NATIONAL STUDY

Active Catholics oppose abortion

Most parishioners OK birth control

- Priests happier, seminarians better adjusted, Pages 5-6

NOTRE DAME, Ind. (NC) — Most U.S. Catholics who maintain some ties with their parish strongly oppose abortion, sociologists of the Notre Dame Study of Catholic Parish Life reported.

The majority of those same parishioners rejected church teaching on artificial birth control, but opposition on that issue did not seem to make people less likely to attend Mass or receive Communion the sociologists said.

Report No. 7 of the Notre Dame study, issued in March, was written by

Miami Priest...

...Father Enrique San Pedro, Cuban-born Jesuit scholar, has been named auxiliary bishop of Galveston-Houston. See page 3.

David C. Leese, research director of the study, and Msgr. Joseph Gremillion, head of the University of Notre Dame's Institute for Pastoral and Social Ministry. The data were drawn from in-depth studies of 36 parishes, carefully selected to provide a representative sample of all U.S. Catholics except Hispanics. Because parish lists were used to obtain respondents, Catholics who were inactive or only marginally active were not represented.

"There is simply no recognizable segment among our (surveyed) parishioners who express strong disagreement with the church's opposition to abortion," the report said. "Rather the only differences are in the strictness of the position."

Among a series of questions seeking to uncover degrees of Catholic agreement or disagreement with church stands, the 2,600 parishioners surveyed showed strongest agreement by far with the statement that "the church should remain strong in its opposition to abortion." On a scale ranging from one for "strongly disagree" to four for "strongly agree," they registered an average of 3.35.

On another part of the survey, where parishioners were asked to express their own attitudes on abortion, only 1 percent considered abortion "always acceptable" and only 5 percent said it was "acceptable under... (Continued on page 3)

Immersed in faith

Deacon Joe Hubble baptized several young people by total immersion at Easter Vigil Mass at St. John the Apostle parish in Hialeah. The recently-built, three-level baptismal font is the first in a Catholic Church in Florida. See page 11. (La Voz photo/A. Cantero)

Hundreds see bishop ordained

'I want to be a good helper'

By Ana Rodriguez-Soto
Voice News Editor

Surrounded by his spiritual family — almost 70 Passionist bishops, priests and Religious from around the world — Bishop Norbert M. Dorsey was ordained Miami's newest auxiliary March 19, during a splendid, tri-lingual, two-and-a-half hour ceremony at St. Mary Cathedral.

Watching, teary-eyed, from the front pew were about 30 members of the new bishop's personal family, including his only brother, Paul, sister-in-law, Shirley, and niece, Gemma, who had journeyed to Miami from their home in East Longmeadow, MA, for the occasion.

"My brother is one person I've always bragged about," said a jubilant Paul Dorsey after the ceremony.

His sentiments certainly seemed to be shared by Bishop Dorsey's Passionist friends, who came from 13 different countries to participate in the ordination Mass. Among them were Passionist bishops from Papua New Guinea, the Philippines and Peru.

"I entered this cathedral a rich man, and I leave it a very poor man," said (Continued on page 12)
New American Medical Association guidelines that would let doctors stop food and water for irreversibly comatose or dying patients do not meet Catholic ethical standards, said Jesuit Father John R. Consery and Archbishop Phillip M. Hannan of New Orleans.

"The church strongly condemns this position," Archbishop Hannan said in a column in his archdiocesan newspaper, the Clarion Herald.

Archbishop Hannan said food and water are "ordinary means of preserving life and therefore obligatory." He urged the AMA to "reconsider" its potentially "disastrous" shift in position.

Father Connery, proponent emeritus of moral theology at Loyola University, Chicago, and a longtime defender of U.S. bishops on medical-moral issues, said the new guidelines would allow physicians to "determine treatment on the basis of the quality of life" and could create situations of euthanasia or mercy killing "by omission."

For the first time the guidelines include "artificially or technologically supplied... nutrition or hydration" in the same class as "medication" for the terminally ill or irreversible coma.

The guidelines say these are part of the "life-prolonging medical treatment" that can be halted entirely even when a patient is irreversibly comatose.

The AMA guidelines came in the wake of several state court decisions that have allowed withdrawal of food and water from terminally ill patients and "death with dignity" legislation proposed to all states in recent months that would treat nutrition and hydration as part of medical treatment for those facing death.

Father Connery said the problematic idea comes in looking at the quality of life as a major factor in whether a doctor should declare death is not worth preserving for a person in irreversible coma or a persistent vegetative state.

Hospital death rate study is 'hit list,' says CHO president

WASHINGTON (NC) — The release of a controversial report showing which hospitals around the country have significantly higher or lower death rates for Medicare patients amounts to issuing a "hit list," said John E. Curley Jr., president of the Catholic Health Association.

The statistics, compiled by the Health Care Financing Administration — and ranked highest or lowest — are among about 30 Catholic hospitals among the 269 institutions that have death rates above or below the national pattern.

Father Curley said the Catholic hospitals were about equally divided between higher-than-average and lower-than-average death rates for Medicare patients.

State of Ohio, Christian school clash over civil rights issue

WASHINGTON (NC) — The State of Ohio told the U.S. Department of Education it does not believe that its government has the right to enforce civil rights laws against a religious school accused of sex discrimination. But an attorney for Dayton Christian Schools said state intervention "makes the religious institution (participant) in branching its own doctrine." The case pits the Ohio Civil Rights Commission against the fundamentalist Dayton school system, whose teachings include "bible teaching of creationism" to resolve disputes internally and the belief mothers must bear children with their children. When the school told a founder's daughter she could not continue teaching when her baby was born, she continued as an assistant and was fired for "religious misconduct." The civil rights commission intervened on her behalf and proposed conciliation but the school took the commission to court.

Detroit melee

Outside the Detroit chancery, a police officer drew her gun in an attempt to subdue demonstrators protesting the pro-Sandinista stance of Auxiliary Bishop Thomas Gumbleton. The bishop recently asked Washington not to send military aid to Nicaraguan rebels. (NC photo from UPI)

Founder of Serra in Rio will receive club's highest award

CHICAGO (NC) — Serra International will present its highest honor to Osvaldo Tavares Ferreira, founder of the Serra Club of Rio de Janeiro, June 23 at the organization's convention in Milwaukee.

Tavares, who founded the Serra Club in Rio in 1946, will receive the Harry J. O'Haire Award. The award is named for the first executive director of Serra International and is given annually to a member of Serra chosen for outstanding service on the local, national and international level. Tavares was club president, vice president and district governor and was twice a member of the Serra International Board of Trustees. Serra International is an organization of Catholic laity who promote vocations to the priesthood, sisterhood and brotherhood. It has its headquarters in Chicago.

U.S. Latin bishops plan meeting on pastoral

WASHINGTON (NC) — The committee of U.S. bishops writing a pastoral letter on the economy plans to meet April 16-17 with eight Latin American bishops in consultations on the pastoral. The private meeting, to be held at St. Thomas University, Miami, will be hosted by Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops and its public policy agency the U.S. Catholic Conference. Names of the eight Latin American pastors were not available because their acceptance of the invitations was still pending, a USCC spokesman said.

Sanctuary is the only way to protect refugees — lawyer

WASHINGTON (NC) — Providing sanctuary is the only way to protect Central Americans who are coming to the United States illegally, an attorney for refugee rights told an immigration workshop. But an Immigration and Naturalization Service official argued that alternatives are available. The speakers addressed the ninth annual National Legal Conference in Washington sponsored by the Center for Migration Studies. Ignatius Bau, a San Francisco attorney for the Immigrant and Refugee Rights Project and author of a book on sanctuary, said sanctuary movement members today "have not waited to receive club's highest award.

High Court rules that military may ban wearing religious garb

WASHINGTON (NC) — The U.S. Supreme Court ruled that the military forces may properly ban the wearing of such religious apparel as the yarmulke, or Jewish skull cap, by military personnel. In a 5-4 vote, the high court ruled that the Air Force, citing the need to maintain a uniform dress code, was within its rights to deny Rabbi S. Simcha Goldman, an Orthodox Jew, captain and psychologist, the right to wear his yarmulke on duty.

Stop advertising bingo, bishop tells Cleveland churches

CLEVELAND (NS) — Bishop Anthony M. Pilla has asked Cleveland Catholic churches and schools to stop promoting their bingo games through newspaper ads and large signs, saying that these methods do not enhance the image of the church. Father Ralph E. Wiatrowski, chancellor of the diocese, told Darrell Holland of the Cleveland Plain Dealer that "some of the bingo advertising has made the church the butt of jokes. Some ads appeared beside other ads for questionable bars and other places of entertainment."

Church study: Poverty is growing faster than ever

WASHINGTON (NC) — The number of poor Americans has grown faster than the general population in the last 10 years, according to a new church publication on poverty and its causes. Poverty now affects almost one of every six Americans, the report said. The report, a 50-page booklet titled "Poverty Profile USA: In the 80s," was published in Washington by the Campaign for Human Development, the U.S. bishops' anti-poverty program. Day 33.7 million Americans are poor, compared to 24.3 million in 1975, according to the introduction.

Senator-priest will not run for third term in Colorado

FUEBLO, Colo. (NC) — A priest of the Diocese of Pueblo who has been a state senator since 1978 has announced that he will not run for a third four-year term in the Colorado legislature. The priest, Father John Beno, said he will obey the new Code of Canon Law, which prohibits priests from holding public office if it involves sharing in civil power.
Father Enrique San Pedro, a Jesuit scripture scholar and former visiting professor at St. Vincent de Paul Regional Seminary in Suva, Fiji, has been named auxiliary bishop to Bishop Joseph Fiorenza of the Diocese of Galveston-Houston.

San Pedro, 60, joined the Jesuits in 1941 and was assigned to the China mission in 1950 but never went to China because of the communist suppression of the church there. He did, however, work 11 years in Diocese has about 50,000 Vietnamese people, one of the largest such groups in the country. The Diocese also has an estimated 200,000 or more Hispanics, mainly from Mexico, Central America and Cuba.

Born in Havana March 9, 1926, Fr. San Pedro entered the Jesuit novitiate on Dec. 7, 1941, the day the Japanese bombed Pearl Harbor. Sent to Spain to obtain his doctor's degree in classical literature at the Colegio de S. Estanislao in Salamanca and studied philosophy at the Pontifical University of Comillas in Santander.

He taught at the St. Robert Bellarmine faculty of theology of Shanghai, China, which was then functioning in exile in the Philippines, and was ordained a priest on March 18, 1957.

Father San Pedro studied Semitic languages at Franz-Joseph University in Vienna, Austria, gained a licentiate in Scripture at the Pontifical Biblical Institute in Rome, and obtained a doctorate in theology in 1965 from Leopold-Franzens University in Innsbruck, Austria.

In 1963-64 he taught Hebrew and New Testament studies in Barcelona, Spain, and at Loyola University, Chicago.

In 1965 he went to Da Lat, South Vietnam, and spent the next 11 years teaching Scripture at St. Pius X Pontifical College and doing missionary work among the Vietnamese people. When North Vietnam conquered the South in 1975, he was expelled along with many other priests and Religious.

"I loved Vietnam and its people... it was sad when the new communist regime ordered the expulsion of all foreign priests," he told The Voice in an interview after being forced out of the country in 1975.

In 1976-77 and again in 1980-81 Father San Pedro was visiting professor of Old Testament studies at the Seminary of Santo Tomas in Santo Domingo, Dominican Republic. In 1980-81 he taught Scripture at the Pontifical Regional Seminary in Suva, Fiji.

Fr. San Pedro's parents, Maria and Enriqueta, are deceased. He also has two sisters Bertha and Sylvia Camacho and a brother, Francisco J., who lives in the United States.

His sister Bertha says he was always absorbed in his faith and as a small child was always sitting in the rosy chair on the school bus, where he often had other children and being fed by his faith. "She also feels certain he will adapt well to his new role in the church."

"He has always been happy in his work for God. He gives good feelings to those who know him," she said. "People always feel they can come to him when they are troubled. There are many, many prayers being said on his behalf."

