized yet, but Archbishop McCarthy said it would take place sometime before Holy Week, in March, if all the necessary arrangements could be worked out.

In the meantime, the Bishop-elect said he would spend some time resting with his family in Massachusetts, then return to Rome “to pack” before going on retreat, because all of them hold fulltime jobs.

It is not a language he is fluent in, such as Italian, he admitted, but “I have spoken Spanish in my life.”
The couple relationship is fundamental to how we deal with all the other stresses. — Dolores Curran

Family playtime relieves stress

(Continued from page 1) conflicts, so they "re-fight the same hassles day after day." "We won't own our strengths until we have a stress," Curran said, emphasizing that those petty, everyday annoyances that build up to a crescendo of stress are "a normal part of family life."

The only difference is that some families work together to control stress and others allow themselves to be controlled by it. "Time is the one thing we can all work on," Curran said. "It's the great equalizer."

In addition, "The couple relationship is fundamental to how we deal with all the other stresses."

Having good "communication, friendship and sex (with a spouse) are what help you," cope, Curran said. Yet "the couple relationship seems to be the first to go," when work and children start pulling on today's dual career families.

That was evident from the different responses husbands and wives gave in her survey. Men listed insufficient responses husbands and wives gave in their personal time; women listed the lack of shared responsibilities in the home.

"How can you get your wife back, gentlemen?" Curran asked. "Help her out!"

She suggested that couples set aside time to "clean together" and even let "the kids get into it...When that happens you get more family bonding and less stress."

Playtime with children also is vital to reducing family stress, Curran said. "When was the last time you were really silly? When was the last time you really had fun together as a family?"

A word of advice for wives, however, who complain about their husbands' TV-watching. "Men tend to view television as their personal time,

Curran also offered some suggestions for coping with stress caused by money and children.

"Talk about money a lot more," she suggested, instead of making it taboo. Husbands and wives who understand how their partners view the use of money in particular situations are less likely to feel angry toward each other.

Don't link self-esteem to earning power, either, she warned, and learn how to budget. "We need money management skills."

In dealing with children, she said parents must have confidence in their right to set rules and limitations, and the ability to "stick to the consequences of non-compliance."

"Very, very stressful families are the ones who don't stick to the consequences," Curran said.

Similarly, high-status families can't resolve conflicts very well. She listed three approaches as "ineffective" in ironing out inter-personal conflicts: ignoring the problem, which doesn't make it go away; being "accommodating" about it, which only ensures that "it will come up in another way some other time"; and competing to see who will win. Unfortunately, 'in human relations, where one wins, everybody loses.'

There are two effective ways of dealing with conflict, Curran said. Compromising is good for short-term, non-essential issues such as "I don't really have a preference for a movie, we'll go to whichever one you want to see."

And collaboration, which is "the one we need most and the one we least understand." It means "coming up with the solution most mutually satisfactory to the most people;" and involves "getting the feelings up on the table."

Which is a good rule of thumb for families in general, Curran said, since the healthiest families she has met "share feelings as well as words."
A moment of unity

Protestants, Catholics gather to pray for end to division among Christians

By Araceli Cantero

For a few days this month in Miami and all the world, the walls of separation between Christians have come down and Roman Catholics and Protestants joined together in prayer to celebrate their common humanity.

It was the Week of Prayer for Christian Unity, and in a gesture of reconciliation, Auxiliary Bishop Agustin Romoal of the Archdiocese of Miami asked for the forgiveness of the Protestant brothers and sisters, “for all the sins that we Roman Catholics have committed against our brothers in the faith.”

Gathered last Sunday at St. Brendan Catholic Church in southwest Miami for the closing celebration of Christian Unity Week, some 600 people approached the sanctuary to dip their hands in ash and trace the sign of the cross on their foreheads as a symbol of their common faith.

They shared prayer and song, and listened as Christian leaders from various denominations expressed their hopes and pledged to dedicate time and energy to the quest for unity among Christians.

“We must work creatively, constantly adapting ourselves to new situations without compromising the message of the Gospel,” said Magr. Bryan Walsh, chairman of the Ecumenical Commission of the Archdiocese, as he recalled the Apostles’ far-reaching decision to admit Gentiles into their midst.

Four men of different languages and culture earlier had dramatized the plight of today’s Christian brothers: Is anybody listening? Can anybody help? each asked the congregation.

“The most important thing today is to demonstrate that we can live together in harmony,” said the Rev. Tom Price, district superintendent of the United Methodist Church.

Mary Smith, of the Christian Community Service Agency, expressed her hope that “we may have the strength not only to pray together but also to work together.”

“The bottom line of Christian unity starts at the local congregation, when people bind themselves in love and obedience to the Lord and share it with one another,” said Canon Walter Nez, reading a statement from Episcopal Bishop Calvin Schofield, who could not be present.

But it was perhaps the Rev. Charles Eastman of the United Methodist Appeal who most powerfully reminded all present of the primacy of the Spirit in the work for Christian unity.

“It is the Spirit that changes institutions and brings them into harmony with one another,” he said. “Do not look for institutions to merge. There may be no life in them, or promise in them, though they may be as necessary to us as death and taxes, constantly reminding us of our mortality and helplessness.”

“Look further to the Spirit. By the Spirit we make institutions vital and important and beautiful. You do not merge like corporations do, but you do unite by the Spirit. You unite in purpose and in promise,” he said.

The highlight of this year’s celebration of Christian Unity Week was the presence of two brothers from the ecumenical community of Taize, in southeast France. (See accompanying story.)

In their usual style of monastic chanting, they led the singing during services held for area clergy on Jan. 17 and for all the faithful last Sunday at St. Brendan.

Ecumenical Taize Brothers live unity

Men from 20 denominations work, pray together daily

By Ana Rodriguez-Soto

Voice News Editor

For the Brothers of Taize, tomorrow is now, and Christian unity is not some far-off dream that vanishes in the cold of our light fleeting.

It is a reality lived every waking moment, by every one of 85 men from 20 different Christian denominations. In this unique religious community, Catholics stay Catholic and Methodists stay Methodist, but all pray and work together as a family — a Christian family.

Soft-spoken and deeply prayerful, the brothers travel the world to remind other Christians that they can — and should — do their share to bring their separate churches back together.

“Ecumenism can sound like something that theologians and bishops do up there,” says Brother John. “But if we say that in the Gospel Jesus says, ‘Be reconciled,’ it’s something more urgent, something that affects each person wherever they are.”

“Reconciliation is not something that we can control,” adds Brother Pedro. “It’s something we have to put into practice right now, even in our own institutions.”

Both men are members of the small Taize community that makes its home in the United States, specifically the west side of Manhattan.

They visited Miami last week to take part in the celebration of Christian Unity Week, a worldwide observance during which people of all denominations come together to pray for the day when they will all be one.

During a prayer service for area clergy and an equally ecumenical worship service at St. Brendan Catholic Church last Sunday, the brothers shared their secret for unity.

“We feel, being together in silence, that we are all one human family,” added Brother Pedro.

