JOYFUL MEET IN KEYS

Catholic women hold synod

By Betsy Kennedy
Voice Staff Writer

With all of the hugging going on during that first day, it looked like a gigantic family reunion. Later, there was a festive luau, walks in the sand, bare feet and chummy midnight chats with old friends.

But on closer scrutiny it became apparent that the more than 250 women gathered at the Sheraton Key Largo resort this week for the 28th annual convention of the Miami Archdiocesan Council of Catholic Women had much more than frivolity, or fun on the sun in their minds.

Their larger purpose was to hold an official synod hearing, for which they gathered en force on the second morning of the three-day event, and tackled the tough problems facing their parish, communities and head on the tough problems facing them.

Although the clinics would offer a wide range of health services, including immunization, suicide intervention and drug abuse prevention, their main objective would be to stem the tide of teenage pregnancies by providing students with contraceptives and advice on family planning.

"I am shocked by the proposal before the Dade School Board to open school clinics that would, in effect, encourage, undermine and facilitate fornication," the Archbishop wrote.

"We need sound sex education in our schools. But our community needs a new approach that will prevent rather than facilitate the corruption threatening the young of our day."

The Archbishop's criticism repeated objections voiced by the bishops of Florida in a joint statement also issued last week. (Complete text, page 12).

"In 1986, contraceptives are available to minors almost without limitation," the bishops wrote.

"We didn't want the process to end, we realized how many of us shared the same feelings on the issues."

"We didn't want the process to end, and our real enlightenment came when we realized how many of us shared the same feelings on the issues."}

Dear Reader,

The bishops opposed the "sex" clinics because they promote only "information" and the easy distribution of contraceptives. This promotes only "information" and the easy distribution of contraceptives.

But the bishops' lobbying arm, the health clinics are being pushed nationwide by the Council for Population Options, a population control agency. Currently, between 30 and 40 such clinics exist in the United States, but not all distribute birth control devices or medications, Horkan said. A pilot health clinic in Gadsden, just west of Tallahassee, is only one in Florida, and it does distribute contraceptives.

Both Archbishop McCarthy, in his statement, and the bishops in theirs, criticized the "secular philosophy" that promotes only "information" and the easy distribution of contraceptives.

Such a philosophy, in the Archbishop's words, does not "respect or develop the consciences of young people, which are the most effective form of birth control..."

"The State would seem to approve (Continued on page 3)
Missionaries, Brother Joe Shubitowski, told him the situation wasn't as bad as had been reported. "It doesn't help if we sit and wait for a major battle to be allowed to stay. Fr. Gray gave the evacuation order after repeated insistences from the U.S. State Department on the proposed Civil Rights Restoration Act, Msgr. Daniel F. Hoye, USCC general secretary, said. "The Civil Rights Restoration Act would overturn the 1984 "Grove City" decision by the Supreme Court. The bishops on the proposed Civil Rights Restoration Act, Msgr. Daniel F. Hoye, USCC general secretary, said that "the people responsible for keeping this very important legislation from moving forward are the congressional leaders... and those who are responding to the pressure of pro-abortion interest groups." The Civil Rights Restoration Act would overturn the 1984 "Grove City" Supreme Court decision by mandating that only federally funded programs at universities or colleges, not the entire institution, can be held accountable for civil rights violations.

Jesus refers to leave endangered mission post

DETOUR (NC) — Five U.S. Jesuits ordered by their provincial superior to leave a southern Sudanese village reportedly about to be engulfed in a major battle have been allowed to stay. Fr. Howard Gray, head of the order's Detroit province, said that he reversed his decision after one of the missionaries, Brother Joe Shubitowski, told him the situation wasn't as bad as had been reported. However, the superior said he is still worried and wants the Jesuits to leave if Libyan troops or advisers appear in the area. "It doesn't help if we lose the people who run this mission," he said. Father Gray gave the evacuation order after repeated insistences from the U.S. State Department and reports that a battle in the Wau area, pitting Ethiopian-supplied rebels against Libyan-backed government forces, was imminent.

United Nations (NC) — The lives of many children are still hard despite 40 years of effort by UNICEF, the United Nations Children's Fund, a member of the Vatican's U.N. observer mission said.

The resources earmarked for children have continued to decline in most regions of the world, and child malnutrition is "substantially on the rise," said Sister Janet Davis Richardson, a Sister of St. Joseph of Peace.

Sr. Richardson spoke to members of the executive board of UNICEF during its 40th anniversary meet-
ing, which focused on children who are endangered by war and environmental disasters, economic exploitation, abuse and neglect.

According to UNICEF figures, worldwide military expenditures amount to $1.9 million a minute. Dur-
ing that same minute, 30 children will die from a lack of food or other necessities, it said.

UNICEF estimates 14 million children died that year.

The agency expects to spend $400 million on its projects this year, with $10 million going to aid 70 million children.

USCC claims Congress for stance on civil rights bill

WASHINGTON (NC) — The U.S. Catholic Conference has blamed "pro-abortion interest groups" and congressional leaders for a stalemate over a federal civil rights bill, which, it said, pro-lifers want to leave if Libyan troops or advisers appear in the area. "It doesn't help if we sit and wait for a major battle to be allowed to stay. Fr. Gray gave the evacuation order after repeated insistences from the U.S. State Department on the proposed Civil Rights Restoration Act, Msgr. Daniel F. Hoye, USCC general secretary, said. "The Civil Rights Restoration Act would overturn the 1984 "Grove City" decision by the Supreme Court. The bishops on the proposed Civil Rights Restoration Act, Msgr. Daniel F. Hoye, USCC general secretary, said that "the people responsible for keeping this very important legislation from moving forward are the congressional leaders... and those who are responding to the pressure of pro-abortion interest groups." The Civil Rights Restoration Act would overturn the 1984 "Grove City" Supreme Court decision by mandating that only federally funded programs at universities or colleges, not the entire institution, can be held accountable for civil rights violations.

Newspaper asks readers to censure Father Curran

ST. PAUL, Minn. (NC) — A national Catholic newspaper which strongly supports the censoring of moral theologian Father Charles Curran has supplied readers with postcards addressed to the Vatican and urged them to ask for sanctions against the priest and his supporters. The postcards, addressed to Cardinal Joseph Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith, were inserted in the April 17 edition of the Wanderer, a lay-edited weekly published in St. Paul. In a memo attached to the postcards, Wanderer editor A.J. Matt Jr. said a "war against the Holy See" was being waged by Father Curran's sup-

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Gambling bad for Florida
Statement on casino gambling By the bishops of the Florida Catholic Church

We, the Catholic Bishops of Florida, express our opposition to the proposal which seeks to legalize casino gambling in our State. We speak not only out of a sense of our responsibility as religious leaders, but also out of our concern as citizens of Florida over the long-range implications which casino gambling would have for the quality of life of all of the citizens of our State. We have followed with interest the development of casino gambling in other parts of the United States. The experiences of others can serve to inform us of what we might expect in Florida should casino gambling be introduced in our State.

Casino gambling seems to be invariably accompanied by syndicated crime. Prostitution and loan-sharking are but two of the many aspects of organized crime. Not the least consequence of the introduction of casino gambling is the possibility of improper influence on public officials. Vast sums of money flowing through the casinos make possible the purchase of favors and concessions from public officials. Corruption tends to spread through many levels of public administration.

We are well aware that some citizens of our State see in casino gambling a means of controlling other tourist areas which have reported to such means to promote tourism in their area. We cannot believe that our State, which is so rich in natural beauty and its wonderful climate, needs such means to promote tourism in their area. We cannot believe that our State, which is so rich in natural beauty and its wonderful climate, needs such means to promote tourism in their area.

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This is the reissuance of a statement of the Catholic Bishops of Florida against casino gambling dated June 9, 1976.

Edward A. McCarthy, Archbishop of Miami
Thomas J. Greany, Bishop of Orlando
W. Thomas Larkin, Bishop of St. Petersburg
John J. Nevins, Bishop of St. Augustine
J. Keith Symes, Bishop of Pensacola-Tallahassee

Charities cites feminization of poverty
WASHINGTON (NC) — Catholic Charities USA, in a proposed policy statement regarding the "feminization of poverty," has called for pay equity, a higher minimum wage, affirmative action, the elimination of marital privilege and Social Security coverage for at-home mothers.

In the proposed statement, published in the April 1986 issue of its Charities USA magazine, Catholic Charities offers more than a dozen recommendations for attacking conditions which help keep women poor — conditions it says include low salaries, employment discrimination because of women's potential childbearing roles, lack of adequate recognition of the role of women in caring for children and elderly, and other social and economic factors.

The statement developed from a poll of and discussions by Catholic Charities USA members during 1984 and 1985. Members are slated to discuss the proposed policy statement during regional Catholic Charities USA meetings.

According to the statement, which cites other research, women constitute a disproportionate number of the economically disadvantaged. The statement adds that the concept "feminization of poverty" must be understood in terms of people — elderly women, displaced homemakers, single parents, battered women, "bag ladies" and unemployed teenagers and young women — and in terms of such issues as adequate wages, pension and Social Security benefits, lack of housing, and other concerns.

The document notes that "feminization of poverty is a new term for an old problem" and gives the Old Testament example of the widow Ruth, who had to lie at the foot of a man's bed to get his attention, so he would marry her and keep her from poverty.
Pilgrims asked to travel, forget terrorism fears

NEW YORK (NC) — To counter the fear of terrorism, the U.S. Catholic Office of Pilgrimages will try to reassure pilgrims on a planned Pilgrimage for Peace to the Holy Land, Rome and Auschwitz.

"I got the idea immediately after the bombings at the Vienna and Rome airports in December," said Father John Lazar, director of the U.S. office, which was established last year by the Vatican’s agency for pilgrimages.