**New anti-abortion videos released**

**ANAEHAIM, Calif. (NC) —** A set of four new films, each 15 minutes long, titled "Medical Viewpoints on Abortion," has been released by American Portraits, the producer of the controversial pro-life film, "The Silent Scream."

Each of the four new videos is 15-20 minutes long.

Appearing in the series are Dr. C. Everett Koop, surgeon general of the United States, Dr. John Wilke, president of the National Right to Life Committee, and Dr. Bernard Nathanson, a pro-life leader who authored "The Silent Scream."

The videos present medical arguments against abortion, an interview with an abortion clinic owner, sound views of fetuses at various stages of development and what is described in a press release as "the most gruesome imaginable experiments" on "live aborted humans."
Korean clergy call for end to violence

SEOUL, South Korea (NC) — South Korea's Catholic primate appealed for national harmony in the wake of violent student clashes and non-violent protests against the Korean government.

More than 1,000 Protestant ministers also called for an end to conflicts dividing the nation. The protests came as hundreds of militant students chanting anti-government slogans clashed with riot police on Seoul campuses, including the Jeoul university.

Cardinal Kim Sou-Hwan, said that South Koreans should "pardon their neighbors... in the spirit of Christ's victory in his resurrection."

The cardinal, leader of the country's 1.8 million Catholics, has supported opposition demands for Korean President Chun Doo Hwan to allow direct presidential elections in 1987. However, he has not formally backed the opposition campaign to collect 10 million signatures to pressure Chun into making the necessary constitutional changes. More than 1,000 priests have signed that petition, according to the Korean National Council of Churches.

Students of the Jeoul Sogang University have repeatedly clashed with police during anti-government demonstrations. About 500 Sogang students threw Molotov cocktails and stones at police who attempted to disperse the students with tear gas during an anti-Chun rally.

VATICAN CITY (NC) — Pope John Paul II has appointed a commission of six cardinals to implement a seven-year effort to reform the Roman Curia, the church's central administrative body. The Vatican said the pope met with the commission, headed by Italian Cardinal Sebastiano Baggio, a longtime Curia veteran who is currently in charge of Vatican City operations. Its membership was not made public by the Vatican. According to a well-informed Vatican source who asked not to be identified, the new commission will address some basic issues and criticisms about Curia operations raised during a meeting of the College of Cardinals last November.

Dutch clergy wants Vatican to discuss women priests

VATICAN CITY (NC) — Dutch Protestant churchmen had asked Catholic Church officials to begin discussions with Catholic women theologians on women's ordination. The churchmen, who met Vatican officials, urged "a dialogue with female Roman Catholic theologians, precisely on the question of the ministerial priesthood." They made their comments in a statement presented during a meeting between Dutch Protestant leaders and officials of the Vatican Secretariat for Promoting Christian Unity. The Dutch leaders emphasized the 1977 declaration by the Congregation for the Doctrine of the Faith on the question of admitting women to the ministerial priesthood. The document seemed to close the door to the ordination of women to the priesthood, they said.

Mexican archbishop known for helping poor dies at age 90

PEKING (NC) — A Mass for world peace has been celebrated in Peking, the first such Mass in China's capital in more than 30 years. Celebrated in the newly reopened Cathedral of Our Savior, the Mass reportedly was attended by more than 2,000 Catholics. Said Bishop Fu Tienhwan, who celebrated the Mass, "This year has been determined as the International Year of Peace by the United Nations. Our Chinese Catholics are very concerned about world peace, as well as the development of a more human society."

Mexican bishops denounce corruption, one-party rule

MEXICO CITY (NC) — Six northern Mexican bishops have denounced corruption and criticized what they called one-party rule in Mexico. In a pastoral letter, titled "Christian Involvement in Politics" they also said the church has a right to comment on political issues. Mexico's Constitution bars clergy from criticizing the government. "The lack of democracy in one-party (rule) reveals the decided will to exercise power in an uninterrupted and absolute manner," the document said. "Absolute power in human hands leads ultimately to corruption."

U.N. commission will oversee religious Freedom abroad

UNITED NATIONS (NC) — The U.N. human rights commission has adopted a U.S.-sponsored resolution to monitor individual governments' compliance with religious freedom conventions. Richard Schiffer, assistant U.S. secretary of state for human rights and humanitarian affairs, said the resolution was a highlight of the commission's annual conference, held in Geneva.

Angolan bishops plea for end to "fratricidal war"

VATICAN CITY (NC) — Bishops in the southern African nation of Angola have called on the international community to help end a 10-year-old "fratricidal war" between guerrillas and the country's Marxist government. Vatican Radio has reported that the world's great powers, the bishops said, should aid Angola "not with war, but with peace." They criticized nations that have "come into our country with arms."
WASHINGTON (NC) — U.S. Catholic priests tend to be older and happier with their life and work than they were 15 years ago, Catholic University of America sociologist Dean Hoge said in a report released at the end of March.

Young priests today are decidedly more conservative than their counterparts 15 years ago, he reported. While most priests aged 26-35 still thought celibacy should be optional for diocesan priests, the percentage dropped from 84 percent in 1970 to 66 percent in 1985.

In 1985, priests of all age groups were considerably more likely to encourage young men to enter the priesthood than they had been in 1970, Hoge said.

With a Lilly Endowment grant to study developments significant for future church leadership, Hoge in 1985 repeated major parts of a massive 1970 study of U.S. Catholic priests by University of America sociologist Father Andrew Greeley in order to compare the feelings and views of priests today with those 15 years ago.

Co-authoring the report with Hoge were two fellow sociologists at Catholic University, Joseph Shields and Mary Jeanne Verdieck.

Major findings that the sociologists reported included:

• While only 26 percent of priests were 56 years old or more in 1970, that figure in 1985 was 44 percent. The percentage of priests who were retired nearly tripled in that time, from 3 percent to 8 percent.

• Priests in 1985 rated their seminary training more favorably than priests in 1970, with recently ordained priests in 1985 showing significantly more favorable views than their 1970 counterparts.

• Polarization between younger and older priests on institutional questions about the priesthood flattened out between 1970 and 1985, although the age differences are still "larger than sociologists find in almost any other institution today." While "young priests were the most liberal and innovative" in 1970, in 1985 young priests were more conservative and priests in the age groups from 36 to 55 were "the most open to change.

• "Work satisfaction increased for all priests from 1970 to 1985."

• "Overall morale was higher in 1985 than in 1970, especially among older priests and among religious (order) priests."

• Despite declines in the number of active priests, "few priests complained of overwork," and the average working time per week that they reported actually declined from 52.3 hours in 1970 to 48.3 hours in 1985.

The report on priests' views and feelings was the fourth in a series of reports on Hoge's study of future church leadership. The 1970 study had been based on a survey of some 5,000 diocesan and religious order priests. The 1985 study used a sampling of more than 1,000 priests, drawn from 28 dioceses and 29 religious orders which were chosen to represent a cross section of the nation's 57,000 priests.

Other groups surveyed as part of the overall church leadership study were the general U.S. Catholic adult population, Catholic students in U.S. colleges, and Catholic students involved in campus ministry leadership roles.

**FOLLOW IN THE FOOTSTEPS OF POPE JOHN PAUL II**

**PAPAL AUDIENCE JOURNEYS TO POLAND AND ITALY**

**$2299 15 DAYS**

Warsaw Czestochowa Krakow
Florence Assisi Venice Padua

Quality Furniture & Interiors Discount Prices Satisfaction Guaranteed

We would like to join Covenant House in the fight to save good kids from the terror and degradation of street life. Enclosed is my gift of...

Please send this coupon with your donation to:

Covenant House
5th Avenue
Fl. Lauderdale, Fl. 33339

**LIFE ON THE STREET IS A DEAD END**

A 17-year-old girl jumped from a fourth story window of a cheap hotel in order to escape her pimp. He was beating her with a stick because she didn't want to work that night. After leaving a local hospital she came to Covenant House.

At Covenant House we offer hope to the over 20,000 kids who come through our doors each year — a chance for a future and a belief in themselves.

Your gift goes a long way in repairing the lives of homeless kids, fleeing the terrors of the streets. Won't you help?

**We Rely On Your Help**

This is what it costs to take care of each one of our kids:

- Shelter $48.47/day
- Meals $8.04/day
- Medical Visit $67.72/visit
- Educational & Vocational Counseling $12.86/session

Whatever gift you can send us, will help us in our battle with the most brutal parent of all — the street.

Father Bruce Ritter
WASHINGTON (NC) — The average theology-level seminarian of 1984 "is better adjusted than his 1966 counterpart," said a new study released in mid-March by the National Catholic Educational Association.

Today's seminarian is more decisive, shows more heterosexual interest; is more comfortable with superiors and in interpersonal relations; indicates less psychopathology; and is less dogmatic in his views or attitudes, the study said.

Today's seminarian also tends to have a much more positive attitude toward celibacy than the seminarian of the '60s, when that topic was much more hotly debated, it said.

Father Raymond Potvin, a Catholic University of America sociologist who conducted the 1996 survey, repeated parts of the same survey in the 1984 study. His new study was funded by the Lilly Endowment and was a companion to another Lilly-funded survey of seminarians done by U.S. Catholic Conference research director Father Eugene Hemrick.

Both dealt with seminarians engaged in theology studies, the post-college curriculum of the final four or five years of preparation for the priesthood.

Father Potvin's study sought to cover practically all of the U.S. priesthood candidates in theology studies, while the Porvin study used random sampling techniques to survey 680 of the nearly 4,000 theology students in the country.

Both studies found seminarians of the 1980s considerably older than those of the '60s, Father Potvin said. He said there was only one personality-scale item on which 1984 seminarians "compare unfavorably to the 1966 seminarian: they admit to more fears and suspiciousness."

This, he said, appeared to be related to the fact that 1984 seminarians tended more than those in 1966 to view the male body sometimes attracts me," in 1966, 35 percent had agreed with that statement, he said, but in 1984, 52 percent agreed with it.

He said that there are "many reasons" besides "homosexual interest" why a man might say he finds the male body attractive, and other questions that might have allowed a more in-depth analysis had not been included in the survey.

He said the finding of increased heterosexual interest among seminarians of the '80s "is not much help in interpreting the data because the context had changed so much since the '60s. In the '60s, he said, seminarians tended "to have been shielded from meeting or dating women" far more than in the '90s.

Comparing seminarians preparing for the diocesan priesthood and those in religious orders, Father Potvin found that personality differences between the two groups which were uncovered in the '60s seemed to have disappeared for the most part in the '80s.

"In 1966 religious (order) seminarians were more indecisive, showed more heterosexual disinterest, more discomfort with superiors, more interpersonal inadequacy, and they admitted to more psychopathology than the diocesan seminarians," he wrote.

"Most of those differences disappeared in the 1984 study, he said, and in fact religious order seminarians in 1984 actually indicated less dogmatic, less heterosexual disinterest, attitudes than their diocesan counterparts.

Father Potvin found that 54 percent of seminarians in the '80s "believe that women should be allowed to be ordained to the priesthood." This is a higher degree of acceptance than is shown in polls of the general Catholic population, he said, but no comparison can be made with seminarians of the '60s because the question was not included in the comparable surveys of the '60s.

The finest of first communion • Baptism • Confirmation & Wedding GIFTS

INVITATIONS & KEEPSAKES COMMUNION BOOKS & SETS VEILS & CANDLES MUSIC BOXES & FIGURINES PLAQUES & PHOTO FRAMES ROSARIES & CROSSES.

All of the above and many other gifts by © Roman Inc.

MON BIEN AIME
553-6680

Open Mon - Sat 10:00 AM to 7:30 PM

West Flagler Plaza
07870 W. Flagler St.
(Use Entrance by 108 Ave.)

The GUARDIAN PLAN®
insurance funded prearranged funeral program

"So the people you worry about will have less to worry about!"