The Taize community was founded in 1948 by Roger Schutz, the Swiss son of a Protestant pastor. Taize is the name of the small French village where Roger settled, and from there, during World War II, he helped mostly Jewish refugees flee the Nazis.

Brother Roger, who still heads the group, envisioned his community as a sign of unity in a world torn by strife, and he preached a simple life of prayer and service to the poor.

“Humanly speaking, we’d have to say no, [it’s not going to happen any- time soon],” Brother John responded. “But that’s the whole basis of the Gospel: God’s presence makes the impossible possible.”

The Brothers of Taize will be back in Miami during Holy Week for a gathering with Archdiocesan youth ministers. For information, call the Youth Ministry office, 757-6241, ext. 192.
Living the dream

By Betsy Kennedy

The children at Holy Redeemer Catholic School in Miami are too young to remember the life and times of Dr. Martin Luther King, Jr., the historic civil rights leader who was slain in 1968. But he means more to them than a face from a newspaper or the pages of a history book they must study. His deeds are forever imprinted in their hearts — and heritage.

They realize that because of Dr. King’s efforts, their generation and the generations to come will never have to sit in the back of a bus, or be banned from using a public drinking fountain or shunned from a public place because of the color of their skin.

To celebrate the first annual Martin Luther King Day on Jan. 20, the 4th and 7th graders at the school, coached by teachers Evelyn Wilkins and Shirley Cole, staged a play entitled, “The Back of the Bus.” The 45-minute production chronicled the major events of Dr. King’s life, particularly the famous Montgomery, Ala., bus strike of 1963.

Using only a few simple props, folding chairs and their vivid imaginations, the children were able to show why King became famous for his non-violent resistance and influence as a black leader.

Although King’s dream of worldwide peace and brotherhood was never realized in his brief life, the children said they continue to find his accomplishments a source of hope and inspiration for their own future.

“Dr. King means love... he tried to do. If it wasn’t for him we wouldn’t have the freedoms we have today,” he said.

Trevor Johnson, a lively 7th grader who played a bus driver in the production, said King’s life helped him realize he can achieve anything he sets out to do.

Martin Luther King, Jr., played by Kenyatta Andrews. He agreed that the struggle against racism and oppression is far from over.

“But Dr. King made important strides for all of us... it was great to play him... I think we showed today that he did not live in vain.”

Black bishop to speak here next month

Auxiliary Bishop Emerson J. Moore of New York, one of only 10 black Catholic bishops in the United States, will be the guest of honor at the Archdiocese of Miami’s annual celebration of Black History Month this February.

Bishop Moore will speak on the black bishop’s recently issued pastoral letter, “What We Have Seen and Heard,” which states that racism within the Church — both institutional and personal — remains an obstacle to the primary task of evangelizing both blacks and whites.

The pastoral also calls for black Catholics in the United States to take their rightful place as “adults” within their Church and start sharing their cultural gifts with the entire community.

Bishop Moore will speak to youth and young adults on Saturday, Feb. 1 at 9:30 a.m. at St. Mary Cathedral Hall, 7506 N.W. 2nd Avenue, Miami. He will speak again to professionals from the community at 1:30 p.m. that day, also in the Cathedral hall.

On Sunday, Feb. 2, he will be the homilist at a special concelebrated Mass at 2 p.m. in the Cathedral.

The public at large and young people in particular are encouraged to attend the Feb. 2 liturgy and morning discussion with Bishop Moore. For more information, call Catholic Community Services, 754-2444, and ask for Terry Sundy.
Local

Historic black-white unit formed

By Ana Rodriguez-Soto
Voice News Editor

In a move heralded as "historic," Dade County's white religious establishment has pledged its prestige and money to help an all-black organization.

The announcement by the Religious Leaders Coalition of Greater Miami was made on the anniversary of Dr. Martin Luther King's birthday, Jan. 15, by Archbishop Edward McCarthy, head of the Coalition.

"We, the white people in this community, are admitting that we don't have the insight into the black community. We don't have the answers," said Rev. Linnea Pearson of the Unitarian Universalist Association. "We've asked them to tell us what they want done."

Rev. Pearson will serve as chairman of Friends of PULSE, the white "establishment" group founded to support the work of PULSE, People United to Lead the Struggle for Equality.

PULSE is a grassroots organization founded after the riots in 1980 by black clergy seeking to help their people obtain a "fair share" of the jobs and public services in Dade County.

"Just the idea of having a non-black support group to a black organization is unique in the U.S.,” said Rev. Pearson, who called it "very Christ-like" that Dade County's "powerful" white religious leaders should "let themselves be led" by their "powerless" black counterparts.

"It marks the beginning of a whole new era of working together," she said, noting that the move is especially historic for black and Jewish religious leaders.

"We're pioneering. And I like to think of Miami that way," said Archbishop McCarthy, who predicted that this wouldn't be the last time the Coalition uses its clout to help worthwhile projects.

"We're seeing a return to a time when we thought about social justice in this country," said Rev. Washington Virgil of PULSE. "It's so right that the religious leaders have decided to take a stand along with black people in their struggle to overcome racial prejudices."

"What we are about here is to try to continue the sacred and sanctified work of the late Dr. Martin Luther King, to bring the community together," said Rabbi Solomon Schiff of the Rabbinical Association of Greater Miami, who serves as vice-chairman of Friends of PULSE.

"We're seeing the dream of Dr. Martin Luther King partly realized here," said Rev. Washington Virgil of PULSE.

The group members' first task is to urge prominent businessmen in their churches and synagogues to promote — both by personal example and by speaking with fellow businessmen — PULSE's "fair share" jobs program.

"Fair share" asks private companies to make their work forces 17 percent black at all levels. The figure matches the percentage of blacks in Dade County's population.

Non-black churches and civic groups are invited to become members of Friends of PULSE.

In their founding statement, "A Call for Justice," Friends of PULSE cite the reported rates of unemployment in Dade County — 7 percent overall versus 25 percent for black adults and 50 percent for black teenagers — as "a glaring example of racial inequity... (and) lingering racial prejudice."
December 27, 1985

MY BELOVED:

On the feast of St. John, the youngest of the apostles, and at the close of the International Year of Young People, I would like to spare the young college students of our Archdiocese and those who minister to them, to want to tell them we love them as cherished members of the church.

Young college and university students are not only the church of the future, they are very much the church of the present. We turn to young adults for the vigor, freshness, creativity, intolerance of hypocrisy, and joy and excitement with which the church is ever renewed throughout the ages. We turn to them to minister to their peers, to share with them the gift of faith that Jesus and His apostles were young. So was Paul, the "young man named Saul." (Acts 7:58) So was Francis of Assisi, Teresa of Avila, and countless others of the church, of the faith who invigorated and rejuvenated the life of the spirit of the church. In many of the volunteers and professional lay ministers who are engaged in apostolic activities are young people.