"I felt something had to be developed to would be a visible sign against the powers of evil," he said. "It (the pilgrimage) will demonstrate that good people are not held hostage by fear." The airport bombings and the more recent Libyan events, Father Lazar said, have had a "devastating effect" on pilgrimages and other travel to Europe and the Middle East.

"Not everyone has stopped going," he said. "But Catholics are very frightened, and close to 85 percent of U.S. Catholics who were planning a pilgrimage to Western Europe or the Holy Land this year have canceled." father Lazar said officials of the Italian airline Alitalia reported 40,000 cancellations, an example of the severe economic loss resulting from terrorism.

"I am convinced this is a communist plot, and the terrorists realize they will create an upheaval in the economy," he said.

He visited Israel recently and found the cuts in pilgrimages "devastating" to the economy. But he also noted that Israel and Jordan are "exceedingly safe" to visit because of their security measures.

Cardinal says bank should be under lay control

ROME (NC) — West German Cardinal Joseph Hartmann, president of the new Vatican bank, said he made three years ago that the Vatican bank should be administered by lay banking experts and monitored by an independent church office. The control of the Institute for Religious Works, currently administered by U.S. Archbishop Paul Marcinkus, should be put in the hands of lay experts," Cardinal Hartmann said in a talk to West German bishops. Cardinal Hartmann, also in church finances, said that the banks' management and budget should be regularly checked by a separate group of experts. The presence of banking experts should be established to help the bank "avoid risky speculation."

South African bishops mobilize community to fight apartheid

JOHANNESBURG, South Africa (NC) — Representatives of the southern African bishops' conference have met secretly with South African rebels and pledged to mobilize the community to stop apartheid.

The white-ruled country's Catholic Church has specific aims for the 150 million Catholics who have made up 10 percent of the population to be educated in a non-violent way, according to the church official. The bishops' conference warned that the country is facing a future of violence and isolation.

Vatican agency says number of seminarians is rising

VATICAN CITY (NC) — The number of major seminarians is rising, but at a slower pace than expected.

Vatican officials praise new religious events

VATICAN CITY (NC) — French Jewish leaders met with Pope Paul VI during a Mass in Lourdes in northern France. (NC photo from UPI)

Cardinal: Church wants rebel priests to come home

ROME (NC) — The Italian church encourages priests to join the guerrillas to come down from the hills, but church rules would make it difficult for those who have married to be reintegrated into parish life, said Cardinal Josef Glemp during a Mass in Lourdes in northern France.

"Some of them got married, so what can you do," he said. Cardinal Sin was interviewed by National Catholic News Service recently in Rome. During the interview, he also said that Vatican officials initially engaged in talks with many actions of the Philippine bishops during events which led to the ouster of President Ferdinand Marcos, but now there is agreement that the actions were justified.

Brazil's bishops herald better Vatican relations

(Undated) (NC) — Saying Pope John Paul II has changed his thinking about the Brazilian church, Brazil's bishops ended their 24th annual assembly predicting a "new epoch" in relations with the Vatican.

The pope has left liberal theology in the hands of the Brazilian church," said Bishop Mosacu Grechi of the preture of Acara and Parris.

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The ‘de-churched’
biggest challenge

HARTFORD, Conn. (RNS) — Most of the church growth taking place today is the result of Christians moving from one church to another, says a prominent Catholic specialist in mission and evangelism.

Father Thomas F. Stranksy, who is responsible for training the novices of the Paulist Fathers, a missionary order, told an ecclesiastical conference here that in New Jersey, where he currently works, fully 40 percent of members of the Assemblies of God are former Roman Catholics.

For the most part, churches are not gaining new converts to the faith but receiving Christians from other churches who have left for various reasons or who are members wishing to join another church, he said.

Hispanic conversion to Protestantism is “sad,” Bishop Ramirez told a gathering of priests. “It’s not just because they’re leaving the church but also because they’re leaving the vision” the church offers, such as the fullness of sacramental life, he said.

The bishop said that Hispanic families are being divided “dramatically, sadly” when members leave the church.

He related a story of a Hispanic family, some of whom were Catholic while others were Protestant, who attended their grandmother’s funeral.

The denominational differences caused friction at the funeral service as some refused to sing certain songs or recite certain prayers.

And told the priests that one important idea to emerge from the encuentro process was that of “pastoral de con-, junto,” or collaborating, the ministry.

Dialogue and listening between pastor and laity are needed to run a parish, he said. Neither of the two can administer a parish alone, the bishop added.

Bishop Ramirez said that the encuentro process “is still going on.” Dioceses throughout the country are holding meetings to develop a pastoral plan for Hispanics. Their ideas will be discussed by the U.S. bishops at their annual meeting in November.

The bishop said a final Hispanic pastoral plan will be issued by the U.S. bishops in 1987.

The church should also reach out to those coming to the United States from Latin America, Bishop Ramirez said, adding that “we must do this in Spanish. We can’t wait for (Hispanics) to learn English.”

Two reasons why Protestants have been so successful in converting Hispanics, Bishop Ramirez said, is that they learned Spanish and recruited Hispanics as ministers.

The church must seek ways to better train its members, he added. “We often hear that people are sacramentalized but not evangelized,” said Bishop Ramirez.

State defines obscenity

SACRAMENTO, CA (NC) — A new legal definition of obscenity signed into law in April by California Gov. George Deukmajian is “only the beginning” of efforts to battle pornography, said the executive director of the California Catholic Conference.

The new law defines obscenity as “the expression of any of the senses which lacks significant literary, artistic, political, educational or scientific value.”

The bishops of California endorsed the legislation.

The new law is “only the beginning,” said Jesuit Father William Wood, executive director of the California Catholic Conference.

“We have brought about enforceable legislation. Now we must continue our efforts to insure that the new law is enforced.”

William Burke, legislative counsel for the conference, said the previous definition of obscenity was “vague” and that the new definition “removes at least one stumbling block to successful prosecution of commercial pornographers.”

Maria and ‘Conan’ have happy nuptials

HYANNIS, Mass. (NC) — There are about 75 weddings a year at St. Francis Xavier Church in Hyannis, and they are all special, said pastor, Father Edward Duffy.

But the wedding April 26 of TV personality Maria Shriver and musician and actor Arnold Schwarzenegger gave a new meaning to the term.

The daughter of Eunice Kennedy has starred in films with Mr. and Mrs. America, he said, “people who in no way belong to any church,” but the term “unchurched” is too vague and negative — “like calling someone a ‘non-believer.’ It defines what they’re not.”

More precisely, some of these people are “de-churchers,” Father Stranksy said. They are former church members “who have a hurt memory there which must be dealt with by the churches that seek to gain them as members. Churches are evangelizing people who have “some Christian memory,” he said.

He noted, however, that such memory is not universal in American culture. In a New York poll, one respondent to the question, “Who is Jesus Christ?” answered: “A Puerto Rican shortstop.”

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Miami, Florida /THE VOICE/ Friday, May 2, 1986/PAGE 5
ROME (NC) — Father Charles Curran and other U.S. moral theologians who dissent from church doctrines are expressing a "middle-class Christianity" which sees church doctrine as "a weight to be lifted as soon as possible," said Cardinal Joseph Ratzinger, head of the Vatican congregation for monitoring theological orthodoxy.

Cardinal Ratzinger said Father Curran's position that theologians can dissent from non-infallible teachings "does not seem to me appropriate."

"Such a 'juridical' approach tends inevitably to reduce the life of the church, and its teachings, to only a few definitions," said Cardinal Ratzinger, who heads the Vatican Congregation for the Doctrine of the Faith.

The doctrinal congregation has asked Father Curran to tender his resignation as moral theology professor at The Catholic University of America, Washington, to retract his views on a series of sexual and medical issues or have his permission to teach as a Catholic theologian rescinded. Such permission is needed to teach Catholic theology at The Catholic University.

Father Curran has said he will not retract his views, saying his dissent is from authoritative, non-infallible church teachings and that he has presented church teachings in his classes.

The doctrinal congregation is studying his case.

Cardinal Ratzinger's views were scheduled for publication in the May issue of the Milan-based Catholic monthly magazine "30 Giorni" (30 Days). The magazine provided journalists with excerpts of the interview prior to publication.

"Only in the last century have theologians begun affirming in such an emphatic way the problem of distinguishing infallible from non-infallible doctrine," said Cardinal Ratzinger, who was interviewed in mid-April.

"In the early Christian communities, however, it was clear that to be Christian meant primarily to share in a way of life and that the most important doctrinal definitions did not have any other aim but to orient this very way of life," the cardinal added.

"When it is affirmed that non-infallible doctrine, even when it is part of church teachings, can legitimately be contested, the end result is destroying the practice of a Christian way of life, reducing the faith to a collection of doctrine.

"Abortion, divorce and homosexuality — even in the 1,000 distinctions that can be made — are acts which go against the Catholic faith," he added.

"One can, and one should, distinguish between what is essential and non-essential to the Christian faith, but without recourse to the distinction between infallible and non-infallible pronouncements," said Cardinal Ratzinger.

Father Curran has said that under very limited circumstances, abortion, divorce and homosexual acts can be morally permissible. Church teachings say that they are never morally permissible.

The cardinal did not name any other U.S. moral theologians but said that many dissent from church sexual teachings because for them, "Christianity no longer is a stimulus to answers and to a new hope in facing the continuing decadence of society."

For dissenting theologians Christianity is an "inheritance from the past" which must be redefined "wholly, one's own desires,", said the cardinal.

For these theologians, "Christianity is not a force which gives life but a weight to be lifted as soon as possible," he said.

Such a dissenting U.S. theology is an "expression of middle-class Christianity," said the cardinal.

This type of Christianity certainly has a strong presence in a determined social class and even enjoys considerable power at the public opinion level, but it has nothing to offer the future," he added.