Frank Blair

sponsored by
Winter Funeral Chapels serving all of So. Broward 925-7575
and
Lithgow Funeral Centers serving all of greater Miami 757-5544

Call toll free
1-800-432-0853

*An INSURANCE FUNDED prearranged funeral service provided by Guardian Plans, Inc. in conjunction with Family Service Life Insurance Company (Form No. 8/27/81/9/1/81/00203-B/8900203-C) and participating Florida funeral firms. Mr. Blair is remunerated by Guardian Plans, Inc. for his endorsements. Winter and Lithgow are independently owned and operated.

Furniture • Interiors

Blums of boca
Dedicated to the Art of Gracious Living

2980 N. Federal
Boca Raton

MARY HELP OF CHRISTIANS RESIDENT STUDENTS — Grades 6, 7 & 8 RESIDENT CAMPERS — Ages 8 to 14
CAMP SCHOOL & SUMMER CAMP A Peaceful Serene Atmosphere EDUCATIONAL DEVELOPMENT • Fully Accredited • Complete Academic Curriculum • Wide Range of Elective Courses • Impressive Athletic Program & Facilities

STAFFED by the Salesian Priests & Brothers of Saint John Bosco REGISTRATION NOW OPEN

Write: Rev. Father Director 6400 E. Chelsea, Tampa, FL 33610 or call: (813) 626-6191
Life in Cuba today

Reporter’s journey through Havana’s streets reveals country of faith, hope and shortages

Cardinal: Dialogue is ‘only way’ Cuba’s Church can fulfill mission

Counsels those in exile to understand

For a 32-page, Spanish-language report on the Church in Cuba, please see the March 14 edition of La Voz, Spanish newspaper of the Archdiocese of Miami. Additional copies may be purchased by calling 305-565-1311.

A Cuban schoolboy shows off his skill at balancing a spinning top on the palm of his hand, and Cubans, right, gather in the plaza outside the Cathedral of Havana, in the center of the city. (La Voz photo/Arcelci Cantero)

A Cuban schoolboy shows off his skill at balancing a spinning top on the palm of his hand, and Cubans, right, gather in the plaza outside the Cathedral of Havana, in the center of the city. (La Voz photo/Arcelci Cantero)
Young people make week a holy one

Spend days before Easter with Brothers of Taize

By Araceli Cantero
Editor, La Voz

Responding to an invitation from Jesus Christ, young people from the Archdiocese of Miami spent Holy Week at their Youth Center, praying, meditating, learning and ministering with three Brothers of Taize.

The brothers, who live in New York, were invited to Miami by the Office of Youth Ministry of the Archdiocese. They are the U.S. representatives of an ecumenical community which was started in Taize, France about 40 years ago. The city is today a pilgrimage site for young people from all over the world who are drawn by the brothers' lifestyle and message of reconciliation.

"Young people are thirsting for deeper experiences of God," said Brother Hector, adding that he hoped "they discover within themselves a presence that will illuminate their whole lives," added Brother John.

Each day of the week began with a common prayer, followed by time for personal reflection. The afternoons were filled with workshops and outings to places such as Camillus House in Miami where, on Holy Thursday, the young people joined the brothers in distributing food to the hungry and homeless.

The week ended with a Mass of Resurrection at dawn Easter morning, after a Saturday night spent in prayer. Some of the young people who participated spent the entire week at the Youth Center found that "God never abandons us."

"It's not a matter of taking young people out of the parishes but of returning them there with a deeper sense of faith," said Brother Pedro. "I hope they discover within themselves a presence that will illuminate their whole lives," added Brother John.

other young people also found ways to spend the days before Easter reflecting on the Passion of Our Lord. Led by their religion teachers, students from arch-rivals Belen Jesuit and La Salle High School in Miami spent the months leading up to Holy Week meeting regularly in small prayer groups.

They also got together at La Salle on Holy Thursday, Good Friday and Holy Saturday for a retreat-like experience which culminated Easter Sunday, when they attended the sunrise Mass celebrated by Auxiliary Bishop Agustin Roman at the Shrine of Our Lady of Charity in Biscayne Bay.

Coral Gables Printing Service
Full Service Printing — One To Four Color

Liturgical • Schools • Business • Social
3828 S.W. 23rd Terrace • Miami, Florida 33145
(3 blocks East of Douglas Road)
448-5350

Brian Brodeur — Epiphany Parish

We are organizing a Group Pilgrimage to
Medugorje
direct from Miami.

For details please call Elvira Herold at The Catholic Pilgrim
(305) 593-0727
outside Dade tollfree 1-800-533-5553

Van Orsdel Prepayment Plans Are Better
It is a fact. For many years Van Orsdel’s has been giving more in service, facilities and reasonable prices than any Guardian Plan chapels in Miami — and our pre-need funeral service contracts demonstrate this.

Our complete traditional funeral prices include the casket, local removal, preparation, use of our buildings for the funeral, visitation and prayer services, automobiles, and every detail of helpful service, and more. No extra charge for funerals in churches.

Minimum funerals of this kind are being sold in Guardian Plan Chapels, using a cloth covered casket for over $1700 — while we furnished a standard metal casket in bronze color $1995, and a simple cloth covered casket for $795, with the above services.

We offer a choice of payment plans and insurance. Phone us for an appointment in your home or transportation to our chapels. North Miami 944-6621, Coral Gables 446-4412.

Funeral Chapels
Miami, Coral Gables, No. Miami, Hialeah, Gratigny Road, Bird Road

Saint Leo College Presents
Raymond Brown, S.S.

Theology Institute
"Biblical Challenges to Christian Thinking"
May 9-11, 1986

Location: Saint Leo College
Seminar fee: $80 Conference fee, lodging and meals $50 Conference fee only
Registration: Begins 6 p.m., Friday, May 9

For information and preregistration, contact: THEOLOGY INSTITUTE, Saint Leo College, P.O. Box 2158, Saint Leo, FL 33574. (904) 588-8288.

Your Help is Needed!

"The pregnant mother must not be left alone with her doubts, her difficulties, her temptations. We must stand next to her, so that she might have the necessary grace and faith, so that her conscience will not be burdened ... Everyone must in a certain way be with every mother who is to give birth and offer her every possible aid." (Pope John Paul II, speaking to pilgrims)

The seven Respect Life offices in conjunction with Mauruswood in West Palm Beach, St. Vincent Hall in Miami and local pro-life doctors provide a tender loving service on a twenty-four hour basis, every day of the year, because of our commitment to the beauty of every life. We provide every possible assistance, such as:

- Free Pregnancy Tests
- Help with Housing
- Maternity Clothing
- Counseling
- Emotional Support

Respect Life!

Call your local office — we care!

Main Office 653-2262
Hialeah 683-2229
Miami Beach 534-2229

Spend days before Easter with Brothers of Taize

By Araceli Cantero
Editor, La Voz

Responding to an invitation from Jesus Christ, young people from the Archdiocese of Miami spent Holy Week at their Youth Center, praying, meditating, learning and ministering with three Brothers of Taize.

The brothers, who live in New York, were invited to Miami by the Office of Youth Ministry of the Archdiocese. They are the U.S. representatives of an ecumenical community which was started in Taize, France about 40 years ago. The city is today a pilgrimage site for young people from all over the world who are drawn by the brothers' lifestyle and message of reconciliation.

"Young people are thirsting for deeper experiences of God," said Brother Hector, adding that he hoped "they discover within themselves a presence that will illuminate their whole lives," added Brother John.

Each day of the week began with a common prayer, followed by time for personal reflection. The afternoons were filled with workshops and outings to places such as Camillus House in Miami where, on Holy Thursday, the young people joined the brothers in distributing food to the hungry and homeless.

The week ended with a Mass of Resurrection at dawn Easter morning, after a Saturday night spent in prayer. Some of the young people who participated spent the entire week at the Youth Center found that "God never abandons us."

"It's not a matter of taking young people out of the parishes but of returning them there with a deeper sense of faith," said Brother Pedro. "I hope they discover within themselves a presence that will illuminate their whole lives," added Brother John.

Other young people also found ways to spend the days before Easter reflecting on the Passion of Our Lord. Led by their religion teachers, students from arch-rivals Belen Jesuit and La Salle High School in Miami spent the months leading up to Holy Week meeting regularly in small prayer groups.

They also got together at La Salle on Holy Thursday, Good Friday and Holy Saturday for a retreat-like experience which culminated Easter Sunday, when they attended the sunrise Mass celebrated by Auxiliary Bishop Agustin Roman at the Shrine of Our Lady of Charity in Biscayne Bay.
Falling in love with Jesus

More than 800 Hispanic youths attend Charismatic retreat

By Ligia Guillen
La Voz

Surrounded by the joyful noise of more than 800 youngsters, the 15-year-old girl who had received a half pound of marijuana for her birthday felt that God was telling her it was time for a change.

She was taking part in the first Charismatic Congress for Hispanic Youth, who brought an "invasion" of young people to St. Thomas University in Miami.

Some were there just out of curiosity, others "to have something to do," and others to experience a Christian renewal. But when they were asked, on the last day, about their experience, the almost unanimous answer was "it's been wonderful," "fantastic," and "we hope to have other weekends like this."

Many described conversion experiences, a desire to return to the Church, and a renewal commitment to Christ.

Young men, such as Carlos E. Restrepo, a green-eyed Colombian on vacation in Miami, were fascinated. Restrepo said he found a new meaning in his life and "this is the truth, because at 21 I have tasted everything."

"Yesterday during a talk, the Lord touched my head lovingly and said 'That's enough' and I answered 'I got the message, thank you' " Restrepo said.

"After receiving a "baptism in the Spirit," Laura Solorzano cried tenderly. The 17-year-old Nicaraguan, from Our Lady of Divine Providence Parish in Sweetwater, said she was crying because "I realized that until now I have wasted many things the Lord was giving me and I didn't know it."

"As children do with their father, we should raise our arms to God and ask Him to help us and not to let us go from his hand," said Claudia Vergara, an 18-year-old Colombian who talked to the group for over an hour without referring to any notes, citing only the Bible. She was interrupted several times by enthusiastic applause.

"The same way we feel about a boyfriend, we should fall in love with the Lord," she said vivaciously. "We should ask the Lord to send us his Spirit, because the early Church lost its fear after receiving the Holy Spirit."

Organizers combined modern, rock-and-roll-style music with the rest of the weekend activities to foster a joyful mood. Two bands alternated between the young people, between the ages of 12 and 21, joined them in singing Christian songs, shouting and clapping their hands excitedly.

Anyone passing by St. Thomas University during those moments of recreation might have thought there was a rock concert going on, judging by the music, the cheerfulness and the crowd.

Between conferences, prayers and meditation, the kids had periods of rest and enjoyment. It was then that they would scatter through the campus. Some looked for solitude near the lake; others gathered in groups to talk; others embraced in prayer and some continued to sing happily.

The event was organized by young people, Youth Evangelization Ministers from San Isidro Mission in Pompano. Ruben Darío, a 27-year-old Colombian, was one of the leaders. He says he met the Lord in Brooklyn, NY, when he used to sing for a recording company. "The Lord saved me during the most difficult time of my life, when my life had no meaning," he said in a soft but firm voice. Darío now works fulltime in San Isidro's Evangelization Ministry.

The spiritual director of the weekend experience was Father Ricardo Castellanos, pastor of San Isidro, who, despite his tired expression, could not hide his satisfaction.

"The attendance and the results went over and above our expectations," he said while speaking to a group of young people gathered under some trees.

The success of this first Charismatic Congress for some Hispanic Youth was summed up also by Jose and Miriam Silveira, a brother and sister who were once members of a Communist guerrilla group in South America and are now Catholic leaders: "If all would listen to the Lord's voice, we could build a better world."

Corpus Christi opens registration

Registration has begun for next year at Corpus Christi school, located at 795 NW 32 St., in Miami. There is a science lab, individual tutoring and adult education classes.
Priesthood called ‘matter of life and love’

Archdiocesan priests renew commitment at annual Chrism Mass

By Prent Browning
Voice Staff Writer

As Easter, a time for spiritual rebirth, drew near, over 100 Archdiocesan priests joined in celebration at the annual Chrism Mass. The event was held at St. Mary Cathedral at 3 p.m. on April 3, 1986.