Our seminarians and aspirants to religious life are committed because as sacred scripture says, it is you young people who have the future. (Acts 2:17) The great and daring achievements of later life are frequently conceived in the days of young adulthood. How we, as Catholic editors can do this in our own day. As priests and laity, we are aware that college students endure painful experiences as well, and in their own way they face many of the same challenges of understanding, acceptance, and adjustment that are obligatory over success in their studies. Often they are preoccupied with doubts about their vocation in life, making the break from their familiar surroundings, choosing their future spouse, and facing the questions about life that more mature reflection brings. They struggle with many uncertainties. They are haunted by the question "What is a true vocation for me?" when a young man asked Jesus, "Teacher, which good must I do to possess everlasting life?" (Matthew 19:16).

In our times college and university students are often misunderstood, mistrusted and feared. Some actuality isolate themselves from the support of their own church community during these trying years. A sad commentary on this world. The turbulent times is the alarming increase in the suicide rate among young people. We have a responsibility to reach out to them, minister to them, to be friends of the church at this key moment of their lives. We need to embrace them, affirm them, recognize their gifts and support them in their trials, help them to develop a life of faith, prayer and love, and find meaning and peace in their relationship with Jesus and His church.

We pay grateful tribute to the priests, religious and lay women who are serving our college and university students through campus ministry programs that have built on and developed the pioneering work of the early Church. We salute as well the parish priests and the associations that offer support and encouragement to the young student members of the church.

Pastoral care should be given to the needs of college students in our Archdiocesan community. The church recognizes this in the need of the new Code of Canon Law which provides an "active and dynamic" campus ministry. To serve a serious pastoral concern for students, the bishop of each diocese "is to appoint or designate for each university or college parish university, college university in the United States in 1985 pledged their "active commitment to campus ministry" in their pastoral on Catholic higher education. At their recent meeting they issued a pastoral letter "Empowering the Young Adult for Faith, Life, Civilization". Future that challenges and guides us in responding to the spiritual needs of college students are those student challenges.

First of all, we wish to express our own enthusiasm for our two Catholic universities, Barry and St. Thomas. They are committed to excellence in education in the context of the total formation of their students. Those are, however, twain public and non-public institutions, one is Archdiocesan, the other one belongs to the Archdiocese, and only three I would like to say, that in this case.

The Archdiocese of Miami has established an office of Campus and Young Adult Ministry. It is the office to respond to the real and vital pastoral needs of all the college campus sites within the Archdiocese, to meet the religious and spiritual needs of our Catholic students, to instruct, counsel, and help them in meeting their responsibilities in their maturing faith life.

The task before us is a mammoth one. As much as they are needed, it is out of this urgent need that I write to you my beloved. I beg educators, parents, pastors and students to try and give guidance and encouragement to students seeking to develop a mature understanding of and commitment to their Catholic faith and faith life.

Catholic educators can do this in the classroom by their behavior, their witness. By giving their students the values and beliefs through their attitudes, without trying to stifle anyone's freedom of religion. Outside of classroom the opportunities increase to witness to our Catholic faith and to offer assistance to students who want to and can help them in marriage preparation programs, perform ministerial functions at Mass, consult on social justice issues, serve on the board of directors for the campus ministry, teach courses on religious topics, or act as counselors for individual students.

I urge parents to be attentive to their children, to be open to and encourage dialogue with them. I urge them not to shy away from sharing their faith experience and values with their college-age sons and daughters. May they be willing to share the message with them and to their friends. May they take an active interest in their Catholic ministry program at their college or university. May they grant its ministry the time and the love.

Church. There, I call upon priests and guests of college students to work with the chaplains to answer the needs of today's pluralistic and secularized world. It will frequently happen that the presence of Jesus and His church is required by the challenge of the contemporary world in which they are uniquely present and within which they have special competency because of their particular talents, education and experience, they are an extension of the word and the presence of the Catholic church. (Called and Gifted: The American Catholic Laity, A Statement Issued by the National Conference of Catholic Bishops, December 1985, p. II).

I challenge the students, the future, they are very much the church of the future, they are very much the church of the present. We turn to young adults for the vigor, freshness, creativity, intolerance of hypocrisy, and joy and excitement with which the church is ever renewed throughout the ages. We turn to them to minister to their peers, to share with them the gift of faith that Jesus and His apostles were young. So was Paul, the "young man named Saul." (Acts 7:58) So was Francis of Assisi, Teresa of Avila, and countless others of the church, of the faith who invigorated and rejuvenated the life of the spirit of the church. In many of the volunteers and professional lay ministers who are engaged in apostolic activities are young people.

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Protestant churches rethink abortion

By William Bole
Religious News Service
WASHINGTON (RNS) — Mainline Protestant denominations — long identified with the pro-choice side of the abortion debate — have begun to revise and reassess their positions on this divisive moral and political issue.

The reassessment has come as opponents of abortion within the denominations have begun to organize themselves more effectively, posing the most formidable challenge to the churches’ pro-choice views since abortion was legalized in 1973. According to many in the churches, the mainline Protestant activity also is challenging the view that opposition to abortion is purely a matter of Roman Catholic or fundamentalist Protestant doctrine.

For instance, the Presbyterian Church (USA), on Oct. 15, sent study materials on abortion to its 12,000 congregations, launching a four-month period of review of a 1983 statement issued by the denomination. The 1983 position came under attack by local church bodies at the denomination’s annual meeting last July. Many objected to the statement’s view that abortion is not only a right but sometimes an “act of faithfulness before God.”

“The church is not satisfied with its position on abortion. There is a great deal of fermentation and rethinking going on,” said Dr. James Andrews, recently elected as Presbyterian stated clerk, the equivalent of church president.

In other recent Protestant developments on abortion:

—The Lutheran World Federation, which embraces 54 million Lutherans, passed a strong resolution at its August meeting in Budapest, Hungary, opposing the abortion of “preborn children.”

—The General Conference of the United Methodist Church, meeting last May, tightened its position emphasizing the right of the individual to make the final decision.

—At its quadrennial meeting in mid-summer, the African Methodist Episcopal Church, the second largest black denomination in the country, reaffirmed its opposition to abortion in the wake of the Roe vs. Wade decision, resulting in the creation of the now-incorporated National Organization of Episcopalians for Life, known by its acronym, NOEL.

—In July, delegates to the annual meeting of the Church of the Brethren, a historic “peace” church, tightened its position on abortion by stating flatly that the Brethren “do not believe that the right to life of an unborn child is to be determined by the decision of the parents alone.”

—While noting that he is “reasonably comfortable” with the church’s current position, Dr. Andrews said that pressure to change it has been “tremendous.” In part, from groups such as Presbyterians Pro-Life. He said the rethinking is centered “not just the Catholic Church” that opposes abortion.

“There is a great deal of discomfort with the fact that there are 1.5 million abortions a year,” Dr. Andrews said. “People who favored our statements” in past opposition to abortion in the early 70s, said those who supported the Supreme Court decision legalizing it in 1973, “are now saying, ‘I never thought there would be so much pressure for abortion.’”

He said many people in the denomination would like the church to limit its stance to a much narrower set of circumstances, such as when the mother’s life is in danger, in cases of rape and incest, and in other cases of hardship.