"The generation of youth, which has experienced the crisis of the middle-class model of life, has turned to other models. It is necessary, within this context, to understand the growth of phenomena such as the Moral Majority," he said.

This middle-class crisis also has produced "a re-awakening of the faith in the young generations of the Catholic faith" which goes beyond religious fundamentalism to affirm a way of life, he said.

Rabbi: Pope to recognize Israel

WASHINGTON (RNS) — A Jewish leader with close ties to the Vatican and to Philadelphia's Rabbi Joel Paul has decided to formally recognize the State of Israel.

Rabbi Marc Tanenbaum, director of international relations for the American Jewish Committee, said he learned of the Vatican's intentions during recent meetings with cardinals in Europe, the United States and South America.

Meanwhile, Rep. Edward Feighan (D-Ohio), a Catholic who was interviewed in mid-July, said he does not worry about the pope's position that theologians can dissent from non-infallible teachings.

"I don't see any need to feel concerned," he said.

Tanenbaum said he will meet with Pope John Paul II when the pontiff visits the United States this year.

"I hope to have a good meeting with the pope," he said.

"I will explain the different positions in Judaism that recognize the state of Israel," he said.

Tanenbaum said he will present church teachings in his classes.

"We believe in the continuing existence of the Jewish people," he said.

Meanwhile, the Vatican has cited concerns about guarantees of international access to holy places in Jerusalem as well as unsettled disputes over Israel's boundaries and the rights of Palestinians in the Israeli-occupied West Bank in explaining its policy of non-recognition.

"The Vatican has cited concerns about guarantees of international access to holy places in Jerusalem, as well as unsettled disputes over Israel's boundaries and the rights of Palestinians in the Israeli-occupied West Bank, in explaining its policy of non-recognition," said Cardinal Ratzinger.

The doctrinal congregation has asked Father Curran to tender his resignation as moral theology professor at The Catholic University of America, Washington, to retract his views on a series of sexual and medical issues or have his permission to teach as a Catholic theologian rescinded. Such permission is needed to teach Catholic theology at The Catholic University.

Father Curran has said he will not retract his views, saying his dissent is from authoritative, non-infallible church teachings and that he has presented church teachings in his classes.

The doctrinal congregation is studying his case.

Cardinal Ratzinger's views were scheduled for publication in the May issue of the Milan-based Catholic monthly magazine "30 Giorni" (30 Days). The magazine provided journalists with excerpts of the interview prior to publication.

"Only in the last century have theologians begun affirming in such an emphatic way the problem of distinguishing infallible from non-infallible doctrine," said Cardinal Ratzinger, who was interviewed in mid-April.

"In the early Christian communities, however, it was clear that to be Christian meant primarily to share in a way of life and that the most important doctrinal definitions did not have any other aim but to orient this very way of life," the cardinal added.

"When it is affirmed that non-infallible doctrine, even when it is part of church teachings, can legitimately be contested, the end result is destroying the practice of a Christian way of life, reducing the faith to a collection of doctrine.

"Abortion, divorce and homosexuality — even in the 1,000 distinctions that can be made — are acts which go against the Catholic faith," he added.

"One can, and one should, distinguish between what is essential and non-essential to the Christian faith, but without recourse to the distinction between infallible and non-infallible pronouncements," said Cardinal Ratzinger.

Father Curran has said that under very limited circumstances, abortion, divorce and homosexual acts can be morally permissible. Church teachings say that they are never morally permissible.

The cardinal did not name any other U.S. moral theologians but said that many dissent from church sexual teachings because for them, "Christianity no longer is a stimulus to answers and to a new hope in facing the continuing decadence of society."

For dissenting theologians Christianity is an "inheritance from the past" which must be redefined "wholly, one's own desires," said the cardinal.

For these theologians, "Christianity is not a force which gives life but a weight to be lifted as soon as possible," he said.

Such a dissenting U.S. theology is an "expression of middle-class Christianity," said the cardinal.

This type of Christianity certainly has a strong presence in a determined social class and even enjoys considerable power at the public opinion level, but it has nothing to offer the future," he added.

"The generation of youth, which has experienced the crisis of the middle-class model of life, has turned to other models. It is necessary, within this context, to understand the growth of phenomena such as the Moral Majority," he said.

This middle-class crisis also has produced "a re-awakening of the faith in the young generations of the Catholic faith" which goes beyond religious fundamentalism to affirm a way of life, he said.

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PAGE 8 / Miami, Florida / THE VOICE / Friday, May 2, 1986
Catholic women meet in Keys

(Continued from page 1)

services, divorced and separated Catholics and the need to keep down tuition costs for students of Catholic schools.

Respect Life also continues to be a major focus for the committed Catholic women. Proposals were suggested to develop a second Archdiocesan facility for unwed mothers in addition to the long-established St. Vincent Hall, and funding for early education programs. The diocesan facility for unwed mothers is financially indigent.

Although polling, the final step in the hearing was not completed, the results will be tallied along with the more than 14,000 issues already raised by parishes and organizations since the Archdiocesan Synod began in October.

On balconies overlooking a sparkling ocean, in lunch rooms and hotel rooms, the women could be heard discussing the impact of the synod and their future objectives for each individual deanery.

They also participated in thought-provoking workshops such as the one entitled "Peacemakers of the Community," conducted by Joseph A. Jannek, director of the Institute for Pastoral Ministries and "Porchography, How it affects The Family," by Todd Angler of Margate.

Demonstrating the same enthusiasm that prevailed at the synod hearing, the women remained at the workshops past the allotted time and asked dozens of questions of the guest speakers.

On the final day of the convention, the new officers of the MACCW were installed in an inspirational Mass conducted by Joseph A. Iannek.

At the jubilant closing banquet, Clifford turned her gavel over to incoming president Dorothy Sacher.

"Women have changed... They're not afraid to go out and get involved..."

— Rita Clifford, former MACCW president

The prayer for the rewards for her work during a two-year tenure far surpassed such sacrifices.

"Women have changed in just the past few years... they are much more dedicated... they're not afraid to go out in the community and get actively involved..."

At the jubilant closing banquet, Clifford turned her gavel over to incoming president Dorothy Sacher. After pledging to continue their service to God and humanity, the women held out candles which were lighted by the bishop and walked in a proud procession down the steps of the podium to a table in front, where they lighted silver candelabras.

As the three-day convention wound to an end, outgoing president Rita Clifford admitted that she had not once taken advantage of the resort's leisure facilities, but the rewards for her work in the synod a great event in this Archdiocese," she said.

In a lighter moment, the bishop forgot what his next statement was going to be, and grinned good-naturedly as the women teased him that his first Florida sunburn really was turning into a blush.

Inspiring the MACCW members to continue their good works for Jesus in the community, the bishop told them that they were all walking together toward heaven. Describing his vision of the spiritual realm, he said people who are resurrected will be given three gifts. First, subtlety, or losing feeling of one's self; second, agility — the ability to glide motion free through space; and last, clarity, a constant glow.

"All through our lives, we are given little glimpses of what heaven will be like. The women of the MACCW have given me that glimpse tonight," he said.

Father Eugene Quinlin of St. Peter on Big Pine Key joins hands with an MACCW member to sing in the final moments of the MACCW convention.
Why poverty?
Parishioners seek answers at conference

By Victoria Stuart
Special To The Voice

The poor we will always have with us. But why?

In a unique conference on social justice last Saturday, more than 250 parishioners and guests of St. Louis Church, Kendale, met to consider that question — and what they, as Catholics, could do about it.

Entitled "Seeds of Vision," the conference focused on poverty, the biblical roots for social ministry, lifestyle choices, the Mass as a celebration of peace and justice and conflict resolution. Half retreat, half call to action, it consisted of a morning-long keynote address and discussion, followed by an afternoon of small workshops and a closing Mass con-celebrated by Auxiliary Bishop Norbert L. Dorsey.

"We have in the past three years taken steps as a parish to look at our obligations to the community and the world, but the trap would be if we thought that we had done anything significant," said Fr. James F. Fetcher, pastor of St. Louis parish.

"We must not only react, we must anticipate need and prepare for it; especially poverty, and right here in our own community."

Overcoming fear and recognizing not only the poverty of riches in others, but the poverty of spirit within each of us, is the necessary step before taking action in the name of the Lord, said Fr. Frank O'Loughlin, pastor of Holy Cross Parish, Indiantown, in his keynote address.

Fr. O'Loughlin described the life of St. Francis of Assisi as an example of how one ordinary individual can make a difference.

Francis was a normal, ordinary, bright young man, who shared the ordinary fear of lepers, and two miles was as close as he could ever be to himself to come to them — until one day he met and talked with one, and came to love what he had hated, Fr. O'Loughlin said.

"Poverty is essential to Christian life. The poor embody what everyone of us must learn — the truth of our human condition," said Fr. O'Loughlin, who has long championed the cause of farmworkers.

"Why did Jesus endure poverty? To have us say yes to our own poverty," Fr. O'Loughlin said. "What Jesus Christ does is enter into this adventure of becoming human, with us, and what he does is give us a command — love yourself, be true to your humanity and your destiny, and don't keep running to escape it. It is in accepting the chalice of our existence that we show our obedience to God."

"But this doesn't work itself out in a vague way," Fr. O'Loughlin emphasized. "We must express our love for God as love for our neighbor; that's what is right at the heart of Scripture."

"The true conversion for a Christian, according to John the Baptist, is 'let him who has two coats give to him who has none.' That's the heart of it. Not all the church-going or hymn-singing in the world will change it without that," Fr. O'Loughlin said.

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I am filled with gratitude and joy as I review the results of this year’s Archbishop’s Charities and Development Appeal. Recently I met with a new ABCD Coordinating Committee that is being formed and was pleased to report that the 1986 ABCD had reached a pledge total of $5.1 million. I am profoundly grateful for the response of our people. The annual ABCD touches very many of our people in very different ways. It is the best source of help we have to support the Archdiocese and to cooperate in carrying on our works of charity and religion.