The Cathedral Choir provided music for the service. The liturgy reflected the multi-ethnic character of the Archdiocese and the Church in general. A reading was spoken in Creole, the hymn for the procession of the oils was sung in Hebrew, and songs by the cathedral choir contained Spanish and French verses.

Instead of Archbishop McCarthy, this year newly ordained Auxiliary Bishop Norbert Dorsey fulfilled the role of urging the assembled priests to be faithful to their vocation. Bishop Dorsey urged them to “care for their flock” as Christ would and to be faithful to their office.

A reading was spoken in Creole, the hymn for the procession of the oils was sung in Hebrew, and songs by the cathedral choir contained Spanish and French verses.

Debra Bartelli, a lay missionary, chose to give three years of her life to the Propagation of the Faith you share in the work of lay missionaries. When I came to St. Vincent's I just wanted to work overseas and with the Church. I think the Archbishop, presiding from his altar chair, formally asked the clergy a series of questions about their resolve to continue their mission, all of which were answered in the affirmative by the priests.

At the conclusion of the Mass three vessels were carried to the altar containing the Oil of the Sick, used in anointing the ill, the Oil of Catechumens, used in priest ordinations, and the Oil of Chrism, which is used during baptisms, confirmations, and church dedications.

The vessels were then formally accepted and blessed by Archbishop McCarthy, thereby renewing the oils that will be used in ceremonies and sacred rites throughout the Archdiocese in the coming year.

Debra Bartelli
A lay missionary, chose to give three years of her life serving at St. Vincent's Home for American Korean children who are not accepted in Korean society. Through your prayers and sacrifices for Debra Bartelli, a lay missionary, chose to give three years of her life to the Propagation of the Faith you share in the work of lay missionaries.

—Debra Bartelli

Support Your Catholic Missionaries

The Propagation of the Faith
Reverend Monsignor John J. Donnelly S.T.B. 9401 Biscayne Boulevard Miami Shores, Florida 33138

YES! I want to support the work of our Catholic Missionaries:

Enclosed is my gift of:

☐ $100 ☐ $50 ☐ $25 ☐ $10 ☐ $5 ☐ Other $ ____________

☐ Special gifts are needed too! ☐ $1000 ☐ $500 ☐ $250 ☐ $25 $250

☐ When possible I will make a monthly gift!

Name __________________________
Address __________________________
City __________________ Stae _______ Zip ___________

Please ask missionaries to remember my intentions at Mass:

Archbishop McCarthy consecrates the oil that will be used in baptisms and confirmations throughout the Archdiocese by blowing on the open vessels. (Voice photo/Prent Browning)

“T didn’t pick Korea specifically. I was interested in working overseas and with the Church. I think what I wanted was some way to make a commitment. When I came to St. Vincent’s I just fell in love with the children. I let them know they’re wanted!…”

Debra Bartelli, a lay missionary, chose to give three years of her life serving at St. Vincent’s Home for American Korean children who are not accepted in Korean society. Through your prayers and sacrifices for Debra Bartelli, a lay missionary, chose to give three years of her life to the Propagation of the Faith you share in the work of lay missionaries.

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

The Reverend John Murphy, S.J. to Associate Pastor, Blessed Sacrament Church, Fort Lauderdale, effective April 8, 1986.

Rev. Mr. Roger Shaw to Director of Pastoral Activities Center, Miami, effective April 2, 1986.

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

The Reverend Edward Olszewski – to Associate Pastor, Our Lady of the Lakes Church, Miami Lakes, effective April 9, 1986.

What you know about Catholic burials is probably all wrong.

Support Your Catholic Missionaries

The Propagation of the Faith
Reverend Monsignor John J. Donnelly S.T.B. 9401 Biscayne Boulevard Miami Shores, Florida 33138

YES! I want to support the work of our Catholic Missionaries:

Enclosed is my gift of:

☐ $100 ☐ $50 ☐ $25 ☐ $10 ☐ $5 ☐ Other $ ____________

☐ Special gifts are needed too! ☐ $1000 ☐ $500 ☐ $250 ☐ $25 $250

☐ When possible I will make a monthly gift!

Name __________________________
Address __________________________
City __________________ Stae _______ Zip ___________

Please ask missionaries to remember my intentions at Mass:

Archbishop McCarthy consecrates the oil that will be used in baptisms and confirmations throughout the Archdiocese by blowing on the open vessels. (Voice photo/Prent Browning)
All wet! For the Lord

Photos by Araceli Cantero

This year’s Easter Vigil was quite a special occasion at St. John the Apostle Church in Hialeah: the parish put to use, for the first time, its new baptismal font, the first Catholic total immersion baptismal pool in the state of Florida. At the appropriate moment of the Mass, 16 people — men, women, children and teenagers, all wearing black robes — were helped into the pool (left) by two permanent deacons while another deacon, Joe Hobble from St. Vincent de Paul Regional Seminary in Boynton Beach, waited in the chest-deep waters to baptize them. One at a time, he immersed them (top left) completely in the pool. Two more permanent deacons (top right) then helped the newly-baptized out. After drying off in another building and changing into shiny white robes, the new Catholics made their first Holy Communion and, along with almost 100 others, received the sacrament of Confirmation from Auxiliary Bishop Agustin Roman.

St. John’s Arthritis Rehabilitation Program

First and foremost program in Broward County.

St. John’s offers a comprehensive, inpatient, Arthritis Rehabilitation Program that was developed in cooperation with the Arthritis Foundation, for patients of all ages.

Basic to the program is a multidisciplinary team approach with professionals trained in the treatment of the disease.

The philosophy of the Arthritis Program is:

- Intensive rehabilitative care to enable the patient to live and work within their capabilities;
- Patient/family education to assist patients in achieving maximum functional independence at home and work;

Realistic goals are established for every patient and an individualized treatment program maintained. Many patients in this program are eligible for reimbursement from various insurance companies and Medicare. The program is designed to encompass the many forms of arthritis. Success in the program is a result of the individual’s hard work and desire to live the fullest life possible. A patient in St. John’s Arthritis Rehabilitation Program will leave knowing their maximum capabilities and how to utilize them to the optimum level.

For further information, contact your physician or:

St. John’s Rehabilitation Hospital and Health Care Center
St. John’s is located on Oakland Park Boulevard in Lauderdale Lakes.

ST. JUDE SAINT OF THE IMPOSSIBLE

SOLEMN NOVENA OF MASSES AND PRAYERS
MAY 11 - MAY 19

Dear Fathers,

Please include my petitions in your Solemn Novena to St. Jude, and send me, FREE, your prayer folder and blessed medal of St. Jude to remind you to pray with us in this Solemn Novena.

St. Jude Devotion, Franciscan Friars
276 West Lincoln Avenue
P.O. Box 598
Mount Vernon, New York 10551

For your very special needs and anxieties, a Solemn Novena of Masses and Prayers in honor of St. Jude the Apostle will begin May 11 and conclude on May 19. Please join us in petition to St. Jude for your own pressing intentions and for those of anyone close to you.

So many have had their desperate pleas answered by devotion to St. Jude. I am sure God will grant whatever you ask of him as patron.

Please send today for your Novena prayer booklet and free medal of St. Jude to remind you to pray with us in this Solemn Novena.

St. Jude, the cousin of our Savior, is the patron in hopeless cases, and in things almost despaired of.

Please send today for your Novena prayer booklet and free medal of St. Jude to remind you to pray with us in this Solemn Novena.
Bishop Dorsey: I want to be a ‘good helper’

(Continued from page 1)

Passionist Superior General Fr. Paul Boyle.

"I feel like the father of the bride."

Bishop Dorsey has worked as number-two man to Fr. Boyle in Rome for the past nine years, supervising the work of English-speaking Passionists throughout the world.

The Passionist Superior concluded his remarks to the congregation by saying, "We give you a man who will serve you with great love, great loyalty and with tremendous and genuine generosity."

For his part, a visibly moved Bishop Dorsey, his voice cracking with emotion, praised the Passionists for being "an inspiration to me since the day I entered our community... I can never thank my congregation enough nor express what you mean to me."

Then, turning to Archbishop Edward McCarthy, he pledged his fidelity to his new community: the priests, religious and laity of the Archdiocese of Miami.

"You have been so welcoming to me, so truly paternal. With all my heart, I thank you for that," Bishop Dorsey said.

"I assure you that whatever energy I have... my total desire is to be your good helper in serving the good and holy people of this Archdiocese," the Archbishop added. "I thank you and ask you to pray for me."

In welcoming Bishop Dorsey to Miami, Archbishop McCarthy called him "a new brother." and said: "We eagerly anticipate our new bishop the enrichment of our holiness. We welcome this son of St. Paul of the Cross whose Passionist Order, that has given the Church three saints in 266 years, is world-renowned for its retreat work, its preaching and its missions."

Bishop Dorsey has been named executive director of the Ministry of Persons of the Archdiocese, charged with meeting the needs of priests, permanent deacons, religious and lay ministers, as well as promoting religious vocations.

Nearly 200 priests of the Archdiocese of Miami participated in the ordination Mass, along with scores of well-wishers; all of bishops of Florida; Bishop Joseph Maunder of Springfield, MS, Bishop Dorsey's home diocese; and two of the new bishop's predecessors in the post of auxiliary of Miami: Bishop John Fitzpatrick of Brownsville, TX, and Bishop Rene Gracia of Corpus Christi, TX.

Highlighting the two-and-a-half hour ceremony were music and readings done in three languages, representing the three predominant ethnic groups within the Archdiocese of Miami: "Anglo," Hispanic and Haitian.

Three lay Catholics from the Archdiocese - one Anglo, one Hispanic and one Haitian - also took turns welcoming the new bishop to South Florida, each in his or her native language.

Along with the traditional pipe organ, the strains of trumpets, flutes, guitars, hand bells, a piano and a keyboard served to lend a triumphant, joyful note to the ceremony.

An approximately 50-voice combination of choirs who are members of parish music directors of the Archdiocese, the other of seminarians from St. John Vianney College Seminary in Miami - sang hymns in English, Spanish, Haitian Creole and Latin, the universal language of the Church.

Both lay and Religious participants said afterwards they were impressed by the magnificence of the ceremony, which splendidly recalled 2,000 years of Catholic tradition.

"It was so uplifting, like going on retreat," said Fr. Cassian, one of the nearby 70 Passionists who attended.

People's comments: New bishop 'fits right in'

Following are some of the comments made by Religious and laity who attended the March 19 ordination of Bishop Norbert Dorsey as auxiliary in the Archdiocese of Miami.

"It was just beautiful," said Shirley Dorsey, the wife of Bishop Dorsey's only brother, Paul. The Dorseys struggled to fight back tears over "another day during the ceremony, said Paul, who added that his brother "will love it here."

"Superb," said Fr. Cassian, a Passionist who worked with Bishop Dorsey when he was assistant to the number-two man to Fr. Boyle in the Eastern U.S. provincial. "I loved the whole representation of all the Church by the languages, the music... It was so uplifting, like going on retreat."

"I liked when he was lying down on the floor," said Fr. Santo, director of the Ministry to Religious and Laity, who attended the ordination. "He's a very holy man when they put all that stuff on his head," added Marcena, referring to the moment when two deacons held an open Book of the Gospels over the head of the new bishop.

"He's very warm," said Fr. Mark Santo, director of the Ministry to Priests. "I've never heard anything like it."

"Hi, I'm Norbert," not 'Hi your good helper'... "I assure you that with whatever language... He'll bring joy, optimism and... to mention spirituality [to the Archdiocese]. He's a very holy man."

Leonard Plasszewski, a seminarian at St. John Vianney College Seminary in Miami, not Bishop Dorsey last year, when he gave a retreat to the seminarians. "It was a very spiritual and beautiful retreat," he remembered. "When they made the announcement [about Bishop Dorsey's appointment to Miami] I was surprised, but I thought they couldn't have picked a better person for the job."

"He's basically shy, but a very warm person, a real lover of people... He's a very holy man..." Fr. Columkille Regan, Passionist, Eastern U.S. Province.