“I think we’ve also been influenced heavily by the Catholic bishops’ pastoral letter” on nuclear arms, he said. He cited the bishops’ view that opposition to abortion and nuclear arms form part of a “consistent ethic of life.”

Also emphasizing this approach has been the Washington-based Evangelical Coalition for Social Action.

“When you discuss such things as nuclear arms, capital punishment, and abortion, you have to think about how they are related in some way. You don’t have to come out against abortion, but you have to make the connections.”

Other Protestant spokespersons, however, deny that the “sanctity-of-life” approach has influenced them. “I don’t push that connection in my own program.” I think the nuclear arms race and abortion are two completely different issues, he says, “but they both rest on the same principle, that is, we are as human beings, as individuals, can make decisions. I think it’s a very healthy discipline. I think it’s a very powerful discipline.”

Still others in the mainline denominations are taking a more activist role on the abortion issue, calling for these services as an alternative to laws against abortion.

Mainline denominations questioning approval

Ancient Gospel manuscript now readable

Religious News Service
LOS ANGELES (RNS) — Two U.S. scholars say they will soon be making available for study an ancient Gospel manuscript which up to now has been all but inaccessible.

The text, known as Syriac Sinaiticus 30, is only readable because, in the late eight century, the parchment was reused in the late eighth century, he said. The underlying text was written some-
Time to get smart on abortion fight

It is now thirteen years, this week, since the Supreme Court ruled that women can kill the new life that is living and growing within their wombs.

The issue has been debated and discussed all these years with little or no change in the law of the land, although there has been a perceptible improvement in the media's treatment of the pro-life side. At least the media generally grant that there is a pro-life side, where once they were ignored or ridiculed.

News and documentaries tend to be somewhat more fair than was the case even five years ago. Entertainment media, while nodding to the pro-life side and putting themselves on the back for being so "objective," are still clearly pro-abortion once the smoke clears.

A recent "Cagney and Lacey" gave the pro-life side a few minutes of camera time and a few lines, which might be considered an improvement over five years ago. But one wonders. An abortion clinic director was depicted as a hard-nosed fanatic; Cagney, who was supposed to be a Catholic pro-lifer, actually said she always supported the right to "choose" and never once articulated a rational reason to oppose abortion, never once talked of the heartbeat in the womb or the sanctity of life. She merely had these raving, pro-choice arabesques:

And her beer-swilling, pool-shooting father was against abortion simply because that's how he was raised (the stereotype of the booing, ignorant Catholic).

Voice editorial

The abortion doctor, however, was a sympathetic guy who wanted to "help" these girls (never mind that abortion is a highly lucrative deal for him). A recent survey by the American College of Obstetricians and Gynecologists found that a large majority (64 per cent) of their members did not believe in the right of a woman to have an abortion merely for "personal choice" or socioeconomic reasons! This is a startling fact: That doctors, themselves, do not approve of the vast majority of abortions that are performed. Only a small percentage, about five percent or less, of abortions is anything to do with rape, incest or threat to the life of the mother. Why isn't this reported in the media?

The general public follows the same pattern as the physicians: The large majority do not approve of abortions for economic or private choice reasons. One new law allows abortion for any reason whatsoever. The problem with such reasoning is that the law, therefore, ascribes absolutely no value to the life in the womb, as it is not protected at all.

Therefore it is necessary for the pro-life movement to fight fire with fire, to force the issue to be debated on the reality that the majority of abortions are not extreme reasons. The public must be made aware that the horror stories of rape and dying mothers simply do not illustrate the abortion situation at all. The pro-life side must say to the pro-abortion side, "Okay, we'll grant you the three per cent of horror-case abortions that you've banked on, but back the outlawing of the other 97 per cent."

In fighting a battle you must take what you can get first, then worry about the rest. Put the abortionists on the defensive. Force them into the position of admitting that they want abortion available for even the most trivial of reasons, such as, for instance, having a girl fetus before your marriage. If the mother prefers a boy fetus.

Small ads in leading newspapers, and on network television might say, simply, "Did you know that sixty-four per cent of obstetricians do not favor a woman's right to choose abortion merely for economic reasons?" Or: "Did you know that ninety-five per cent of abortionists will perform, for economic or convenience reasons, that only five per cent are for reasons of rape, incest or life of the mother?"

Feminist movement is its own worst enemy

To the Editor:

It has been said that the feminist movement is dead and a reality in- terfering with that is the young woman who figures out what she wants before she is gummed up by the trigger. Betty Friedan, in a piece that first appeared in the New York Times Magazine, marks herself as a prime suspect.

After a paid effort to re-affirm the movement's validity, she gives us a public confession, a sad catalogue of failures.

She describes the victims of feminism as "having second thoughts," and Friedan who has now given herself the trigger. Betty Friedan, in a piece that first appeared in the New York Times Magazine, marks herself as a prime suspect. After a paid effort to re-affirm the movement's validity, she gives us a public confession, a sad catalogue of failures.

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By hammering away the message to the general public that most obstetri- cians and the American public do not support the vast majority of abortions because these are "soft" cases, public opinion will begin to be felt in the media and in the courts and in Congress, most of whose members are four-square on the side of whichever way the wind is blowing.

Continuing to debate abortion on the basis of rape or incest only is play- ing right into the hands of the pro-abortionists and allowing them to control the agenda.

It's time for the pro-life movement to get smart.
Was Jesus unfair?

Q. Our Bible study group is discussing the parables in St. Mat-
thew's Gospel. We are confused about the story of the rich man and the poor man who was very ill. Nothing we came up with was very satisfying. It still seems to us unjust. Apparently Jesus didn't think so. Is there any explanation? (Texas)

A. Actually that parable (Matthew 22:1-14) is not as familiar as it should be. In fact, the parable has been practiced quite commonly in many parts of the world, including the Middle East, even into modern times. Various kings or lesser potentates distributed something like a cloak or vest to anyone who would come into their presence. This was particularly true for rulers celebrating their coronations, for weddings or state ceremonies. Some of this vesting was the garment was an outright gift. Sometimes it was only to wear during an audience or other affairs. If it was a provided garment, it was considered not only acceptance of the gift but an honor to the giver. Refusal to wear it was at least disrespectful and was often considered a deliberate insult to the royal official. Wearing or not wearing the gift frequently became a delicate diplomatic question. Rejection of the “garment of honor” sometimes cost individuals their lives.

As I mentioned, this custom was (and in some few cases seems to re-
main) prevalent in the Arab world and other parts of the Near East. The king in our Lord’s parable was in fact quite generous. He was among those more understanding royal officials who understood that poverty might pre-
vent certain of their people from obtaining the rich garments and who therefore provided wedding garments for all.

Q. My husband and I have been married for 14 years and have two fine
married sons, both faithful Catholics. I love my husband, but he was married by a justice of the peace. When he was 15 years old he married a cousin. He was divorced and mar-
rried her again. The second time he married her, she insisted on a Catholic ceremony even though she was not a Catholic herself.

He was 19 when he met her and we
were married shortly after.