To each of you who contributed to the ABCD I extend my thanks and blessings. Your gifts are an expression of your faith. I am most grateful.

I cannot overlook that the success of the 1986 ABCD is also due to the personal interest and concern of our priests and the parish workers who assist them. Without their cooperation it would be impossible to bring the message of ABCD to our people.

May God continue to bless all the people throughout this Archdiocese and the work we do together in His name.

Gratefully yours in Christ,

Edward A. McCarthy
Archbishop of Miami

County by county

The exact totals as of April 29 for the 1986 ABCD drive by county are:

County

Wk. 5

Wk. 6

Wk. 7

Wk. 8

Wk. 9

Wk. 10

Wk. 11

Wk. 12

Total

Monroe

$2,246,232

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Teresian Institute pioneered "lay ministry"

By Ana Rodriguez-Soto

Voice News Editor

When no one even thought about during the Spanish Civil War, members of the Teresian Institute were the now-touted "lay ministry," giving the secular world a distinctly Christian flavor.

They have committed their lives to the Lord, but chosen to live their professions, rather than being behind "event walls."

When no one even thought about the row-tested "lay ministry," members of the Teresian Institute were living it — and some even died for it during the Spanish Civil War.

Recently, 22 members of the Institute who serve in the U.S. remembered those days as they gathered to celebrate the 25th anniversary of their arrival in the Archdiocese of Miami.

"It is true that we don't always publicize our presence or make it known that we are members of the Institute," said Araceli Cantero in welcoming friends and well-wishers to the anniversary Mass at St. Augustine parish in Coral Gables.

"But this is perhaps part of the vision of the founder for us. He told us to be like salt, presence, quiet, hidden, unnoticed, but which adds its own distinct flavor: God's purpose, in an effort to prove to the world that learning and culture need not separate people from God. Their namesake is his model: St. Teresa of Avila, who was deeply committed to the Lord, but chosen to live their profession, rather than behind event walls."

Cantero has worked in the Archdiocese 18 years, most of that time in journalism. She currently is editor of La Voz, the Spanish-language newspaper of the Archdiocese of Miami.

Along with the 21 others in South Florida, she is among the approximately 2,500 "core" members of the Institute worldwide: women who imbue their secular careers with Christian purpose, in an effort to prove to the world that learning and culture need not separate people from God.

The Teresian Institute also includes married couples who witness to Christiani- ty through their own lives.

The Institute was founded in Spain at the turn of the century by a vision of a priest, Fr. Pedro Poveda, who realized that "in the midst of a secularized society, the laity would have to take responsibility for the faith," Cantero said.

In 1934, the Vatican gave its official approval and in 1936, Fr. Poveda was the first to give his life for the Institute of the Spanish Communists put a bullet through his chest.

In the name of the Republic, they were seeking to wipe out all vestiges of religion, closing schools and convents.

(Continued on page 23)

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Artists' paintings aid devotion at Broward parish

By Ana Rodriguez-Soto
Voice News Editor
Plain churches put a damper on Fr. Paul Saghy's faith. Plain walls invite artist Laszlo Kohanecz to create. And so when the two Hungarian natives met at Kohanecz's Hollywood gallery years ago, and began discussing the plain altar of Fr. Saghy's church, the outcome was inevitable. "The altar was only a bare wall and only the middle had some decoration," said Kohanecz. But on each side were three perfectly symmetrical spaces, each just right, he figured, for a six-by-seven-foot oil painting.

And so it was that the plain little church of St. Charles Borromeo in Hallandale became the home of a half-dozen, especially commissioned, contemporary works of art, all painted by a Paris-trained classicist who reveres the tradition of Michaelangelo. Fr. Saghy contributed the theology, Kohanecz the artistry that brought to life six scenes from the Gospels: the Annunciation to Mary that she would bear the Son of God; the birth of Christ; His baptism in the Jordan; His handing over the "keys" to the Kingdom to St. Peter; His calming of an angry sea after the fearful cries of His Apostles; His Assumption into Heaven.

"The whole history of the Church, almost," is shown, said an excited Fr. Saghy a few days before the paintings were blessed by Archbishop Edward McCarthy during a concelebrated liturgy at the parish. St. Charles Borromeo's pastor describes himself as an "old-fashioned" priest who delights in Europe's ancient churches, where even the ceilings are frescoes. The altar in his church "was too empty, and didn't give any message to people," he said.

Kohanecz, a North Miami resident who attends the once-a-month Hungarian Mass at the parish, agreed. "The meditation needs some illusion," he said, in a thick accent. "And the paintings give people a nice illusion to see and meditate more. It's a better atmosphere."

He explained that he chose to paint only "happy moments" of Jesus' life because "there are so many problems in the world, and I think when you are in church you should have a more glorious feeling. You want peace so you can see better the meaning of Jesus' life."

The religious subject matter marked a significant change for Kohanecz, whose previous works consisted mostly of landscapes. None of those are nearly as large as the paintings he did for the church.

"In religious painting, you feel the religious atmosphere. It's a higher level of feeling," he said. "You have to believe."

Fr. Saghy said parishioners, many of them retired transplants from the North, are delighted with the new look of their altar. "As soon as they saw the first painting, they wanted to dedicate [pay for] the rest. Now they come early [to Mass] and they meditate." The paintings "give you an inspiration and a good feeling, a pious feeling."

Even better, Kohanecz said, "they are forever."
Money will go to Youth Center

By Ligia Guileen

La Voz Staff Writer

About 500 young people from the Archdiocese of Miami spent Saturday, April 12, working hard for a good cause: themselves.

During a 16-hour span, they raised $70,000 and, perhaps more important, spread a lot of good news: mainly, that the Catholic Church cares a lot about South Florida’s young people. The fundraising drive was the main event of “Youth Day,” as April 12 was officially christened by the mayors of Sweetwater, Miami and Dade County. Seeking funds for the completion of their Youth Center near Mercy Hospital, groups of young people spent the day washing cars on street corners and canvassing shopping centers for donations.

In the meantime, their plea for help was being broadcast almost continuously by four AM, Hispanic radio stations: Radio Mambi (WQUE, 710); Cadena Azul (WKRI, 1550); La Cubana (WQBA, 1140); and Union Radio (WOCN, 1450). The stations donated chunks of air time or made space in their regular programs for calls from the young people from the Archdiocese to conduct the first-ever Catholic radio-marathon.

Teenage DJs Isaul Gonzalez, Carlos Brocamonte and Cecilia Ruiz broadcast for about 12 hours from a command center located on the grounds behind La Salle High School, near Mercy Hospital and Biscayne Bay. Donated by the Archdiocese to the Youth office, both the buildings and grounds have been spruced up and refurbished over the past year, in many cases by the volunteer labor of the young people themselves.

The station’s donation list includes chunks of air time from all four stations interspersing pleas of “If the line is busy, call again!” with the personal programming to allow the young people to announce the drive on their own.

As a result of the marathon, she said, “we’ve had many calls from young people who want to take part in Youth Ministry activities.”

The $70,000 will pay for putting the finishing touches on the Archdiocesan Youth Center and hiring a fulltime counselor to work there.

The Youth Center is a chapel/meeting room/living quarters complex located on the grounds behind La Salle High School, near Mercy Hospital and Biscayne Bay. Donated by the Archdiocese to the Youth office, both the buildings and grounds have been spruced up and refurbished over the past year, in many cases by the volunteer labor of the young people themselves.

Young people testified to the power of prayer in their lives and adults were exhorted to “go out and be heard,” during the 2nd annual lucehen of the Children’s Crusade for Prayer, held last weekend in Fort Lauderdale.

The Children’s Crusade was founded almost 11 years ago by Carmen Monaco, a laywoman from St. Coleman parish in Port Lauderdale, who believes that prayer — especially the prayer of children — can bring peace to the world.

Today, more than 25,000 youngsters have joined the Crusade, and pray at least a decade of the Rosary every day. Two Crusade members who spoke at the luncheon said daily prayer has affected their lives profoundly.

“The Crusade has really inspired me to do many things,” said Dindi Ayala, a senior at Cardinal Gibbons High School in Fort Lauderdale who will go to Mexico this summer to do missionary work.

David Melachern’s story is more dramatic. Now, 31, he met Monaco 12 years ago, when he was under psychiatric care for severe depression — in fact, he had attempted suicide several times. But God is not only for children, said Nicholas Costea, a former president of the South Florida St. Vincent de Paul Society who is now studying to be a permanent deacon in the Archdiocese.

“We need prayer in all aspects of our life, not just in Church,” he said. “The Children’s Crusade has helped me to get involved — the answer [to the world’s problems] lies with the laity — you and me. God has given us the opportunity to publicize the programs... But words are not enough. We must take action.” Costea said.

A.R. Soto

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LAUDERLICH

Miami, Florida / THE VOICE / Friday, May 2, 1986 / PAGE 11
"We affirm the value and necessity of wisely planned education of children in human sexuality, adapted to the maturity and background of our young people... The necessity for greater communication and cooperation between parents and schools is highlighted. " (Pastoral Letter of U.S. Bishops: Human Life in Our Day, 1968)

Parents’ influence

Each child and youth is a unique individual, with his or her own temperament, his or her own physical and mental and emotional gifts and characteristics. Each child grows and matures at his or her own pace. Arriving at sexual maturity is a physical and mental and emotional gift. Parents are in a unique position to hear a child’s questions or to observe a child’s struggles and to give answers and guidance precisely adapted to the young person’s stage of development and need. While the school is interested in the young person, the school does not attempt to substitute the influence of the child’s parents. Parents are in a unique position to hear a child’s questions or to observe a child’s struggles and to give answers and guidance precisely adapted to the young person’s stage of development and need. A second proposal involves the right of the young person to attend public schools. The school is an influence born through the specific programs it presents for educational, social, and religious development. It also represents a community with certain mores — as an environment of growth.