"Very spiritual and beautiful retreat," said Fr. Regan. "I want to be a very holy man..."
**GESU**

**Historic parish is home for all kinds of people**

BY BETTY KENNEDY

In the rush-rush daily life of the city, people of all nationalities color the streets, cars crowd over-priced parking lots and the deafening sound of proğress rings from construction sites.

It would seem nothing short of a miracle to find an oasis in the midst of downtowm Miami, an oasis where defenses can be let down and God can be let in.

Catholics born and raised here know just where to send pilgrims seekng such an oasis. They send them to Gesu Church. Overshadowed, but not overcome by the sleek skyscrapers and towering monoliths around it, Miami's oldest and first church has endured 61 years of change.

"Gesu has tremendous accessibility to people who come downtown to work and shop and open at 6 a.m. and stay open all day. And we always have a priest on call 24 hours a day," says Fr. Donald Pearce, S.J., the current pastor in a long line of Jesuits who have run the church.

**Anachronism**

In a city that discards the old faster than it can build the new, Gesu is an anachronism, a remnant of the Pre-Vatican II era of the Church, with its German stained-glass windows, an Italian marble altar, life-like statues of the saints and ceilings that seem to disappear into the heavens.

In fact, Gesu still has a Mass every other morning, the Legion of Mary's predominantly gay-haired numbers can be found kneeling at the altar, offering prayers to end the world's troubles.

During lunch hours, Gesu is used by the young business professionals from downtown, who find in its quiet and dimness a respite from their hectic office schedules.

"When I try to understand and bring Christ to them. If someone has been turned off, we try to find the right switch to turn them back on," Hortensia Diaz recalls how the priests buoyed her, "with endless patience," when her young son died in 1980. "They all took so much time to talk to me, even when my questions were foolish or repetitive. I would have been lost without them."

Another loyal member of Gesu is Agnes Weller, now age 85. She first came to Miami in 1966 from Chicago.

"I noticed an article in the bulletin that said their bus was broken down and the kids couldn't find another way to get to the church, so I sent in $25," she recalls.

The thank you letter she received from the pastor at that time was so sincere that Weller just kept coming back to Mass. Although she lives on the streets outside its doors, the sun beating down on them year-round and people stepping over them as if they were heaps of trash.

"We always have a priest on call, 24 hours a day..."

Pedro is one of them. He was imprisoned during the Bay of Pigs invasion in Cuba. His confinement was long and arduous, and when he returned home his wife left him. So Pedro turned to alcohol and his life deteriorated.

No one knows when he first came to Gesu, but he is a familiar and beloved sight to the sisters. Every week he brings in a stack of Sunday papers for Gesu's clergy to read, although no one is certain where he gets them.

Flora is a bag lady who wears a wooly gold cap even on hot days. She grows at the sisters and then asks them for a sandwich. She comes into Gesu often, and knells for long periods of time at the altar.

The leader of the hobo's union that meets behind the church now and then is Frank. When the boys get together to swap street tales and a bottle of Thunderbird wine, he always makes certain they spare a little of their change for Gem's poor box.

"Some of the people who come in here, eat the Communion wavers because they have completely empty stomachs," laments office worker Perez. It angers her, she says, "because people seem to ignore downtown's homeless."

One of Gesu's fund-raisers is the doughnut sale on Sunday mornings, she adds, but there are rarely any profits, "because we give them all away to the hungry people..."

One year, intruders broke in and tried to peel off the gold-embossed wallpaper, thinking it was valuable, says Perez. Last year, there were more than 25 break-ins. One of the brothers was assaulted and had his wrist broken.

---

"Gesu is a remnant of the pre-Vatican II era of the church with... an Italian marble altar and ceilings that seem to disappear into the heavens..."

---

\*Continued on page 14\*
Life in Cuba today

(Continued from page 13)

For the three dollars he was carrying. During Masses, the priests have to
speak up from time to time or the wall of
people and ambulances would domi-
nicate the homilies.
Sister Maura Phillips, who has been
serving for 10 yeas in Gesu's soup kit-
chens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
hens for the elderly of downtown,
working for 10 yeas in Gesu's soup kit-
nealed by an increase of peo-
ple brought in when the People Mover
system expands or when the Over-
town/Park West development is com-
pleted, bringing an estimated 15,000
more residents to the downtown area.

To the Catholics who come from all
parts of Miami, to the downtown
professionals who look forward to a
spiritual renewal instead of indulgence
during lunch breaks, to the Hispanics
who feel at home in a traditional house
of worship, to the international
traveler, Gesu remains a welcome oasis.

The situation in this part of the world,
where Catholics, without iden-
tifying totally with their governments,
do not collaborate in the building of
society, is one that is being led by
faith. Thus, also in Cuba, "Catholics not only may, but must
contribute with their jobs and profes-
sions to build a society that may at
least be human," he said.

"Cuba represents a culture that is essentially
atheist. We have some of the most dedicated
priests and brothers you can find any-
where. And we have people who come
to worship here from all over —
Hialeah, Miami Beach, Kendall;" the
priest said.

Poverty, hard times or the dangers of the streets outside don't seem to
diminish the loyalty of Gesu's core
membership. They are hopeful, they say, that the
currently impoverished parish's support
will be boosted by an increase of peo-
ples brought in when the People Mover
system expands or when the Over-
town/Park West development is com-
pleted, bringing an estimated 15,000
more residents to the downtown area.

To the Catholics who come from all
parts of Miami, to the downtown
professionals who look forward to a
spiritual renewal instead of indulgence
during lunch breaks, to the Hispanics
who feel at home in a traditional house
of worship, to the international
traveler, Gesu remains a welcome oasis.
Married priests, yes; bishops’ stands, no

Religious News Service

A national survey of Catholic priests and lay people has found a wide gap in opinions on whether bishops should take stands on political issues, with lay people registering a high rate of disapproval.

Dean R. Hoge, a Catholic University of America sociologist who conducted the survey, called the finding “a surprise” and said it warrants further study. He said it indicates that the bishops’ political stands, rather than issues such as women’s ordination or priest celibacy, may be the most serious concern among the future clergy in the American Catholic Church.

The surprise finding came in a three-part survey of attitudes among Catholic college students, adult Catholics and priests. For the most part, there was broad agreement among Catholics such as women’s ordination to the priesthood and on the need to change parish structures as a way of coping with the national shortage of priests.

For instance, about half of the students surveyed, 47 percent of the adults and 38 percent of the priests favored women’s ordination. But there was higher support — 63 percent among lay adults and priests — supported ordination of married men. All three groups also showed strong support for giving more parish decision-making authority to lay people and trained lay ministers.

However, a huge clergy-lay gap surfaced in response to the statement, “The Catholic bishops should take public stands on some political issues such as the arms race or the American economic system.” While 80 percent of the priests agreed with this statement, only 26 percent of the lay people expressed approval. We were surprised by the size of this gap, especially when considering the lack of any gap on the issues of women’s ordination or the ordination of men over 40,” Dr. Hoge, a leading church researcher, and several colleagues said in one of three reports on the findings.

“If the message here is bold in other tests, it can be concluded that the greatest threat to future unity in the American Catholic Church will come from disagreements over the bishops’ social and political stands, not over the issues of women’s ordination and celibacy,” the report added. “This does not seem to be widely recognized.”

The study, titled “Study of Future Church Leadership,” focused on Catholic attitudes toward parish life, the shortage of priests and religious vocations, especially among college students and campus-ministry leaders. It consisted of telephone interviews with 607 students in 256 Catholic colleges and 351 non-Catholic colleges, and written responses by 610 student campus-ministry leaders.

There were also telephone interviews, conducted by the Gallup Organization, with 800 adult Catholics, and questionnaires filled out by 1,062 priests in 28 dioceses and 27 religious orders.

When asked about ways of dealing with the priests’ shortage, the vast majority of Catholic college students placed greater urgency on encouraging lay people to perform many priestly duties. The laypeople are really at some level a power-oriented, paternalizing sexist,”

Sociologists also found that there were differences in attitudes on the ordination of men over 40. The study found that 96 percent of the priests said they would favor the ordination of older men, while only 36 percent of the lay people agreed.

College students placed greater urgency on encouraging lay people to perform many priestly duties. However, they also expressed concern about the potential for increased competition among priests and laypeople for positions of leadership.

There were also differences in attitudes on the ordination of men over 40. The study found that 96 percent of the priests said they would favor the ordination of older men, while only 36 percent of the lay people agreed.

College students placed greater urgency on encouraging lay people to perform many priestly duties. However, they also expressed concern about the potential for increased competition among priests and laypeople for positions of leadership.

There were also differences in attitudes on the ordination of men over 40. The study found that 96 percent of the priests said they would favor the ordination of older men, while only 36 percent of the lay people agreed.

College students placed greater urgency on encouraging lay people to perform many priestly duties. However, they also expressed concern about the potential for increased competition among priests and laypeople for positions of leadership.
The phenomenon of the Church cracking down on certain dissenters continues.

A year ago the Vatican came down on signers of the famous — and infamous — New York Times "pro-choice" ad, requiring any religious signing it to recant or be excommunicated. Religious leaders in Latin America have been reprimanded or warned about being too leftist in theory.

Now the Vatican has given an ultimatum to Catholic University theologian Father Charles Curran to retract his positions in areas such as contraception, abortion, artificial contraception, divorce, homosexual acts, etc. Generally, Curran does not advocate rampant change in these areas, but does advocate exceptions for some cases. The Church does not, however, make exceptions in all areas.

In the broader sense, the Church apparently is making a deliberate effort to tighten up control over its official representatives. What the Vatican believes is drifting from official orthodoxy is too widespread to allow him to continue his official status of theologian at a pontifical university.

It is understandable that the Church must maintain some sort of control over what its teachers teach in the name of the Church.

But it is our belief that if the Church is going to embark on a campaign that involves silencing or firing from universities and such, then the Vatican must first back off, sit down with appropriate advisors and establish a uniform policy for methods of dissent. Picking a target here and there and making an example will only breed resentment and alienate even worse those who agree with the dissenters and, will prove futile.

The Brazilian bishops recently expressed displeasure at the silencing of liberation theologian Leonardo Boff without even consulting them or suggesting that they handle the problem first.

Now nine past presidents of the Catholic Theological Society of America and the College Theology Society have signed a statement saying that if Curran does not teach sexual ethics at Catholic University and has urged a compromise that would allow him to discuss or write his views but not make exceptions in these areas.

But it is our belief that if the Church is going to embark on a campaign that involves silencing or firing from universities and such, then the Vatican must first back off, sit down with appropriate advisors and establish a uniform policy for methods of dissent. Picking a target here and there and making an example will only breed resentment and alienate even worse those who agree with the dissenters.

In the 40 years that have followed the Second World War, American society has experienced profound changes. Catholics in America have faced many significant changes in how they express their beliefs.

Traditional ties are by no means as strong as before. Many people feel no link to past associations or to old values. A complexity of inner realities: "The Catholic press in this day and time is to enable the many Catholics who are not Catholic in their attitudes, as much as the Catholic press is to know Christian values and to project them into life.

Changes in society, and indeed even greatly improved communications and wider knowledge, have made the Catholic press less required by an aging church. They make it all the more so.

Experience has another Lesson: Nothing does the job as well as the Catholic press. No other medium of mass communications even now is as precise in its direction, as cost efficient, as historic in its association with the church, as respected by the Church, as vital to the lives of and dismaying in its impact as is the Catholic press. There is no doubt about it. The Catholic press proves it, it performs well, with a very solemn remembrance.

IT IS STILL A BARGAIN. Recently I found among several personal papers a Florida telegram from my mother announcing that the telephone equipment. Last week, I paid bills for a financial journal my mother kept of household expenses after she and my father were married in August 1937. I know that it absolutely is a necessity to know that it absolutely is a necessity to know Christian values and to project them into life.