Father, is there the slightest hope that we could be married in the church and receive Holy Communion like the other parishioners in our par-
ish? My husband is diabetic and has been told his situation is terminal.

All our Catholic friends have been praying for him. We need something to give him hope. I want to be full members of the church and receive Holy Communion to hope for if it is at all possible for us to be a wounded friend.

Dear

I know you’ve been deeply hurt and disillusioned by the events of your life. You’re terribly fearful of being hurt again. You say you’re seeing a therapist, but it’s not helping and you begin to sink deeper into a sea of self-doubt.

May I offer a bit of friendly advice? Break the self-pity syndrome before it’s too late, and get out there and do some positive things to reverse the trend as soon as possible.

Counselors may work for hours to help you talk about all those bad feelings, and this is a necessary first step, but verbal ventilation is not enough. People will tell you to forget it, to forgive those who have wronged you, to stop representing your emotions does little to help you through the dark night.

There’s greatness in you and you’re not seeing it.

What you really need to do is expand your horizons and give yourself some new options. You think you’re having trouble because you think you’ve figured out what happened to you, but you’re wrong. Be-

gare of having a too pat interpretation of the events of your life. Some of it may be true, but some of it, you can be sure, is not. Don’t believe the myth you’re creating about yourself. You’re like a child who blames himself for his parents’ divorce. It’s a trunncated view of reality. There’s greatness in you and you are not seeing it. You have a good heart and a willing spirit and that is your noblest self; you’re true and beautiful soul.

Here’s what I think you should do. Identify a problem out there in the world around you and get involved doing something about it. Give help where real help is needed. Get yourself out of the rut of being the wounded recip-
cient and make a decision to become a provider of help. At first, it will take a tremendous effort, but it will make a big difference in your outlook.

Arthur Engelberg, in his excellent book, “Healing From the War,” (Houghton Mifflin Co., Boston, 1985) described this formula as the one which worked best for the traumatized gulf-vet veterans of the Vietnam War. “Giving ourselves to others is the best antidote to what is being reported.

Remember, also, it isn’t so much what you do, it’s what you allow the Lord to do through you. I’ll pray for you. Please keep your good prayers.

For a free copy of the Christopher News Notes, “Guilt...And What to Do About It,” send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, 10017.

To a wounded friend

By FR. JOHN CATOIR

Time capsules

In 600 B.C., a Greek slave named Aesop told skillful fables about animals to illustrate human faults and vir-
tues. Among his stories were the tortoise and the hare, the red herring and the ant and the goose that laid the golden egg.

His wit and wisdom so impressed his master that he was freed. Later King Croesus sent Aesop to Delphi to
deliver some money among the people. But Aesop found people to be dishonest and refused to give them the money. Whereupon the angry citizens of Delphi grabbed Aesop and threw him over a cliff to his death. **

Plastic surgery dates back to the time of the Pharaohs in Egypt in 600 B.C., when nasal reconstruction origi-
nated. A common punishment at the time was “cut-
ing off the nose” which led some very talented sur-
genists to reconstructing the nose by transferring tissue from the culprit’s arm. **

St. Deudelott was the Pope in 618. He is remembered for being the first to instruct his deacon to seal “bullas” to his decrees and from this practice the term “papal Bull” grew.

The muskmelon was cultivated by the ancient Egyp-
tians and Romans and was introduced into the New World by the Spaniards. The cantaloupe, which is a small, round, ribbed muskmelon, was first grown from seeds imported from America by the Spanish Pope’s summer palace, The Cantalupo Castle, in 1393.

Aesop’s fate

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u's Gospel. We are confused about the story of the rich man and the poor man who was very ill. Nothing we came up with was very satisfying. It still seems to us unjust. Apparently Jesus didn't think so. Is there any explanation? (Texas)

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vent certain of their people from obtaining the rich garments and who therefore provided wedding garments for all.

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married sons, both faithful Catholics. I love my husband, but he was married by a justice of the peace. When he was 15 years old he married a cousin. He was divorced and mar-
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Father, is there the slightest hope that we could be married in the church and receive Holy Communion like the other parishioners in our par-
ish? My husband is diabetic and has been told his situation is terminal.

All our Catholic friends have been praying for him. We need something to give him hope. I want to be full members of the church and receive Holy Communion to hope for if it is at all possible for us to be full members of the church again.

We have never talked to any priest about our problem until now, which is why I am writing to you. Often

A. There certainly is hope for you. I'm sorry you waited so long. Much as

I would be anxious to assist you directly, I do not have a patient of mine in your area, your pastor, another priest in your area who might be able to help you. I have confidence in the one of these, at least to the tribunal (marriage court) of your diocese.

Someone must talk with you per-
sonally, first of all to obtain more specific information necessary for a next step. Please do not delay further. I wish you good luck and will pray for you.
Seeking help for mentally ill son

BY DR. JAMES AND MARY KENNY

Curriculum vitae: The New Poor. How true! Your son sounds mentally ill. Because he has the trappings of religion does not make his behavior intrinsically religious. Your son will not, ask the priest to go to your son. If your answer is yes you should take steps to have him committed to a psychiatric hospital. A wise priest or minister will begin with the religious issues that preoccupy your son, and move from there to a discussion of the drives and fears and pain behind his fanaticism. At no time will he confront your son with the "wrongness" of his approach. In time, he may lead your son to professional help. If your son will not talk to the priest or minister, then you have to ask yourself some serious questions. Is your son a serious danger to himself? To others? If your answer is yes you should take steps to have him committed to a psychiatric hospital.

Three years ago when I was invited to speak in a distant diocese, I received a letter from a woman there who begged me to set aside some time to talk with her alone. Her letter indicated deep disturbance so I agreed to meet her.

She ended up driving me to the airport and we talked during that long drive and while waiting for my flight. She was having some marital and faith problems, most of which she blamed on her church upbringing.

She was hurting badly and my heart went out to her. Her husband, a driving success of sort oriented pastoral, was a compulsive gambler and father who made it clear that she was responsible for some of the problems. When she failed, he called God in on her side.

It seems that in his eyes she couldn't do anything right and he invoked acerbic remarks to intimidate a neglected professional, was a neglectful spouse and often I never see them again."

"My 48-year-old husband is feeling guilty for being human and making mistakes. I wrote that he should be? Why not begin where he is, instead of where we think he should be? Why not begin with his religious framework of reference? Find a priest or minister your son respects and who can separate true religion from mental illness in religious terms. Ask your son to see the priest. It is finally being recognized as such.

She and others like her need our prayers. The fact that you have done everything you can should help allay your guilt. The love that waits is complete in-patient treatment within three months. If your answer at this time to both questions is no, then you cannot force him to accept help. He is a free person and has civil rights. Stay in contact with him, be available when he needs or asks for help and pray.

Reader questions of family living and child care to be answered in print are invited. Address questions: The Kennys, P.O. Box 872, St. Joseph's Colledge, Rensselaer, Ind. 47978.