A third influence is society in general, which acts through personal example and contact and is expressed in films, television, books, magazines, newspapers — “what everybody does.” Parents have an extremely delicate task of helping their children to interpret and evaluate the various influences brought to bear on them, to give positive guidance, to affirm and reassure the young person as he or she struggles toward maturity.

Sex education programs in public schools do not adequately respect the rights and obligations of parents or the conscience of young people.

Eighty-eight percent of the young people in Florida attend public schools. Therefore, the programs for sex education or for personal development offered in the public schools are of the greatest importance for the well-being of our young people and of our society. It is our judgment that many sex education programs offered in our public schools are mis-directed and have been shown by experience to have failed in their purpose. We see the following defects in some programs in public schools:

(1) They do not adequately respect the rights and obligations of the parents or the conscience of the young people.

(2) They do not present the ethical/moral dimensions of human sexuality.

(3) They do not integrate sexual development into total personal development.

(4) They are the expression of a secular philosophy which, in effect, becomes a sectarian religion.

Of these defects, the root defect is that some programs in public schools are based upon a secular philosophy of sexuality. This philosophy is based upon a world view and a set of values that ignores the presence of God and of religious values. It is a philosophy that ignores a world order based upon mutual love and mutual responsibility, the values of unity and of peace in the world, and of Christian love and charity. It ignores resources such as prayer and the power of the Holy Spirit, and it loses sight of the final destiny with a God of love and fidelity.

Secularly-based programs of sex education are pragmatic. They are based upon information rather than formation. They are not interested in the parents’ role of guidance and in fact often subvert the authority of the family and conflict with the law and a sense of responsibility to God, to others, to society. They do not promote the value of chastity.

Their only sanctions are pragmatic and personal — disease or pregnancy, getting caught. The sense of responsibility is diluted by an exaggerated sense of freedom, instead of developing a sense of moral awareness. It does not make sense to speak to young people about sex services and a population control foundation. The health services would become centers for sex services and a population control foundation. The health services would become centers for sex services, and the programs for schools do not adequately respect the rights and obligations of parents of the conscience of the young person.

We affirm the value and necessity of wisely planned education of children in human sexuality, adapted to the maturity and background of our young people... The necessity for greater communication and cooperation between parents and schools is highlighted. " (Pastoral Letter of U.S. Bishops: Human Life in Our Day, 1968)
Cocaine abuse growing in South Florida schools

By Betsy Kennedy
Voice Staff Writer

Cocaine is a mysterious killer. It is the drug that they all like to have "the real thing" in the form of an insidiously dangerous substance.

An addict, says Dr. Wetli, is someone who develops a tolerance for a drug, then continues to use it despite the consequences, and indulges in compulsive behavior involving the drug (for instance, if the supply runs out, an addict will spend his bill money or steal to replenish it).

"It's very similar to people who are hooked on cigarettes. If they run out, they won't wait a week...they'll find a way to make a trip to the store the same day," Dr. Wetli.

Dr. Rene Pelleysa, director of inter-national services for the drug treatment program at Mt. Sinai Medical Center on Miami Beach, says he is cer-tain that the use of cocaine is spreading rapidly. "They sell air-conditioners, jewelry from their parents' rooms, or they become 'chicken hawks,' male hustlers or hookers."

He has seen young patients so hooked on cocaine that they will go to great lengths to sneak out of the hospital and run away to replenish a supply. "Scoring" the drug is usually not that difficult outside of the confines of a hospital, according to Dr. Wetli. "It is the drug they all like to have when and where they can."

Officer Fry, who is extremely well liked by young people and conducts drug prevention programs at schools throughout Dade, says that moralizing or telling scare stories isn't going to keep the teens away from drugs like cocaine.

"It is the drug they all like to have now. They can't get it too often because it is still fairly expensive for a high schooler's budget but they'll get it when and where they can."

He believes the best way parents can fight back is to teach kids at the ear-liest age possible what drugs do to their body and to give them honest infor-mation.

Alcohol's link

"If you lie to them, and they go out and try the drug, and it doesn't do what you said it would, then you lose your credibility with them and you're finished..." Fry says.

Parents can even start with their pre-schoolers, by teaching them ele-mentary pharmacology, according to Hall. "Teach them how medicines work on the body, explain to them that medicines should only come from physicians and should be limited in use to the correct prescription...even a tiny pill in their hand can turn into a time bomb with deadly effects."

(Continued on page 14)
Cocaine getting enough for teens

(Continued from page 13) when it comes to drug use.

Jim Hoag, the founder and execu-
tive director of Renaissance in South
Miami, said that a Renaissance drug
 treatment program for people in the
early stages of addiction, says that
many kids are getting the inclination
to try cocaine and other drugs because
their parents are heavy drinkers.

"Kids are telling us that when they
were making a decision whether or not
to experiment, the fact that the
parents accepted alcohol so readily
was a major influence.

"They say that their parents don't
really disapprove of drinking. So the
girls go out and have four or five beers
and flunk out of several treatment pro-
grams before staying clean. His desire
is to help other addicts prompted him to
launch Renaissance, which is privately
fund ed and in need of donations.

He firmly believes that faith in God
is the best life style for addicts.

Addicts in church

"It's a spiritual problem, as well as
psychological and people don't
psychologists or psychiatrists to
solve it. Our goal at Renaissance is to
help people understand what drugs
are and to have a personal relationship with Jesus
Christ," says Hoag.

The clergy in most churches simply
stick their heads in the sand and deny
the problem, complains Hoag. He

feels they need to acknowledge
that there are a lot of recovered — and ac-
tive — drug users sitting in their pews.

Renaissance shares their new perspec-
tives as well as workshops on
drug prevention and treatment in churches and
local drug groups. They also con-
duct surveys on drug abuse.

Their most recent one turned up more evidence that kids and cocaine
are a deadly mixture.

We urge parents to take a strong interest in
the public schools. For the sake of their children,
parents should object to programs which are inap-
propriate. On the other hand, they should fully
support good programs.

Because parents have to consider
the demands of their children, they should
collaborate to help a person overcome drugs through
a personal relationship with Jesus Christ.

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the problem, complains Hoag. He

for the study, 300 high school
students in two inter-denominational
Christian schools were asked anonymously about using drugs. More
than 72 percent of all those surveyed
admitted to using cocaine drugs
"which can mean as often as three
times a week or once a month," adds
Hoag.

(A Voice study over a year ago indi-
cated that drug use including cocaine,

Vocations summer camp

Enrollments are now being ac-
cepted by the Archdiocese of Miami for the annual summer
camp for boys between the ages of
11 and 17 at St. Vincent de Paul Regional
Seminary, Boynton Beach.

One week sessions on the
grounds of the seminary begin on
June 22 and the final session opens
July 27.

The camp site provides a small
lake, handball courts, soccer, football, baseball and soft-
ball fields, and swimming pool. In
addition activities include outings,
special films, awards, spiritual con-
ferences, prayer and daily celebra-
tion of Mass.

The program is supervised by
priests, seminarians and college stu-
dents. For further information call
757-8241, Ext. 270.

in Catholic high schools only was rela-
tively low at that time. Other schools
were not studied.)

Because peer pressure is perhaps the most difficult thing for kids to over-
come when they want to say no to
drug treatment and in addition a
treatment programs often fail
and people continue to use drugs.

The positive qualities of friendship. Explain to them that a real

In the light of the year 2000,
we're destroying ourselves
nation, we're destroying ourselves
with drugs.

"Something has to be done. As a
nation, we're destroying ourselves
with drugs. If this keeps on going,
they will be the greatest threat to a
future, with hurted, drug dependent
students instead of those who will become
the leaders of the future!"

"Ten years ago, even the profes-
sions didn't know much about drug
addiction. I think that we do it's
our responsibility to get the word out
to the communities..."

It's frustrating, adds Fry, to be edu-
cating the kids about drugs when he
knows that many drug lords and their
puppet street dealers will be right back
in business a day after they're busted.

With a fellow officer, Fry has created
a special program called FACT (prac-
tice, action, confidence, knowledge)
which he introduces to high
class students to help them take care
of their own. He thinks the problem
of drug addiction among the young is
overlooked.

Edward A. McCarthy
Thomas Daily
Robert Orlando
W. Thomas Larkin
John J. Nevis
Bishop of Orlando
Bishop of Venice
Bishop of St. Petersburg

David A. Colvin
John J. Snyder
Bishop of St. Augustine
Bishop of Palm Beach
Agustin A. Roman
Bishop of Miami

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Haiti and the face of poverty

By Ana Rodriguez-Soto
Voice News Editor

Want to feel like Jesus? Walk through a slum in Haiti.

A reporter will never forget. 'The face of poverty is that of a hungry child, eyes eagerly looking up to yours, hands touching your own. The face of poverty doesn't shame you into giving or make you feel guilty, somehow responsible for such misery. The face of poverty, incredibly, can be uplifting. Not because it's pretty or just. But because it is proof of how much dignity every human being is capable of having even when they must eat garbage, sleep in mud, wear rags, endure abuse and neglect.

The joy is most palpable on Haiti's streets, colorful jumbles of people and homes and cars and "tap taps" — the Haitian taxis, graffiti-plastered vans and trucks so-named because topping is how people signal the driver when they want to get off.

Driving in Haiti is an adventure which takes the breath away. The craziest — on I-95 couldn't move his compact car out of a parking slot in Haiti. Haitian drivers, by comparison, are artists on wheels. They happily pass on the left and pass on the right and stop on each other. They communicate by horns, not signals.

Yet nothing ever happens, no accidents, no shoot-outs.