But it is our belief that if the Church is going to embark on a campaign that involves silencing or firing from universities and such, then the Vatican must first back off, sit down with appropriate advisors and establish a uniform policy for methods of dissent. Picking a target here and there and making an example will only breed resentment and alienate even worse those who agree with the dissenters.

In the 40 years that have followed the Second World War, American society has experienced profound changes. Catholics in America have faced many significant changes in how they express their beliefs.

Traditional ties are by no means as strong as before. Many people feel no link to past associations or to old values. A complexity of inner realities: "The Catholic press in this day and time is to enable the many Catholics who are not Catholic in their attitudes, as much as the Catholic press is to know Christian values and to project them into life.

Changes in society, and indeed even greatly improved communications and wider knowledge, have made the Catholic press less required by an aging church. They make it all the more so.

Experience has another Lesson: Nothing does the job as well as the Catholic press. No other medium of mass communications even now is as precise in its direction, as cost efficient, as historic in its association with the church, as respected by the Church, as vital to the lives of and dismaying in its impact as is the Catholic press. There is no doubt about it. The Catholic press proves it, it performs well, with a very solemn remembrance.

IT IS STILL A BARGAIN. Recently I found among several personal papers a Florida telegram from my mother announcing that the telephone equipment. Last week, I paid bills for a financial journal my mother kept of household expenses after she and my father were married in August 1937. I know that it absolutely is a necessity to know Christian values and to project them into life.

But it is our belief that if the Church is going to embark on a campaign that involves silencing or firing from universities and such, then the Vatican must first back off, sit down with appropriate advisors and establish a uniform policy for methods of dissent. Picking a target here and there and making an example will only breed resentment and alienate even worse those who agree with the dissenters.

In the 40 years that have followed the Second World War, American society has experienced profound changes. Catholics in America have faced many significant changes in how they express their beliefs.

Traditional ties are by no means as strong as before. Many people feel no link to past associations or to old values. A complexity of inner realities: "The Catholic press in this day and time is to enable the many Catholics who are not Catholic in their attitudes, as much as the Catholic press is to know Christian values and to project them into life.

Changes in society, and indeed even greatly improved communications and wider knowledge, have made the Catholic press less required by an aging church. They make it all the more so.

Experience has another Lesson: Nothing does the job as well as the Catholic press. No other medium of mass communications even now is as precise in its direction, as cost efficient, as historic in its association with the church, as respected by the Church, as vital to the lives of and dismaying in its impact as is the Catholic press. There is no doubt about it. The Catholic press proves it, it performs well, with a very solemn remembrance.

IT IS STILL A BARGAIN. Recently I found among several personal papers a Florida telegram from my mother announcing that the telephone equipment. Last week, I paid bills for a financial journal my mother kept of household expenses after she and my father were married in August 1937. I know that it absolutely is a necessity to know Christian values and to project them into life.
The divinity of Jesus

Q. Recently in a homily I heard a priest say that according to scripture scholars Jesus came to the realization that he was God over the course of his lifetime. This statement seems to be a mystery. We know that the divinity of God is a mystery. We also know that Jesus is both human and truly God. Is it fair to say that the divinity of Jesus also is a mystery?

A. As you know, our question involves the nature of Jesus, both his human and divine attributes, and points to deep theological issues concerning the being as well as truly God.

The phrases that accompanied these truly sincere expressions of sorrow for my family went: "It would be better if the Lord took him." People felt genuinely sad that my father, in their perception, was suffering and that our family was under great strain because of this.

Sincere concern may be the real underlying motivation for the escalation of do-not-resuscitate orders and orders signed by patients or their relatives telling doctors not to revive a terminally ill patient when death is inevitable.

A research study of 13 hospitals reported in January's "Journal of the American Medical Association" that 39 percent of patients dying in the hospital had DNR orders and that 94 percent of patients with DNR orders died in the hospital.

Whatever we say must respect both the human and the divine. People, and some theologians, endlessly wrestled with this since the beginning and which we continually attempt to understand further. We need a full explanation is beyond the reach of our intelligence.

Whatever we say must respect both of those natures. We cannot deny any facet of God as Jesus existed in Jesus. On the other hand, our faith and the New Testament itself affirm that Jesus was not just dwelling here and there with being human. He possessed a perfect human nature, including a real human mind and a real human will, with all that those things necessarily imply.

Some people, and some theologians, endlessly wrestled with this since the beginning and which we continually attempt to understand further. We need a full explanation is beyond the reach of our intelligence.

From the tone of your letter you don't share his admiration of Paine. Paine's bones then rank had him disinterred to be reburied in England with full military honors.

"Doctors do acknowledge their limitations in what they can do for these people. They just don't have an unyielding dedication to prolonging the inevitable, especially if the patient and the family decide what is best for the patient."

I guess no one asks whether God has a say in the decision, when technology is seen as being in charge of life and death.

When my father's condition had deteriorated to where he couldn't be fed or let by a tube, friends could not understand why we would feed him. His life had no more "quality" they said.

Our answer was that we're not the ones who should decide. We saw our father alive. His face told us that His eyes followed us, and somehow, to the very end, he could smile.

During those seven weeks, whenever our father opened his eyes he could see one of his eight children. For a brief moment he knew he was loved and he responded.

That is living. Having even a few moments each day of seeing the face of a loved one is quality living of the highest kind.

"We were in no hurry to bury our father, who had to be resuscitated twice and was fed through a tube into his stomach.

The right to die versus the right to live is the toughest decision a person and their families have to make. It's the kind of decision that truly needs the help of God.

China.
Dear Dr. Kenny: Every year I make a New Year’s resolution to lose weight. And every year I do well for a few weeks, put on some pounds back on. So I make the same resolution again in February, and again in March, with similar results. I’ve tried all kinds of recommended diets with the same brief success and then back to overeating again. I’m so able to stick to their diets. Why isn’t I am 280 pounds, and I want to drop to 150. Please give me some suggestions. (Indiana)

The reason why most weight-loss plans fail is in-credibly simple. We humans love to eat. Above and beyond the need for nutrition, eating is one of our major and elemental pleasures.

Complicating the matter further, no matter how much we cut back, we cannot stop eating. Other addictions are not like that. We can stop drinking alcohol entirely or cut out cigarettes. But not food. A certain amount is required for life.

New Year’s Day may be a poor time to resolve to lose weight. So many factors are working against you at that time. Holiday eating is part of the celebration. Leftovers of all varieties remain in the refrigerator to tempt you. The postholiday blues usually hit around mid-January. Indulging in good eating is a common way to respond to the midwinter depression. Winter itself is a deterrent. When weather is un-

pleasant, people are apt to stay indoors, bemoan the cold and eat. Further, with bad weather, aerobic exercise becomes more difficult. Modern research into weight loss tells us that aerobic exercise must be a part of any serious weight-loss program.

A good time to make a resolution to lose weight would be March 21, the first day of spring. Think of all the imagery you can use to enhance your motivation. Nature surrounds you with new begin-

nings. Easter celebrates resurrection, a rising from the “dead” of old habits to a new life, and a new body. Use these images to visualize your new plan.

Remember too that weight loss is not a behavior. Some people set weight-loss goals of so many pounds and then are discouraged when they don’t lose fast enough.

Aerobic exercise is one of the best weight-loss efforts. It requires commitment and regularity to be successful. But it is fun and not hard to do. It is not dependent on hunger and deprivation. As long as you enjoy it, you will carry it on beyond the initial motivation.

The best parents of an adolescent have the best of- fice relationships with them. They understand and respect their behavior. They try to get to the root of the problem. If they have seen their child hurt, living in the limbo of his parents’ constant wars. Once he felt understood, he became more understanding of his family. He learned to talk to his parents about his problems. He learned to express his feelings in words. He learned to ask for help. He learned to make friends.

A certain amount is required for life. When we get into a season of hope. Winter is a season of darkness. Winter is a season of despair. Winter is a season of death. But spring is a season of hope.> A good time to make a resolution to lose weight is March 21, the first day of spring. Think of all the imagery you can use to enhance your motivation. Nature surrounds you with new begin-

nings. Easter celebrates resurrection, a rising from the “dead” of old habits to a new life, and a new body. Use these images to visualize your new plan.

Remember too that weight loss is not a behavior. Some people set weight-loss goals of so many pounds and then are discouraged when they don’t lose fast enough.

Aerobic exercise is one of the best weight-loss efforts. It requires commitment and regularity to be successful. But it is fun and not hard to do. It is not dependent on hunger and deprivation. As long as you enjoy it, you will carry it on beyond the initial motivation.

The best parents of an adolescent have the best of- fice relationships with them. They understand and respect their behavior. They try to get to the root of the problem. If they have seen their child hurt, living in the limbo of his parents’ constant wars. Once he felt understood, he became more understanding of his family. He learned to talk to his parents about his problems. He learned to express his feelings in words. He learned to ask for help. He learned to make friends.

A certain amount is required for life. When we get into a season of hope. Winter is a season of darkness. Winter is a season of despair. Winter is a season of death. But spring is a season of hope.> A good time to make a resolution to lose weight is March 21, the first day of spring. Think of all the imagery you can use to enhance your motivation. Nature surrounds you with new begin-

nings. Easter celebrates resurrection, a rising from the “dead” of old habits to a new life, and a new body. Use these images to visualize your new plan.

Remember too that weight loss is not a behavior. Some people set weight-loss goals of so many pounds and then are discouraged when they don’t lose fast enough.

Aerobic exercise is one of the best weight-loss efforts. It requires commitment and regularity to be successful. But it is fun and not hard to do. It is not dependent on hunger and deprivation. As long as you enjoy it, you will carry it on beyond the initial motivation.

The best parents of an adolescent have the best of- fice relationships with them. They understand and respect their behavior. They try to get to the root of the problem. If they have seen their child hurt, living in the limbo of his parents’ constant wars. Once he felt understood, he became more understanding of his family. He learned to talk to his parents about his problems. He learned to express his feelings in words. He learned to ask for help. He learned to make friends.

A certain amount is required for life. When we get into a season of hope. Winter is a season of darkness. Winter is a season of despair. Winter is a season of death. But spring is a season of hope.> A good time to make a resolution to lose weight is March 21, the first day of spring. Think of all the imagery you can use to enhance your motivation. Nature surrounds you with new begin-

nings. Easter celebrates resurrection, a rising from the “dead” of old habits to a new life, and a new body. Use these images to visualize your new plan.

Remember too that weight loss is not a behavior. Some people set weight-loss goals of so many pounds and then are discouraged when they don’t lose fast enough.

Aerobic exercise is one of the best weight-loss efforts. It requires commitment and regularity to be successful. But it is fun and not hard to do. It is not dependent on hunger and deprivation. As long as you enjoy it, you will carry it on beyond the initial motivation.

The best parents of an adolescent have the best of- fice relationships with them. They understand and respect their behavior. They try to get to the root of the problem. If they have seen their child hurt, living in the limbo of his parents’ constant wars. Once he felt understood, he became more understanding of his family. He learned to talk to his parents about his problems. He learned to express his feelings in words. He learned to ask for help. He learned to make friends.
Here’s what I did: I set up my VCR to record beginning on a recent Saturday morning at 8. While I snoozed, I instructed my eight-year-old daughter, Carrie, that she could watch what she wanted.

**BY JAMES BREIG**

“Okay,” she replied, “I’ll watch the Disney Channel.”

“No,” I screamed, “not that, I want you to watch the junk that’s on NBC, CBS and ABC. You know, the stuff in all the commercials. If you watch the Disney Channel, which has no ads, you’ll ruin me.”

She smiled the smile which children reserve for the really mentally disturbed and agreed.

You see, I wanted to analyze the commercials which entice, cajole, propagandize and otherwise undermine our children. By letting her roam the dial freely, I would get a good look at what kids see when they watch all those Saturday a.m. cartoons.

So, when she had completed her viewing, I had three-plus hours of tape. For a change, I fast-forwarded through the shows and stopped to watch the ads, a reversal of my usual policy when taping programs. And what did I — and she — see?