Church blamed for bad marriage

BY DOLORES CURRAN

A man called to talk about his daughter. He had loved her and told him to leave. Several months later the same man was found dead in a nearly empty apartment of a self-inflicted gunshot wound. He couldn't conceive of Christ's love and compassion what has been our response to the NEW POOR? Do we seek out those who are hurting or do we ignore them? Do we welcome our families and our lives or do we turn them away? Have we at tempted to minister to the divorced in any way or have we just pretended they didn't exist?

Divorced: The new poverty

A headline caught my eye: 'DIVORCED — The New Poor.' How true? Not only the divorced but the 18 million persons who are not divorced but is it finally being recognized as such. So many, after the trauma of a divorce, are left not only financially poor but emotionally, socially and spiritually adrift as well. And we don't even know them. One priest who's never counseled a divorced person. Another sadly admitted that he never knows a couple that's divorced. He reads of their divorce in the paper. His response is one of fear. He thinks of coming to me to talk about it and often I never see them again."

A phone call brought the plea of a woman... "I'm about to appear in court this week to have my divorce finalized. I'm afraid and I think I'm losing my mind. I went to Dr. L., a marriage counselor, and he told me to call you. I'm experiencing normal feelings?" "I think you should do? (Ohio)

A psychiatrist is a physician who specializes in mental disorders. Psychiatry is a recognized specialty in medicine. However, since any physician may refer to himself as a psychiatrist, you need to ask your psychiatrist if he is board certified in his specialty. If you are lucky and skillful enough to get your son to see a professional, you should be sure the professional is fully qualified. How do you get to see a psychiatrist? Why not begin where he is, of where we think he should be? Why not begin with his religious reference? A wise priest or minister will begin with the religious issues that preoccupy your son, and move from there to a discussion of the drives and fears and pain behind his fanaticism. At no time will he confront your son with the "wrongness" of his approach. In time, he may lead your son to professional help. If your son will not talk to the priest or minister, then you have to ask yourself some serious questions. Is your son a serious danger to himself? To others?

Dr. James and Mary Kenny

A married or single woman wishing to have a child can become a "single mother." The woman seeks out a man who is willing to have sexual relations with her. In no case does this woman do this to justify our "just" sweeping them under the rug. We need to know what to do so we ignore them," another responded.

A phone call brought the plea of a woman... "I'm about to appear in court this week to have my divorce finalized. I'm afraid and I think I'm losing my mind. I went to Dr. L., a marriage counselor, and he told me to call you. I'm experiencing normal feelings?" "I think you should do? (Ohio)
How have our TV heroes changed?

Flipping around the cable dial the other day, I came across the Disney Channel and a special about Davy Crockett. Instantly, I grew nostalgic for those days of the Nineties. I found myself in a state of reverie, reminiscing about the abundance of admirable heroes for children to look up to, figures who exemplified the qualities which parents want to pass on to their kids.

When I was growing up, my mom and dad had, for back-up, such TV heroes as the Lone Ranger, Superwoman, Wyatt Earp, Davy Crockett and Roy Rogers. Any number of cowboys, adventurers and crime-stoppers. You can make fun now of some of the shows and some of the heroes, but for children they were real. They made kids believe that it was possible to live out the virtues which their parents said were important.

This disparity extends to the real-life performers as well. I know that actors, like sports figures, prefer to shug off the mantle of being an example, holding that they have a job to do and owe nothing more to society. I think they're wrong. Being an example is part of their job and it is a job Roy Rogers and Clayton ("Lone Ranger") Moore still take seriously.

Okay, bring on some admirable women. Outdo the Fifties if you can. As for violence, it's true that those old shows, they rerun on several cable channels. The Christian Broadcasting Network has just announced it is running such favorites as "Gunsmoke," "Father Murphy," "Father Knows Best" and "The Rifleman." There's also junk like "The Flying Nun."

'Enemy Mine' is comic-book sci-fi

Two survivors of a battle between enemy space ships find themselves marooned on an uninhabited planet. One is an Earthman named David (Dennis Quaid), and the other is a Drac (Dennis Quaid) and the other is a Drac (Dennis Quaid) and the other is a Drac (Dennis Quaid) and the other is a Drac (Dennis Quaid) and the other is a Drac (Dennis Quaid). They have to learn to be loners, crazies, cast-outs, borderline thugs and cranks (just look at "The A-Team" for examples of all five embodied in a triad). Would you really want your children to grow up to be like the egotistical, maniacal, violent-loving trinity on that show?

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'Enemy Mine' is comic-book sci-fi, and its dangers.

CLUE A—II, PG-13

Anyone who remembers the names Elvis, Andersons, Stones, Nelsons, and the like, will be intrigued by this filmed version of "Clue." The visuals and dialogue consisting mainly of one-liners. Greatest attention is paid to the look of the alien planet and its dangers.

THE COLOR PURPLE O. PG-13

The film version of Alice Walker's Pulitzer Prize-winning novel lacks the film's power to intrigue. The comedy is unsophisticated, slapstick fare but good nostalgic fun.

怎么办?
On the weekend of Feb. 1 and 2, St. Francis Xavier Church will hold Homecoming with the celebration of the golden jubilee. A reception for past principals and a dramatic presentation is scheduled for Saturday, Feb. 1 at 6:30 p.m. a special

Seminars for teachers Catholic school teachers and other educators are invited to a seminar on "Teaching and Learning: The Art of the Sound Mind" at St. Luke's parish on Saturday, Feb. 1, from 10 a.m. to 2 p.m. by nationally-known psychologist Dr. Mercedes Scopetta.

The free seminar is sponsored by the Catholic Educators' Guild of the Archdiocese of Miami and will take place at City of Miami Park, Hall 1, 1380 N. Bayshore Dr. in Miami. For more information call Dr. Bethany Marks, 596-1586.

Barry choir seeks singers (MIAMI SHORES) — The Barry University Choir is looking for singers to join them for their annual concert to be performed in April. Rehearsals are being held every Tuesday evening, 7-9 p.m., in the Barry University Holtz Quadrangle. There is no fee, and there is no audition.

For more information call Barry University music department, 758-3392, ext. 307 or 223.

Legacy ministers may bless throats Archbishop Edward McCarthy has granted permission for all religious and lay Pastoral Life ministers (pastoral care ministers, pastoral ministers and lay Pastoral Life ministers) to bless throats, the hands, feet, on the cross when saying the blessing.

The blessing is to include a wave of the hand over the persons to be blessed. After the blessing, the priest or deacon, on the feast of St. Blaise, Blessing of Hands, and of the Sick, the blessing of the sick will be given. For more information, call the Ministry of Worship, 758-6274.

Festivals St. Stephen parish in Deerfield Beach is celebrating its 50th anniversary. The celebration continues with a festival at the church on March 2-3. The theme of the festival is "Living as Ministry," to be conducted on Saturday and Sunday from 9 a.m. to 5 p.m. Rehearsals are being held every Tuesday evening, 7-9 p.m., in the Barry University Holtz Quadrangle. There is no fee, and there is no audition.