After realizing that, a tourist can sit back and enjoy the excitement — like taking a ride on the bumper cars at the carnival.

Another joyful sight in Haiti is that of people, people, people walking everywhere. Women carrying heavy baskets on their heads stride gracefully up and down the hills. Peddlers surrounded by their wares — steel furniture, wooden carvings, brightly-colored panels of cloth, fruits and vegetables, even shoes — line the shoulders of the road, literally taking it over near the center of town.

A stopped car — especially one full of white people, known for their propensity to hand out dollars — is a target for beggars who lean on the doors and peer, pleading, into the rolled-up windows. Give to one, and a thousand other hands stretch out.

The industriousness of Haitians, however, is everywhere visible, and most clearly in the youths who, rags at the ready, run to wipe the dust off the same stopped car — then ask to be paid for their unsolicited labor.

But I must give some form to this collage of images, to the mingling of joy and terrible sadness that is Haiti.

So I must speak of the children of the slums, of the tender mobs who happily grab and touch and hang on to visitors. The face of poverty is that of a hungry child, eyes eagerly looking up to yours, hands touching your own. The face of poverty doesn't shame you into giving or make you feel guilty, somehow responsible for such misery. The face of poverty, incredibly, can be uplifting. Not because it's pretty or just. But because it is proof of how much dignity every human being is capable of having even when they must eat garbage, sleep in mud, wear rags, endure abuse and neglect. And it is a reminder of how easy and natural it is for us to be genuinely good, to feel compassion without feeling superior, to be capable of having, even under the most humiliating circumstances. And it is a reminder of how much dignity every human being is capable of having even when they must eat garbage, sleep in mud, wear rags, endure abuse and neglect. And it is a reminder of how much dignity every human being is capable of having even when they must eat garbage, sleep in mud, wear rags, endure abuse and neglect.

Want to feel like Jesus? Walk through a slum in Haiti.
School sex clinics: not the answer

The public schools are at it again. The Dade County School Board is considering establishing "health clinics" in some schools which would, among other things, give out birth control counseling and devices.

What you have is an ongoing social problem, one which extends nation-wide. The marriage rate has plummeted — rampant pregnancy in some inner-city schools. The school authorities, understandably, want to do something about it. But the only solution left in the secular context of public schools is to be on drugs. They give kids contraceptives.

This approach substitutes technology for theology. It says to the kids, "We know you're having sex, so you might as well be 'safe' while doing it." There is a certain superficial logic to this reasoning. Problem is, this represents the pragmatist view the public schools have been bound to for many years now, if not officially, in fact. The students have been taught about birth control and abortion in sex education classes or in phys ed "hygiene" sessions for years. The nearest thing to a value included in such classes is the old wait-till-you're-old-enough routine.

This, of course, merely tells the kids just what they want to hear: that there is nothing actually wrong with two adolescents engaging in sexual intercourse — it's just a matter of timing. It is like telling the kids they shouldn't drink (like we do) until they are, say, 18. And we know how well that approach works.

Therefore, even though contraception and knowledge of it has been readily available for years, the pregnancy rates among teens have steadily risen for the past 20 years.

True, it is possible that if contraception is pushed in a major way in a given school with high pregnancy rates, that rate might drop some as it did in one such project in Washington. But considerable progress still remains to be made because the fundamental social problems of family and self-respect and moral implications were not dealt with. And if such projects proliferate across the country, what will the effects be as millions of teens jump on the government-sponsored safe-sex bandwagon? What effect will this have on long range family values in these teens? How many more kids will become sexually active through this encouragement? What will their attitudes be toward their parents and other especially toward their sexuality, the effects of which the government is, in effect, trying to immunize them from?

We have found that well-intended government programs have not solved the problem of teenage pregnancy because they did not or could not alter the social fabric or reach the inner self of the individual.

We are in our present situation because the country has allowed its schools and institutions to become bastions of absolute neutrality. Americans still have values, based mostly on religious assumptions that need not be highly sectarian (in God we trust.)

If we want to get out of this mess we're in, as a people, must demand that the values of the mature, a broad Judaeo-Christian system, be re-installed in our schools, courts and legislatures.

The minority of secularists and atheists would be allowed to respectfully dissent and excuse themselves. But at least they would not be imposing their view on the vast majority of the rest of us. And we wouldn't have to be passing out condoms and hormone pills to our children to prevent them from having children.

Voice editorial

classes or in phys ed "hygiene" sessions for years. The nearest thing to a value included in such classes is the old wait-till-you're-old-enough routine.

In the article is most extraordinary.

If more young people had the courage and attitude to stand up and be counted, to reason over passion, then I'm sure there would be greater happiness and satisfaction with God and self.

Although He is forgiving, the social and psychological damage of lost virginity, male or female, remains for life — not to mention the increased dangers due to AIDS and the like.

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Q. During this past winter a niece of mine in a nearby state had a child. She is not married and seems to me to be a bad situation for everyone. I understand that it is the father's responsibility to acknowledge the child and to keep in touch, but I don't see how this can happen in the church, too. (Mass.)

A. First let me respond a little to something you said, that it was a "bad situation for everyone." I understand what you meant to say, but it seems to me that families and others closely concerned need to keep things about this person's background straight at a time such as this.

Surely there is always much frustration, disappointment and even probably anger over whatever wrong has been done. But the presence of a new life and the birth of a new child is and should be a cause for joy.

Whatever the background of the event, every child deserves to come into this world welcomed unconditionally and received with real affection. That sounds obvious, but too often our experience these things are overlooked because of our understandable feelings and concerns about other things.

As for baptism records the church has the same concern as you, for the mother as well as the father. It provides for both these concerns in canon law.

The name of the mother must be omitted from the baptism record unless there is public proof that this is impossible, and the name of the man requested to be named as mother in writing or before two witnesses.

Similarly the name of the man may be inserted only if he is proven to be the father by some public document or by his own declaration before the parish priest and two witnesses (See Canon 877).

Priests usually are very careful to observe these canons.

Q. At some of our Masses we have had the custom of holding hands during the Our Father. Now someone tells us this was forbidden several years ago. Is this true? (Ohio)

A. Not to my knowledge. In 1975 the Sacred Congregation for Divine Worship was asked whether the congregation might hold hands during the recitation of the Our Father, following the Sign of Peace. The answer was a strong no. "The Sign of Peace is filled with meaning, graciousness and Christian inspiration. It is not a simple substitution for the Our Father and must be repudiated." (A free brochure, "Infant Baptism: Catholic Teaching as available by sending a stamped, self-addressed envelope to: "Baby Department, Key City, Trinity Church, 704 N. Main St., Bloomington, Ind. 47401."

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

When I heard the latest prediction of just how far the price of gas might drop, it reminded me once again how everything in the longer run is linked to what our lives worrying about issues and problems that ultimately fade away.

In my life so far, I've watched dozens of doom and disaster predictions fizzle out over time. We end up worried about overpopulation and now we are running into a shortage of young workers to fill entry-level jobs. Ten years ago PhDs in academia droves because they couldn't find teaching positions. In a dramatic turnaround, a severe shortage of college professors is expected by 1995.

In the 1960s we were shocked by the popular slogan "Good riddance!" Today we witness an enormous revival of fundamentalist Christianity. In our personal lives as well, we spend our days making ends meet instead of modeling a virtuous life. Most energy I have wasted worrying whether the turkey was moist enough or whether I bought the right gravy or whether I said the right thing at the dinner party.

We waste our precious lives worrying about the petty details rather than seeking truths that endure. But who remembers what we wore or what we ate three days ago?

In most cases, the "huge" problems we faced a year ago have faded into oblivion. People know the truth of "ashes to ashes and dust to dust." But few live their lives as if they had that knowledge.

Instead we get upset and rattled by fleeing problems at the offices, arguments with family and neighbors, the leak in the dishwasher or the broken carburetor. If we allow ourselves to be overwhelmed by the dozens of daily difficulties which can defeat us if we don't keep them in perspective.

One big reason why we put so much time and energy into temporary problems is that we are always trying to get control over our lives. In our hearts, we know that real control is impossible — the specter of some sudden natural or man-made disaster always looms over our heads. But instead of accepting that reality, we fight against it.

Until we give up that futile struggle, we won't find peace. Developing a sense of surrender to God is the only thing that can bring lasting freedom and fulfillment. We are better off with an attitude of patience for the long term than of control over the moment.

To me, the importance of participating in Mass each Sunday is the weekly reminder that the guiding principles of our lives must be God's eternal word. We need to be constantly reminded that our places on earth are not our lasting homes.

It is always a struggle to keep our focus on the will of God. No task is hard, no putting compassion above selfishness, and spiritual values above material pursuits and status and socializing. Ultimately, at the end of our physical lives, only the issues of spirituality will stand before us. The only questions in the long run will be whether we truly accepted our God-given responsibility to love others, whether we were true to the will of God and how much we connected to our real, eternal home during our stay on earth.

(JC News Service)

TRYING to answer a question is yielding yourself entirely to God's will. You have to take care of yourself, of course; God expects it, but not at the expense of charity to others. For prayer. For strength. St. Ignatius said, "If you desire to be saved, pray by a thousand distractions or even just terribly bored, don't give up on prayer, rather prolong it by several minutes."

As for prayer, learn to laugh at yourself and pray for the grace to be more loving during your illness. Love is the most heroic thing, but it is a sacred thing, a calling born of the will to effect happiness for others. Help, all things are possible, even heroic charity, I'll pray for you. Please pray for me, and offer your pain to God as a gift of love.

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

By FR. JOHN CATIOR

Mary Magdalen’s surname is due to her birthplace, Magdala, a city near the Sea of Galilee, according to some authority. St. Mary (Mary) “the sinner;” Mary Magdalene and Mary of Bethany, the sister of Martha and Lazarus, were the only two women who went with Jesus and the one person who was chosen to anoint Him with all the seven devils and who later anointed His feet and sat at the Lord’s feet and listened to word to his every word.