I’d like you to sit down and relax because this is going to be exhausting. In that time, my daughter and your kids were exposed to commercials for the following products:

- Rice Krispie Bars
- Hershey Bars
- Honey-Comb cereal
- Cocoa Puffs
- Tired yet? I hope not ‘cuz we just started. There were also promotions for:
  - Oreos, Cap’n Crunch, the CBS Evening News (not Rolls), Totie Pops (not Rolls), Masters of the Universe toys, Smart pasta, Golden Grahams, Hostess cupcakes, Fruit Pebbles, Levi’s, Colgate, orange juice, Alpha-Bits.
- All done, right? Wrong! There were commercials for:
  - Skeletor figures, 3 Musketeer bars, Trisc... .

And what did I — and she — see?

Hershey Kisses, Cheerios, Skeleton figures, 3 Musketeer bars, Trisc and...

“Stop!” I hear you cry. “That must be the end.”

Well, yes, in a way. You see, I listed all the different products, but I omitted the repetitions. For instance, I saw three ads for Cinnamon Toast Crunch. In all, I witnessed 67 ads in less than three and a half hours. Giving each ad 30 seconds, that means your children sat through at least a half hour of product messages while trying to see the Smurfs, Wuzzles, Muppets and Snorks.

There were some positive messages in the grab-bag — for milk, O.J. and Dan Rather — but most of it was for candy, junk food and cereal. Cereal, by the way, is always “part of a nutritious breakfast” in those ads. In the same way a cigar would be if it were munched along with juice, bacon and eggs.

Anyone who can explain why Dan Rather is promoted during these shows should send me the explanation right away.

"You might want to sacrifice a Saturday morning sometime soon to check out the messages your children are ingesting once a week..."

Unless you count him or consider Ronald McDonald an adult, grown-ups are absent from these ads, which also eschew written words since their consumers can’t read. These adults who do appear come on as things tempting to hijack someone’s favorite pastry, crazy old ladies or grumps.

On the positive side, the ads were remarkably free from hard sell. Granted, the products were linked to flying, athletic prowess and popularity, but they were never foremost in the children’s minds.

No announcers demanded that kids implore their parents for this doodad or that Corn Pop.

I tried to get Carrie to comment on the ads, but she was mum.

Apparently, they don’t make a big impression on her and she has Disney for an alternative.

You might want to sacrifice a Saturday morning sometime soon to check out the messages your children are ingesting once a week. It might explain a lot about their eating habits.

---

**Books for Catholic readers**

- **By Richard P. Philbrick**
  **WASHINGTON (NC) — Here is a list of new books of particular interest to Catholic readers.**

  **Lest We Forget,** by William G. Storey, Paulist Press, $4.95, 182 pp. Brief worship services for each day of a month.

  **How to Form a Christian Growth Support Group,** by Philip St. Romain, Liguori Publications, $2.95, 49 pp. Practical information concerning support groups, their programs, and how to go about forming them.

  **They Were Women Like Me,** by Joy Jacobs, Prentice-Hall, $7.95, 214 pp. Devotional reflections of revered female figures in the New Testament with historical information about the times in which the women lived.

  **Being Sexual... and Cellbate,** by Father Keith Clark, Ave Maria Press, $4.95, 182 pp. Personal, reflective commentary on the connection between sexuality and celibacy.


  **Yahweh and Son,** by Anthony Marinielli, Paulist Press, $7.95, 151 pp. Teen-ager’s guide to the Bible written by a high school religion teacher.

  **From Darkness to the Dawn,** by Father Frank Harrington, O.F.M., Twenty-Third Publications, $10.95, 261 pp. Contains the doctrine among Christians that belief in life after death is a denial of love.
Divorce adjustment series offered

A Divorce Adjustment Series of nine sessions will be conducted at Our Lady of the Sacred Heart Church from 7-10 p.m. on the 2nd and 4th Wednesdays of each month beginning April 14. It is designed to help divorced persons work through the different stages of grief in their lives, and to come to a new wholeness and a second beginning.

During the 9 session series, persons can talk to others who have experienced similar problems. Discussions will include such topics as: dealing with loneliness and stress, coping with loss and grief, trustful self changes, relationship, single parenting, relationship to God and church, and personal growth.

Input will be given at each session, along with group sharing, prayer, and socializing. The group cares and shares with each other.

This series is under the direction of Sister Virginia McCall, Director of Ministry to the Separated and Divorced Family Enrichment Center, Archdiocese of Miami.

Advance registration is requested. A fee of $5 for the series will be charged to cover the cost of supplies. To register or inquire more about the series call Sister Virginia McCall at the Family Enrichment Center, 651-0280.

St. Vincent De Paul golf tourney

A highly successful event in 1985 will be repeated this year by the Miami area St. Vincent DePaul Society. With the primary goal of funding the last Hot Meals Program for center city needy, provided at the Gesu Church in downtown Miami, a day long luncheon and golf tournament will be held on Friday, April 18th, at the Calusa Country Club in Kendall.

Traditionally, the work of the Society, is funded by the individual contributions from all the "poor homes" found in most Catholic churches, as well as by benefactors' donations and wills. The Catholic Church in South Florida depends on the generosity of the people for the benefit of our less fortunate and disadvantaged brothers and sisters in our community.

For the tournament the public will be invited to make and play in advance. The luncheon will be served and prizes will be awarded in accord with usual tournament rules. For information call Ben LaPointe, tournament director, at 634-6556. For reservations call Jim Garvey at 661-6657.

Office of Worship workshop schedule

FINAL Eucharistic Ministrant Workshop until September
(English & Spanish)

This is the final training day for new Eucharistic Ministers, those already functioning and anyone again if they feel the need of a "refresher." Saturday, April 12... St. Timothy in Southwest Dade... 10 A.M. to 1 P.M.
Deadline for reservations is Wednesdays, April 9.

Requirements for Commissioning:
1) Candidates must be recommended in letters signed by their pastors for all the cast of liturgical ministers.
2) Candidates must attend one full day of training (5 hours).
3) Fee, $5 per person payable in advance (include check of current Archdiocese
4) Mandatization if possible. Reservations required.

Procedure: Letter of recommendation should include the following:
1) Names of all those discussed
2) How long they have been a parishioner of the parish
3) Why they are recommending the candidate
4) How the candidate has shown himself or herself to be mature or given to service
5) If they are paid, what positions and for how long.

Deadline for reservations, is Wednesday, April 9.

Dancing

St. Luke's will hold its first spring dinner dance on April 18th at the Knights of Columbian Hall, N.E. 400 S. and Federal Hwy, in Pompano Beach from 7 to 10:30. For more information call 629-7772.

St. Henry's Parish is sponsoring a "Swing on a Sunday Dance" at St. Henry's Parish Hall, 150 South Andrews Avenue, Pompano Beach, at 8 p.m. on March 28th, and again on April 4th. The doors open at 7:30 p.m. and tickets are $3 or couples $6. For further information call Louis 574-2853.

Our Lady of the Lakes Catholic Church at 1580 N.W. 32 Avenue, Miami, Florida, (305) 894-9100.

St. Vincent De Paul Society...Ministers, but those who will be commissioned for the first time should include the following-
1) Procedure:- Letter of recommendation requested.
2) Deadline: for reservations, is Wednesdays, April 9.
3) Presentation is in English and Spanish. No fee, but reservations are needed.

What's Happening

Festivals
St. Stephen Church at 2000 S. State Rd. 7, Miramar, will have a Mariad Graffiti festival from April 17th through 17th. Food, games and entertainment.
St. Benedict, 70 W. 77th St. in Hialeah will hold its spring festival on April 10-11.

Dances
St. Luke's will hold its first spring dinner dance on April 18th at the Knights of Columbian Hall, N.E. 400 S. and Federal Hwy, in Pompano Beach from 7 to 10:30. For more information call 629-7772.
St. Henry's Parish is sponsoring a "Swing on a Sunday Dance" at St. Henry's Parish Hall, 150 South Andrews Avenue, Pompano Beach, at 8 p.m. on March 28th, and again on April 4th. The doors open at 7:30 p.m. and tickets are $3 or couples $6. For further information call Louis 574-2853.
Our Lady of the Lakes Catholic Church at 1580 N.W. 32 Avenue, Miami, Florida, (305) 894-9100.

Music and dancing until 1.00 a.m. with the "Number One Dance Band." Tickets $15 per person must be purchased before April 12th. Tickets purchased at the Parish recency or order must be paid in advance. Tickets will be mailed. For further information call Louis 574-2853.

Immaculate Conception Church in Hialeah will host a St. Patrick's Day dance in their Mercy Hall, 46 W. 46 Pd Pl., on April 12th from 6 to 1 o.m.
Mass celebration of St. Patrick will be conducted by Father Vitero, Pastor of St. John the Apostle parish in Hialeah.

Women of Light (Dade County Bible Study) begin on April 12th from 9:30 to 10:30 a.m. Scripture teaching, personal witness of faith and prayer. Every Monday, 21 St. Miami. For reservations call 864-3591 or 266-9305.

Single/divorced/widowed
St. Timothy Separated and Divorced Ministry will meet every Monday night at 7:30 p.m. in Mc Dermott Hall, 5400 S.W. 102nd Ave, in Miami.
The Dade Catholic Singles Club will be going on this year the "Spring Into Summer Single Dance" in Sunrise, Miami, around 9:00 P.M. For more information call Marie Lopes at 552-8458.


Potpourri
Immaculate Conception parish in Hialeah will host an evening of prayer at 8:00 p.m. on April 12th with Michael Derrick and Robert Andrews playing the pipe organ, piano, and synthesizer at 8:00 o'clock. Tickets $15 per person. For more information call 623-0152.

The Catholicen, Fr. James A. Andrus will have a fashion show on April 5 at 11:30 a.m. at Vinny's, 2101 S.W. 152 Street, at 1 p.m. Anyone interested is invited.

Mardi Gras in Kendall

The St. Matthews Women of the Stabile will hold their annual Masquerade-Show Lunchon April 17th at Calusa Country Club in Dauma. Fashions in larger sizes from women's to children's worn.
Throughout the evening at the Calusa Country Club in Kendall.

For information call 792-7751. Reception: 12:00 noon. Dinner: 1:00 p.m.

Barry University blood drive in the Houndstooth Cafe at Barry University, 11500 S.W. 152 Street, Miami, at 1 p.m. on April 14. St. Bernard Blood blood drive April 20, 8 A.M. to 4 P.M. (former Barry University Dr.) Sunrise. Sponsored by the Barry University Blood Bank. For further information call 741-7000.

Catholic Daughters of the Americas, Court Holy Family, 1614 S.W. 152 Street, Miami, will be holding a business meeting on April 11th at St. Elizabeth Ann Seton Church.
The Queen of Peace Fraternity of the Secular Franciscan Order of the Third Order will hold its annual meeting on April 6th and every first Sunday of the month at St. Vincent DePaul Church, S.W. 122 Street, Miami, at 1 p.m. Anyone interested is invited.

Any Spanish or English speaking members of the Third Order Discalced Carmelites please contact: Phyllis Koch at St. Louis Parish, 8165 S.W. 72 Street, Miami, 33145.

PAGE 20 / Miami, Florida / THE VOICE / Friday, April 4, 1986
Two lay men in the Archdiocese of Miami were among those honored as “Community Headliners” recently by the Greater Miami Chapter of Women In Communications, Inc., during the organization’s annual “Date With the Press.”

Mrs. Suzanne Tweddle, who last year was grand benefactor of St. Mary Cathedral benefit luncheon, and a benefactor of the Curley-Notre Dame High School, and Mrs. Otis Tafur Fernandes, assistant vice president of marketing, public relations and community relations at Intercontinental Bank, were both cited by the professional print and broadcast organization, during a luncheon which benefits the scholarship fund of WIC, including the Father Donal Conschuller Scholarship established last year following the death of Father Forence, Director of Communications.

A generous patron of the arts and social agencies, Mrs. Tweed, a former opera singer, has shared her talents and material wealth for many good causes, and has assisted many young performers in launching their musical careers. She is a life member of the Girl Scouts and the only woman member of the Baden Powell Na- tion.