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Spiritual Renewal Fr. Dan Doyle, S.M., and the Chaminade Community of Faith Prayer Group invite you to attend a Mass with Prayers for Healing and Anointing on Sunday, Feb. 2. The Mass will be held on Feb. 4th at 8 p.m. in the school cafeteria.

Miss Tracey DeFazio will speak on "The Role of Women in the Modern Church." For more information call 997-3712.

Women of Light on Feb. 9 from 9:30 a.m. to 4 p.m. will present a day of spiritual retreat, personal witness of faith and song. The cost is $14.50 for non-members and $12 for members. For information call St. Maurice Catholic Church, 275-3392.

Seeking prayer requesters "Call to me and I will answer you," Jer. 33:13. The employees of the Archdiocese of Miami are asked to pray for the intentions of one of their brothers and sisters of the apostolate each day of the week. The list will be included in our daily prayers each workday and at the time of Mass, as well as the special time of community prayer. We invite anyone with a prayer request to write or phone (no phone calls please) to看看你的社区 or the name of the person for whom you are praying. For more information, contact the Holy Family Women's Club, 535-0923.

Fashions St. Stephen parish will hold a spring fashion show on Saturday, March 2. Admission is $15 per person. For more information call the Holy Family Women's Club, 535-0923.

Charismatic retreat for Spanish-speaking Bishop Alfonso Uribe Jaramillo of Colombia will be the keynote speaker at a Charismatic retreat for the Spanish-speaking which is scheduled for Saturday, March 2 at St. Juliana Church, 4500 North Dixie Highway, Deerfield Beach. Other speakers include Fr. Jorge Bravo, SJ, and Humberto and Maria Sangiovese, coordinators of a Charismatic Renewal movement in the Dominican Republic.

Simultaneous translations of all the talks will be provided by the Spanish-speaking public. Cost is $3 per headet for the whole weekend. Also, audio and video recordings of all the talks can be purchased for $10 a each sale during the weekend. For more information and registration, call Eugenia de Bolet, 538-0923 in West Palm Beach.

Bereavement support groups scheduled A special Mass for our youth, open to the public, will be celebrated by the Archbishop of Miami on March 2, 12:30 a.m. Mass.

Red Ribbon Day is a countrywide effort sponsored by the Red Ribbon Council appointed by the Governor of Florida and is comprised of 42 social service agencies including Catholic Community Services, DARE Program and St. Luke's Center.

I'm a Godchild

St. Francis Xavier celebrates 50 years

On the weekend of Feb. 1 and 2, St. Francis Xavier Church will hold Homecoming with the celebration of the golden jubilee. A reception for past principals and a dramatic presentation is scheduled for Saturday, Feb. 1 at 6:30 p.m. a special

St. Francis Xavier Church is celebrating 50 years of service to the community. The celebration continues with a festival at the church on March 2-3. The theme of the festival is "Living as Ministry," to be conducted on Saturday and Sunday from 9 a.m. to 5 p.m. Rehearsals are being held every Tuesday evening, 7-9 p.m., in the Barry University Holtz Quadrangle. There is no fee, and there is no audition.

For more information call Barry University music department, 758-3392, ext. 307 or 223.

Barry choir seeks singers (MIAMI SHORES) — The Barry University Choir is looking for singers to join them for their annual concert to be performed in April. Rehearsals are being held every Tuesday evening, 7-9 p.m., in the Barry University Holtz Quadrangle. There is no fee, and there is no audition.

For more information call Barry University music department, 758-3392, ext. 307 or 223.

Legacy ministers may bless throats Archbishop Edward McCarthy has granted permission for all religious and lay Pastoral Life ministers (pastoral care ministers, pastoral ministers and lay Pastoral Life ministers) to bless throats, the hands, feet, on the cross when saying the blessing.

The blessing is to include a wave of the hand over the persons to be blessed. After the blessing, the priest or deacon, on the feast of St. Blaise, Blessing of Hands, and of the Sick, the blessing of the sick will be given. For more information, call the Ministry of Worship, 758-6274.

Festivals St. Stephen parish in Deerfield Beach is celebrating its 50th anniversary. The celebration continues with a festival at the church on March 2-3. The theme of the festival is "Living as Ministry," to be conducted on Saturday and Sunday from 9 a.m. to 5 p.m. Rehearsals are being held every Tuesday evening, 7-9 p.m., in the Barry University Holtz Quadrangle. There is no fee, and there is no audition.

For more information call Barry University music department, 758-3392, ext. 307 or 223.

Spiritual Renewal Fr. Dan Doyle, S.M., and the Chaminade Community of Faith Prayer Group invite you to attend a Mass with Prayers for Healing and Anointing on Sunday, Feb. 2. The Mass will be held on Feb. 4th at 8 p.m. in the school cafeteria.

Miss Tracey DeFazio will speak on "The Role of Women in the Modern Church." For more information call 997-3712.

Women of Light on Feb. 9 from 9:30 a.m. to 4 p.m. will present a day of spiritual retreat, personal witness of faith and song. The cost is $14.50 for non-members and $12 for members. For information call St. Maurice Catholic Church, 275-3392.

Seeking prayer requesters "Call to me and I will answer you," Jer. 33:13. The employees of the Archdiocese of Miami are asked to pray for the intentions of one of their brothers and sisters of the apostolate each day of the week. The list will be included in our daily prayers each workday and at the time of Mass, as well as the special time of community prayer. We invite anyone with a prayer request to write or phone (no phone calls please) to看看你的社区 or the name of the person for whom you are praying. For more information, contact the Holy Family Women's Club, 535-0923.

Fashions St. Stephen parish will hold a spring fashion show on Saturday, March 2. Admission is $15 per person. For more information call the Holy Family Women's Club, 535-0923.

Charismatic retreat for Spanish-speaking Bishop Alfonso Uribe Jaramillo of Colombia will be the keynote speaker at a Charismatic retreat for the Spanish-speaking which is scheduled for Saturday, March 2 at St. Juliana Church, 4500 North Dixie Highway, Deerfield Beach. Other speakers include Fr. Jorge Bravo, SJ, and Humberto and Maria Sangiovese, coordinators of a Charismatic Renewal movement in the Dominican Republic.

Simultaneous translations of all the talks will be provided by the Spanish-speaking public. Cost is $3 per headet for the whole weekend. Also, audio and video recordings of all the talks can be purchased for $10 a each sale during the weekend. For more information and registration, call Eugenia de Bolet, 538-0923 in West Palm Beach.

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Archbishop urges educators to minister to students

(Continued from page 1) the volunteers and professional lay ministers serving the Church’s apostolic activities are young people. Our seminarians and aspirants to Religious life are young. The great and daring achievements of later life are frequently conceived in the creative days of young adulthood.”

The Archbishop pointed out that college students also endure painful experiences and are often misunderstood, mistrusted and feared. "They actually isolate themselves from the support of their Church community during these trying years.”

“A sad commentary on the pressures of our turbulent times is the alarming increase in the suicide rate among young people,” he said.