St. Mary Magdalen stood with the Virgin Mary at the Last Supper and was the first of the women to see the Lord after His Resurrection. Legend attributes the first account of the resurrection of Christ to John and founded a Christian church in Ephesus in modern Turkey but a French legend tells of Mary, Martha and Lazarus coming to Southern France and conferring the Provence district.

The Duke of Wellington and Napoleon Bonaparte were both born in the same year, 1769. Each was born on an island, each became fatherless in early boyhood, each had four brothers and three sisters, each attended a military school in France. Both were promoted to Lieutenant Colonel within a day of each other and both excelled at mathematics.

Both were great soldiers and each commanded a great army. Thus it is remembered for what happened at Waterloo, where one became the victor and the other the vanquished. …

As Vice President, Calvin Coolidge was obligated to attend many state dinners. Alice Roosevelt Longworth said to him at one, "It must be very boring for you to have to go to so many of them," he replied, "Well, really," Coolidge replied, "a man has to eat somethings."

At another affair, a woman asked the Vice President about his two sons.

Coolidge answered, "One’s at camp and the other’s at school."

Thinking that she had found a conversational gold mine, she asked, "Oh how wonderful, let’s talk about them."

At another affair, a woman asked the Vice President that she had a bet with another guest that she could get more than two words out of him. Replied Coolidge, "You lose."
Dear Dr. Kenny: Our marriage seems to be on hold. We've been together more than 20 years, but we seem to have started doing things together as a couple again. And we can't. Please give us some ideas on communication. (New York)

Your letter touches a common need, how to get out of a non-communicative rut when you have drifted apart. Remember first that words are not the only form of communication. Going places and doing things together helps. And, as always, small gestures and hugs.

When you first begin on the way back to a more active relationship? Do you begin by having long meaningful discussions? Or do you begin with activities such as a weekly night out together, and let the talking take care of itself?

I observed your teenagers by doing. Since your letter asks primarily about verbal communication, here are three simple rules to get the discussions more personal and positive.

Rule Number 1: Keep it short at the start. Don't expect to have long, deep, soulful conversations. Either the conversation will run out of content and become a boring exercise in futility, or you will degenerate into your old habits of criticism. Five minutes should be more than enough time to make your point, and to get on with some joint activity.

Rule Number 2: Give "I" messages! All good communication must be informative. You are an expert about how you feel and what you want. However, you can only speculate about the feelings and motivations of the other party. Practice using "I" instead of "you" in your discussions.

Rule Number 2 rules out criticism. "You can't do anything right" is a judgment and has no informative value. Whereas to say: "I'm very angry and upset when I come home and find the house in a mess, the kids have made no effort to clean up, and they have written embarrassing comments on the refrigerator."

Rule Number 2 calls for a certain amount of assertiveness. "I would like to go out to dinner with you," is a much more assertive statement than the seemingly more polite: "Would you care to go out to dinner with me?" Actually, the second statement is not as nice as revealing the wishes of the speaker. In the first statement, the speaker makes himself vulnerable. He might be rebuffed. A smile, a hug. A thumbs-up gesture. Simple phrases such as "I want to go out to dinner" or "I would like to do something special for you" are usually much appreciated and keep us going.

To start the positive habit of giving compliments, resolve to give at least one of each variety to your spouse daily. Review at night whether you have remembered. Don't worry if it seems a bit forced or phony at the start. Get it going.

There are the positive rules to get verbal communication started. Keep your early discussions short, use "I" messages and give compliments. Good luck! (NGC News Service)

It happens every May in thousands of homes across the country. High schoolers sneak their yearbooks home and hide them away in their rooms so their parents won't see what their friends have written in them. If parents happen to see their pictures, the teenager may show them that page but they are embarrassed to let them read the whole book.

If you are a parent of a high schooler, one that drew many letters to "Dear Abby" last year. One reader wrote that a boy she had known since grade school wrote a filthy expression across her picture. When she tried to erase the words, she erased her face instead. She still resented that she had to cut out the razor blade.

When I asked the boy why he did it, she wrote, "he said he was just kidding. I was ashamed to show my yearbook to anyone because of the stupidity of one person. To this day, I've never shown my yearbook to my parents or anyone else." How do we avoid such foolishness? But the practice of writing suggestive and even obscene comments has become so widespread that it renders the yearbook pornographic and useless. Surely, young people who aren't comfortable in being part of the group read their yearbooks and are going to be less comfortable letting their children read it someday.

Each year, the yearbook becomes bigger, more expensive and more expensive. The going cost of a large high school's yearbook is between $15 and $20 today. That's a lot of money for an object to be defaced rather than cherished.

My daughter told me once that she wished she hadn't had hers signed by friends. "They didn't mean what they wrote, Moms," she said. "But they try to be funny and to outdo each other and that ruins the book.""Embarrassing friends in your yearbook is a nothing new, my kids. I suspect many parents have hidden their annuals away for the same reason. Yet they facors to be a drive to write something racier each year, whether it has any basis or not.

How can we help our children be part of the autograph signing and yet own a yearbook they will be proud to show in years to come? I suggest three parent actions.

First, let's try to get our teenagers know in advance that we realize the dilemma they may face. We understand that it's hard to ask friends not to write embarrassing comments but that we also know that in a few years, they may wish they had a yearbook they could show to others. This at least allows them the possibility that they may some day be sorry if they allow and encourage obscene autographs in their book.

Secondly, we need to give them some sense of responsibility for others' books. Chances are that if pornography comments appear in their books, they may be reciprocating with friends. Perhaps we can wonder aloud how other parents might view the writer of such comments. It may give them another pause to reflect.

Finally, the ask the school and student leadership if there isn't an alternative to defacing the book itself. Would it be feasible to have available a tuck-in section for autographs which can be removed so that the integrity and appearance of the book can remain intact? An attractive, blank pamphlet entitled "Crib Notes" or "Everything You Wanted to Know About Me" or "Classified Information."

These could be distributed during signing sessions or included with the book and the students who do not want a book with comments or signatures across photographs would then be comfortable in being part of the group while preserving their yearbook for the future. Which is the point of yearbooks, after all. (All Publishing Co.)

The mid-life crunch: Transition or turbulence?

By Lynda DiPrima

Director, Ministry to Engaged and Married Couples

Much has been written in recent years regarding the phenomenon of the mid-life crisis. Gail Sheehy popularized this idea of adult stages of growth and change in her book, "Passages," and there have been many subsequent books and movies depicting what mid-life is all about. Recently, parents and families during the season of mid-life. We are left wondering what to do. What to say? What to remember. Don't worry if it seems a bit forced or phony at the start. Get it going.

At the same time that we as men and women in this "stage" are asking the questions, "Who am I as a person?" or "What is the meaning of my life?" or "How do I reconcile with the 'Dream' I had in my 20's," our children are wrestling with similar questions as they search for their own identity and importance in the world. If all of this unarticulated turbulence is going on in the same breath, how does one harness that wealth of energy for constructive growth and change?

As in other important transitions in our adult life (marriage, parenting, beginning new careers, etc.) communication must be informative. You are an expert about how you feel and what you want. However, you can only speculate about the feelings and motivations of the other party. Practice using "I" instead of "you" in your discussions.

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There are the positive rules to get verbal communication started. Keep your early discussions short, use "I" messages and give compliments. Good luck! (NGC News Service)
What shows changed TV history?

How can a viewer tell what's worth watching on any given night? The process I use involves a number of steps, such as perusing the TV Guide, which can give subtle clues as to the values of a program. Subtle Clue #1: If Morgan Fairchild is in it, the program is probably worth slightly less than a pound of old shoestrings. I also rely on critics who can give some guidance on what's good and what's not. Whether a critic likes or dislikes a program is not really as significant as what he or she says about it. (I'm giving away a trade secret here.) In reviewing a show, critics provide information which can help you decide if you will like it.

Then there are awards and lists of good programming compiled by various organizations. Take, for instance, the consideration of the compiler. We, as a viewer, can judge the worth of a series or special and come to a decision.

Three very disparate lists of "good shows" have piled up on my desk and they offer some good excuses for arguing over what TV shows are worthwhile. After all, unless you draw up the list, no "top ten" is for arguing over what TV shows are worthwhile. But it's a pretty good sign when there are 20 "shows that changed television," including some to name the best shows of all time.


It's sort of a strange list, as if everyone wanted to get in one example of every TV style, from westerns to quiz shows, from kids' programming to something as mundane as the evening news. But it's a pretty good compilation of what TV provides. I miss any example of sports coverage and, of course, there is no religious show in the list (which may be a sign of how bad religious programming is rather than how ignorant critics are of such shows).

The second list was put together by TV Guide, which asked a panel of network executives, children's educators, consumer advocates, clinical psychologists and pediatricians to devise a compendium of quality shows for children. Their choices were: Sesame Street, Mister Rogers' Neighborhood, Frindle, Fraggle Rock and Welcome to Pooh Corner for preschoolers; 3-2-1 Contact, Reading Rainbow, Faerie Tale Theatre, Wonderworks, Powerhouse, Standby...Lights! Camera! Action!, You Can't Do That on Television and Mr. Wizard's World for preteens; and The Cosby Show, Family Ties, Highway to Heaven, Main Street, After School Specials, National Geographic Explorer, Livewire and Fame for teens.

What's interesting about that list is how much PBS and cable shows dominate the compendiums for younger kids while the major networks have just about given up that audience.