A three-year volunteer to the Girl Scout Council of Tropical Florida, Mrs. Fernandes is a native of Cuba who has held positions at St. Thomas University as director of Latin American Studies, and as a member of the Cuban Economic Research Program at the University of Miami. She is the former producer of CH. 23’s “Cuban Culture” programs and a volunteer at Centro Mater.

Fashion show to benefit kids sports
A kids’ fashion show will be held at the Miami Marriot-on-the-Bay April 26 to benefit Jade Catholic grade school athletic teams. Sponsored by the Catholic Women’s Club, the ACC (All Catholic Conference) in general and St. John Neumann those which can- not afford teams.

For tickets and information call Joan Dembowski at 271-9739.
It's not enough to watch TV

By Katherine Bird
NC News Service

Acts of violence occur six times per hour in prime-time television; 25 times per hour on children's weekend daytime programming. And:
• Blue-collar workers make up 60 percent of the U.S. population but only 10 percent of characters on television.
• Men outnumber women on television three to one.
• Young people on television are one-third of their true proportions in U.S. society; the elderly are one-fifth.
• Of 300 personalities on screen weekly, 44 are in law enforcement. 21 are criminals.
• Television seems to mirror the real lives of viewers — but does it really?

That is the sort of question that Michael Warren, who provided the statistics, thinks viewers need to ask to become knowledgeable consumers of television. He is professor of catechetical ministry at St. John's University, Jamaica, N.Y.

For two years, Warren has served on the National Council of Churches Commission on Television and the Electronic Media. Partly funded by the Catholic Communication Campaign, the commission is studying the possible impact of television on viewers.

The commission came about, Warren said, because of "a growing concern in the churches that here is a major social influence capturing people and often going against the messages of churches." Members want to "alert churches on the need to educate on TV watching."

"We need to be sure that what we're consuming is good."

Viewers should approach television from the "consumer-awareness angle," Warren thinks.

We need "to be sure that what we're consuming is good. There's a danger in imbibing anything thoughtlessly," he said.

Becoming "active" viewers of television is a key to becoming good consumers, Warren said. He offered the following suggestions on how to do this:

• Approach TV viewing like movie theater going. Read reviews; find out what other people think about particular programs.
• Get to know TV producers and directors by reading credit lines at the end of programs. Over time, viewers can get some insight into the particular biases of individual producers and directors. It is important for viewers to be aware that behind every program is someone promoting a particular story line.
• In the face of TV's power, parents need to claim their own power over the medium. This means examining television programs with children. Sometimes it means turning off the set.

Another suggestion Warren made, especially for parents, is to make sure they "expose kids to the best" outside television. Take them to plays, to the ballet, to museums, to things where "they get a different level of imagery and ritual," he said.

For Warren, the value in becoming an informed consumer of television was that it puts people in a position to make intelligent decisions about what to watch.

It is essential for viewers to be aware that behind every program is someone promoting a particular story line. Viewers should approach television from the "consumer-awareness angle," as Michael Warren suggests. Warren encourages viewers to become "active" consumers by examining television programs more critically. He provides several suggestions on how to approach TV viewing differently, such as looking for reviews, determining the identity of producers and directors, and exposing children to other forms of entertainment. By taking these steps, viewers can claim their own power over the medium and make informed decisions about what to watch. This approach to television viewing is similar to the way one would approach movie theater going or reading reviews of plays and ballets.
Sanhedrin," they call in another "witness."

...duty to obey God.

...are "witnesses" to the truth they steadfastly
maintained: Jesus had risen from the dead. In this
convicted for teaching about Christ. In this
could not be shaken, even if they were to be
resisted. The Sanhedrin responds, and a
certain calmness ensues. So the apostles are
dismissed, after having been scourged.

Before our reading continues (vv. 40-41),
at least one member of the Sanhedrin offers
sage advice. Gamaliel, considered to be the
greatest religious authority of his time,
inserts logic into a debate where emotions
were running high.

Gamaliel is right. The apostle's "activity"
is from God, and God would not be
resisted. The Sanhedrin listens, and a
certain calmness ensues. So the apostles are
discharged, after having been scourged.

She urges parents to take the
initiative, not waiting for a child to
bring up questions about the violence
or sex they've seen on television.

Respect the fact that a child's tastes
will differ from your own.

Letting a child watch programs
that a parent doesn't enjoy does not mean
a parent is relinquishing responsibility.
"Be aware of what
they're watching and always reserve
the right to point out things that
don't reflect the family's Christian
values," she advises. The goal is to
create discerning viewers, not to have
children copy their parents' viewing
habits.

If parents are not certain about a
program, Black suggests they not let
the child watch the program alone.
Families with videocassette recorders
might tape the program for parental
review before the child watches it.

Watch television with your children,
at least occasionally.

Black suggests that when possible
a parent move in and out of the
viewing room to get the gist of a
program children are viewing, in
order to be able to talk with them
about it later.

She suggests sometimes changing
routines to watch several shows with
the children. "Or have a popcorn
party while watching a special
program, particularly one that can
open the lines of communication
about a topic.

The communication is of key
importance, Black says. "If you give
up the occasions television presents
to instill the values you want in your children,
then television will be the values teacher."

If you give up the occasions television presents
to instill the values you want in your children,
then television will be the values teacher.

It is important to help children
differentiate between what is real and
what is fiction. Particularly when
shows include violence, it is
important for children to understand
that in real life violence hurts people.
Black cautions parents against
becoming numb to TV violence and
consequently not recognizing its
potential effects on children.

...a parent sit down with the child to
bring up questions about the violence
that they're watching. Black says, "The
communication is of key importance, but
it's something that parents must do on their
own without any help from the
program."

If parents are not certain about a
program, Black suggests they not let
the child watch the program alone.
Families with videocassette recorders
might tape the program for parental
review before the child watches it.

Watch television with your children,
at least occasionally.

Black suggests that when possible
a parent move in and out of the
viewing room to get the gist of a
program children are viewing, in
order to be able to talk with them
about it later.

She suggests sometimes changing
routines to watch several shows with
the children. "Or have a popcorn
party while watching a special
program, particularly one that can
open the lines of communication
about a topic.

The communication is of key
importance, Black says. "If you give
up the occasions television presents
to instill the values you want in your children,
then television will be the values teacher."

By Monica Clark
NC News Service

Television and kids
How to turn the bad and the ugly into good

Sanhedrin," they call in another "witness."

...duty to obey God.

...are "witnesses" to the truth they steadfastly
maintained: Jesus had risen from the dead. In this
convicted for teaching about Christ. In this
could not be shaken, even if they were to be
resisted. The Sanhedrin responds, and a
certain calmness ensues. So the apostles are
discharged, after having been scourged.
The following article originally appeared in the Catholic Sentinel. Written by a writer in letter form in collaboration with a young woman, it is reprinted here by permission.

I guess that 2 a.m. on an autumn night is a good time for an emotional breakdown. Which is why my pillow is wet and the mascara (so carefully applied to you, Richard) is spread across my nose and cheeks.

Waterproof mascara they call it, but sometimes life's setbacks are too much for waterproof mascara.

"I've lost you Richard, but I retain my independence, my simple, uncomplicated existence..."

We've been dating steadily for three months now. But when you drove off half-an-hour ago, your masculine pride would have me believe that we're through. You didn't say as much, but I know you won't call again. You said, "I've been patient, Fay, but three months is a long time, and well, you know..."

Sure, three months is a long time to date a girl who doesn't put out. The pressure's been building up slowly as we've become more intimate, more fond of each other. At least you were nice enough to break it off for three whole months. I mean a virgin and a football player! Not a workable combination with a girl.

But I won't be dateless forever. In spite of what people say, there are a lot of guys who will date virgins. After all, I'm only 17 and you're 18 — we're not in the "compulsory affair" age group yet. I'm pretty enough to have guys calling me up, Richard, but I'll admit they're not superstar guys like you.

Because your jaw is square and you have the kind of Irish blood in your at all, I don't personally know anyone who has herpes, but one of my sister's girlfriends caught it off a guy whom she considered very nice. It was only the second girl she'd slept with. Now herpes has given her a lifetime of problems — like who would want to marry her, and when she has babies, if the herpes is active, she will have to have them by cesarean.

And there's another reason, Richard, why I'd like to hold onto my independence, my self-respect, my love. And yet there are reasons for me to feel stupid for not wanting to make love.

And there's another reason, Richard, why I'd like to hold onto my virginity. What other reasons do I have? In a way my generation is shell-shocked. Since the sexual revolution — it's old hat — we can stand back and observe the outcome before getting involved, and frankly, I don't like what I see. If I could look at my friends and family who have partaken in the revolution and say, "they lived and loved" it might be a conversion. I might even now be snuggling in your arms as one night is as good a time as any for an emotional breakdown. Which is why I felt stupid for not wanting to make love. And yet there are reasons for me to feel stupid for not wanting to make love.

What other reasons do I have? In a way my generation is shell-shocked. Since the sexual revolution — it's old hat — we can stand back and observe the outcome before getting involved, and frankly, I don't like what I see. If I could look at my friends and family who have partaken in the revolution and say, "they lived and loved" it might be a conversion. I might even now be snuggling in your arms as one night is as good a time as any for an emotional breakdown. Which is why I felt stupid for not wanting to make love. And yet there are reasons for me to feel stupid for not wanting to make love.

What other reasons do I have? In a way my generation is shell-shocked. Since the sexual revolution — it's old hat — we can stand back and observe the outcome before getting involved, and frankly, I don't like what I see. If I could look at my friends and family who have partaken in the revolution and say, "they lived and loved" it might be a conversion. I might even now be snuggling in your arms as one night is as good a time as any for an emotional breakdown. Which is why I felt stupid for not wanting to make love. And yet there are reasons for me to feel stupid for not wanting to make love.

What other reasons do I have? In a way my generation is shell-shocked. Since the sexual revolution — it's old hat — we can stand back and observe the outcome before getting involved, and frankly, I don't like what I see. If I could look at my friends and family who have partaken in the revolution and say, "they lived and loved" it might be a conversion. I might even now be snuggling in your arms as one night is as good a time as any for an emotional breakdown. Which is why I felt stupid for not wanting to make love. And yet there are reasons for me to feel stupid for not wanting to make love.

What other reasons do I have? In a way my generation is shell-shocked. Since the sexual revolution — it's old hat — we can stand back and observe the outcome before getting involved, and frankly, I don't like what I see. If I could look at my friends and family who have partaken in the revolution and say, "they lived and loved" it might be a conversion. I might even now be snuggling in your arms as one night is as good a time as any for an emotional breakdown. Which is why I felt stupid for not wanting to make love. And yet there are reasons for me to feel stupid for not wanting to make love.

What other reasons do I have? In a way my generation is shell-shocked. Since the sexual revolution — it's old hat — we can stand back and observe the outcome before getting involved, and frankly, I don't like what I see. If I could look at my friends and family who have partaken in the revolution and say, "they lived and loved" it might be a conversion. I might even now be snuggling in your arms as one night is as good a time as any for an emotional breakdown. Which is why I felt stupid for not wanting to make love. And yet there are reasons for me to feel stupid for not wanting to make love.

What other reasons do I have? In a way my generation is shell-shocked. Since the sexual revolution — it's old hat — we can stand back and observe the outcome before getting involved, and frankly, I don't like what I see. If I could look at my friends and family who have partaken in the revolution and say, "they lived and loved" it might be a conversion. I might even now be snuggling in your arms as one night is as good a time as any for an emotional breakdown. Which is why I felt stupid for not wanting to make love. And yet there are reasons for me to feel stupid for not wanting to make love.

What other reasons do I have? In a way my generation is shell-shocked. Since the sexual revolution — it's old hat — we can stand back and observe the outcome before getting involved, and frankly, I don't like what I see. If I could look at my friends and family who have partaken in the revolution and say, "they lived and loved" it might be a conversion. I might even now be snuggling in your arms as one night is as good a time as any for an emotional breakdown. Which is why I felt stupid for not wanting to make love. And yet there are reasons for me to feel stupid for not wanting to make love.