"We have a responsibility to reach out to the young student members of the Church at this key moment of their lives. We need to embrace them, affirm them, recognize their gifts and support them in their trials, help them deepen their lives of faith, prayer and love, and find meaning and peace in their relationship with Jesus and His Church," he said.

Although he expressed grateful tribute to the priests, Religious and laity who serve college students through campus ministry programs, the Archbishop urged that greater recognition be given to the needs of colleagues in the community.

The Archbishop said the task is a mammoth one for which it is impossible to assign a sufficient number of priest chaplains for every campus of institutions of higher learning in South Florida, thus the need for educators to do more.

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Gifted, yes; greater than others, no

By Father John Castelot
NC News Service

After Jesus healed the paralytic at the pool of Bethesda, he was pounced on for working on the sabbath. But he said: "My Father is at work until now, and I am at work also." (John 5:17).

In the book of Genesis, God had rested on the seventh day of creation. Refraining from work on the sabbath was based on this rest. Only he could judge those whose success. Only he could give life and death. Through the work they do, people can be dehumanizing. The philosophers of Paul's time saw the human as they might be, images of fulfillment, happiness and wholeness. They are born on the sabbath and died with him. Every "member" of the Church had received the Holy Spirit, even if some of them had not received a charismatic gift. Each of them is different, for no single comparison could adequately sum up the entire mystery. But they do have something in common. Each metaphor implies unity, and each is always seen as belonging to God. The loveliest image in this letter, and certainly the most striking, is the use of the "body" to describe the church. Gardens, temples, households — none of them convey the sense of a single, living organism as well as the image of the human body.

We use that word "body" to this day to describe a group. For example, we refer to "the body politic," or a "legislative body." The philosophers of Paul's time saw the world as "a great body" (Seneca), and the rest of the Bible shows God at work. By creating, God expresses not only his power, but creative love. It is in his efforts to describe the mystery that is the Church. In this letter, he began by calling it "a holy people" (1:2). Later, under the imagery of planting, he would refer to it as "God's cultivation" (3:9).

Next, he would refer to God as "a wise master-builder." He described the Church as "the building," the "very temple of God" (3:16). Still later, he would refer to it in terms of a body. "For you are members of Christ," he wrote. "And you are called to be a royal priesthood, a holy nation, a people for God's own possession, that you may declare the excellences of him who called you to glory and sanctification." (1 Pet. 2:9).

Early, Paul said that God had put the apostles "at the end of the line" (4:9). They had even become "fools" (4:10) and "the world's refuse" (4:12). He said this so that none of the Corinthian Christians would "grow self-important" by reason of associating with one particular apostle (4:6). But here, as he places the members "in rank," having just discussed "important" and "lesser" members of a "body," he places the apostles first! Last in line are "those who speak in tongues." A contradiction? Not at all! Paul will often look at the truth from different angles in order to make the truth fully known. His refusals to boast about apostleship is more as an example, an address to others, so should those who consider themselves "greater" than others. Quite a lesson!

"Any attempt to lord it over those with no gifts... actually hurts the entire body." "Citizens" were "members" like any "hand and foot" (Epictetus).

Commentary
Paul states the basic comparison, but notice that he doesn't use the phrase "the Church." Instead, he speaks about "Christ!" We were baptized "into" him, given of his Spirit, and now form "one body" with him.

Every "member" of the Church had received the Holy Spirit, even if some of them had not received a charismatic gift. Each of them is different, for no single comparison could adequately sum up the entire mystery. But they do have something in common. Each metaphor implies unity, and each is always seen as belonging to God.

As long as people anywhere are reduced to idleness that is dehumanizing, the reign of God is thwarted. The active working out of God's plan for humanity. This helps to explain why it is that when the U.S. Catholic bishops express concern about unemployment, they are talking about something deeper than social justice as such. They are intent upon furthering the reign of God.

United States Conference of Catholic Bishops: "Men and women are made in the image of a God who works," writes Fr. John Castelot. When they are prevented from work, "they are prevented from being as fully human as they might be."
When a job is more than a job
Bring God into it, psychologist suggests

By Katherine Bird
NC News Service

The curtain rises on a group of men slumped over tables in a darkened bar in playwright Eugene O'Neill's searing play, "The Iceman Cometh."

Larry Sade is an old man afraid of life, waiting for death to tap him on the shoulder; Willie Oban, once and boarding house he owns since the death of his wife Bessie many years earlier.

The unkempt, shapeless garments the men wear, the dejected slope of their shoulders, the blank looks on their faces betray all too clearly that these men have no hope and no enthusiasm for the future.

Psychologist Dr. Robert Wicks might say those men lack "a sense of mission." He is director of the graduate program in pastoral counseling at Neumann College in Aston, Pa.

People with a sense of mission "have something to be enthusiastic about, something to put our energies into that is worthwhile," he said in an interview. A kind of "unifying principle," a mission provides a purpose which can guide us through times of pain.

Most people derive that sense of self-worth and identity, he said. "Particularly in American society, work is paramount," explains psychologist Dr. Robert Wicks.

When work is meaningful, it contributes to our sense of self-worth and identity. If it isn't, then you have two strikes against you in terms of relating to yourself and to others," Wicks said. But developing that sense of mission can depend on what one's work is.

Wicks recognizes that some individuals hate their jobs but are locked into them. He is convinced there are ways to find some value even in jobs that are boring or unpleasant.

"Most jobs have a people element," he said. Concentrating on people can offer a real opportunity to transform jobs from drudgery, into a challenge. The key is "to bring God into the job and to find God there."

"Few people meet God dramatically on the road to Damascus, but we can meet God in the workplace if we open our eyes."

"Particularly in American society, work is paramount," explains psychologist Dr. Robert Wicks. "When work is meaningful, it contributes to our sense of self-worth and dignity." Above, a group of young dancers perform on a CBS television special. (nc photo)

Thinking it over

"The day I can't work, I'll be a lost soul"

When that day comes when I can't work, I'll be a lost soul.

Eugene Russell, a professional piano technician who also appears in Terkel's book, says piano tuning is not really business but dedication.

Russell delights in good sound and takes pride in his ability to help create it. "There's so much beauty comes out of music. So much beauty comes out of piano tuning."

Speaking of work, Russell says: "What it appears to someone else is not too important as long as we do a good job and as long as we do it honestly. It's the real life. If you're using people and you gain by exploitation — I couldn't live that way."

Work is the most ordinary means of earning a living. It orders our daily routines and shapes our lifestyles.

But work also holds a deeper, even spiritual, significance. In the first draft of their proposed pastoral letter on the American economy, the U.S. bishops addressed "the threefold moral significance" of all work:

1. First, it "embodies the distinctive human capacity for self-realization and self-expression."
2. Second, "work is one of the chief ways that human beings seek self-fulfillment" — the fulfillment of basic material needs and of "the spiritual need to express initiative and creativity."
3. Finally, "work should enable everyone to transform jobs from drudgery, into a challenge. The key is "to bring God into the job and to find God there."

How do you view the purpose of the work in your life? Can it express or foster human dignity?
Helping One Another...

We are all called to serve

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