Finally, the annual Christopher awards for TV shows which "affirm the highest values of the human spirit" were announced with citations going to: "The Fire Unleashed," an ABC news special about nuclear technology; "Do You Remember Love," a CBS movie about a woman with Alzheimer's disease; "The Living Planet - A Portrait of the Earth" on PBS; "Love is Never Silent," an NBC movie about a young woman and her deaf parents; "A Time to Live," an NBC movie about a family coping with a child who has muscular dystrophy; "Out of Darkness," a CBS movie about the real-life detective who caught the "Son of Sam" killer; and "Wallenberg: A Hero's Story," another NBC film, this one about the true-life Swedish diplomat who saved Hungarian Jews from Nazi extermination.

The number of times the words "love" and "live" appear in that list gives a good idea of the criteria the Christophers go by. So, if you are in a quandary about meaningful programs to consider for your home VCR use, the above-named should be helpful.

I'd be interested in hearing from you about what you think are the best shows of all time, the best for children and/or the best of current TV. Write to me in care of this newspaper.
**What's Happening**

**Hispanic Charismatics meet May 23-25**

The second annual Catholic Hispanic Charismatic Conference of the Archdiocese of Miami will be held May 23-25 in the coloseum of Tamiami Park, on the grounds of the Dade County Youth Fair, Coral Way and 107 Avenue, Miami. According to ecclesiastical historians the celebration will be the diocesan representative at the Saturday banquet. There will be an offer to attract young people statewide planning its ten year reunion this May. If you’re a 1976 graduate of Madonna Academy find out more by calling either St. Vincent’s Catholic Church in Coral Gables at 385-1255.

**A special message for Florida Catholics**

We are asked to follow the good example of Catholics who asked to join the growing number of Catholic and other Christian Churches throughout the world who are asking to join the growing number of Catholic Charismatics and other Christian Charismatics who include in this Sunday’s Liturgy, prayers for the 11,000 victims of Hitler’s death camps, among which 6,000,000 were martyred for one reason — they were Jews.

**Red Mass to be celebrated**

The traditional Red Mass sponsored by the Archdiocese of Miami Catholic Lawyers Guild will be celebrated Monday, May 5 at 7 p.m. in the noon court chambers at 1100 South Miami Avenue. Miami’s Archbishop Edward A. McCarthy will be the principal celebrant of the Mass in observance of National Law Week. Dinner will follow at 8 p.m.

**Ballet extravaganza May 17**

The South Florida Ballet Extravaganza featuring teenage prodigy Eddie Storlie. The extravaganza will take place at 8 p.m. at the Atrium of The Pastoral Center.

**Vocation awareness**

Young men interested in the priesthood gathered at St. John Vianney Cathedral and were given the opportunity to experience a weekend's worth of seminary life and speak freely with seminarians about the reality of the priesthood.

**Young Adult Conference slated**

The Second Annual Young Adult Conference will be held on June 13, 14 and 15. The guest speaker will be St. Faith Mauro and Fr. LaCerra will be the diocesan representative at the Saturday banquet. There will be an effort to attract young people statewide to attend the event.

**Celebration in 1988**

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**St. Vincent de Paul seeks contact with councils**

Edward Sepko, the Chairman of the Southeastern Region of the Society of St. Vincent de Paul is appealing to all unfililiated conference or councils to contact him and let him know of their location, names and addresses of officers and the number of active members in their group.

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**Singles Party on May 23 at 9 p.m.**

Singles Party on May 23 at 9 p.m. at the Lantana Civic Center. Anyone interested is invited.

**Admission $6.** For more information, call Sharon Silver at 525-5157.

**Catholic Widow-er Club of Hollywood**

The Queen of Peace Fraternity of the Secular Catholic Widower Club of Hollywood will hold its monthly meeting at St. Henry’s Parish Hall, 1500 S. Andrews Ave, Hollywood, on Monday, May 11 at 7 p.m. Dinner will follow at 8 p.m. A presentation will be given on the life of President Kennedy. For further information, call 221-8377.

**Catholic Widow-er Club of Hollywood**

Hollywood’s Mass will each host a Memorial Day Mass on May 26 at 10 a.m. Anyone interested is invited.

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Non-violence is theme for Mother’s Day weekend

Show you care about your community this Mother’s Day: Drive with your headlight on.

That’s the request being made by Dade County’s political, civic and religious leaders, who want people to use this Mother’s Day weekend, May 9-11, to make all Dade businesses aware of the terribly serious problems of family violence and black-on-black crime.

“We hope that by raising people’s consciousness, we can work together to reduce the problem,” said Carmen Mor- rina of the Metro-Dade Department of Human Resources, which is working with the weekend events together with the Metro-Miami Action Plan.

National statistics show that the rates of domestic violence — husbands beating wives — child abuse and black-on-

Monday, May 10, will be “family pic-

cnic” day. Everyone is invited to pack a picnic basket and enjoy the entire family to: Amelia Earhart Park in Opa-Locka; Loren Roberts Park in Florida City; or Grand Park in Coconut Grove, Miami.

On Sunday, Mother’s Day, drivers are urged to turn on headlights during the day both to honor mothers and

as a reminder of the seriousness of the crime problem, especially within the black community.

Prions and ministers also are being asked to preach on non-violence and black-on-black crime during their Ser-

Lay group marks 25th here

(Continued from page 9) and expelling priests and nuns. But they
couldn’t identify the lay members of the Institute, who con-
tinued to teach and practice Chris-

Although the circumstances of their withdrawal are dramatic today, members of the Institute continue to believe that “our profession, our

family life, our every witness is the best way to spread the Christian message and build the Kingdom, from within,”
Caranto said.

At work “has only begun,” she added. It remains for each lay per-
son to learn this taste of a generally un-

appetizing world — and decide to chip

in his own little grain of salt.

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Repetition is not necessarily bad

By Father Lawrence E. Mick
NC News Service

A decade ago I was associate pastor at Mary, Help of Christians Parish in Fairborn, Ohio. Following the directives of the Second Vatican Council and the revised Liturgy of the Hours, we started a weekly celebration of Vespers or Evensong.

We encouraged parish groups to come to pray with us before their meetings. We invited catechumens and any other interested parishioners to join us. It proved to be rather popular.

There was a lot of variety to the service, though we used the same format each week. It was a combination of sung and recited prayer, coupled with ritual gestures like lighting candles and using incense.

We chose the psalms and readings to correspond with the previous Sunday’s liturgy, but we used the same formal ritual was influential in our context that I began to notice something very interesting. After a few months of using Psalm 141, I asked myself why it wasn’t becoming stale or monotonous.

I realized that I was no longer paying much attention to the words or the notes we were singing. I knew the melody and what the psalm said, so I was free to focus on its deeper meaning. As more time passed, even the meaning became second nature, so that I focused more and more on the Lord to whom the psalm refers. That experience taught me a lot about the value of ritual. Ritual is simply patterned behavior, and humans cannot live without it.

Most of us follow a nearly unvarying pattern when we get up every morning: brush teeth, shower, shave, dress, cup of coffee, morning paper, etc. Let someone try to force us out of our routine and we’ll find out just how deeply imbedded that pattern has become.

So, as paradoxical as it may sound, the ritual pattern is similar. Learning a new hymn is a good example. When we first begin, we have to concentrate on the notes, lest we embarrass ourselves singing off key. Once we learn the melody, we are free to concentrate on the words and understand what the song is saying.

When the words become familiar, we can probe their deeper meaning and then go on to focus on the Lord to whom or of whom the words speak.

This is not an argument against new music, of course; even the traditional hymns were once new. But it does suggest the value of familiarity in worship.

If there is too much variety to our worship, we have to spend all our time and energy wondering what is coming next. When the structure is familiar, then we are free to relax and enjoy the experience.

This freedom also fosters spontaneity. The ritual pattern provides a framework within which variety and spontaneity can find a place. This is true for the worship itself, which allows for variety in songs, readings, prayers and even variations on ritual gestures.

It is also true for our own prayer, since we are free to encounter the Lord without worrying about getting lost in the service.

So, as paradoxical as it may sound, the ritual pattern itself enables spontaneity in our worship life.

Introduction

Christmas time in May? Why not? Sunday’s reading, in the Church’s life, is more associated with Christmas than with summertime. Even the familiar carol “Good King Wenceslaus” mentions “the Feast of Stephen.” The English call this day “Boxing Day,” the day after December 25th, when most of us return unusable gifts.

Over the centuries, many spiritual writers delighted in drawing comparisons between Christ’s birth and Stephen’s death on the following day. Christmas celebrates Christ’s birth, and the feast of any martyr is immediately linked to the celebration of the Incarnation. The comparison, or contrast, that dominates our reading is between Stephen and Paul.

Just as Luke’s Gospel traces the journey of Jesus to Jerusalem, so his Acts traces the journey of the gospel message from Jerusalem. The route is determined by Christ’s own commission. The apostles must witness to him “in Jerusalem, throughout Judea and Samaria,” and ultimately to “the ends of the earth” (Acts 1:8).

Up to now, the preaching of the apostles has dazzled, it would seem, within Judaism. We are still within Jerusalem. Soon, as Luke continues, the gospel message must breach the confines of the Holy City.

With great subtlety, Luke introduces us to the disciples “who spoke Greek” (6:1). The many languages spoken on Pentecost (2:4) signaled the forthcoming spread of the gospel to many lands. With the introduction of Greek-speaking disciples, and Stephen in particular, the further journey of the gospel is indicated.

Among the first deacons to be chosen, Stephen is singled out by Luke for special att-
Rituals

Everyday habits that grow to resemble religious experience

By Suzanne Elsesser
NC News Service

It could be more routine than ritual, but I have been having my morning coffee at the Larchmont Manor Deli for almost a year. I got into the habit when an early morning appointment took me nearby each day. I’ve continued for many reasons, and not just because the coffee tastes a lot better than what I make at home.

The Manor Deli sits a few storefronts down one of the village’s main streets close to U.S. Route 1, where the constant traffic keeps the crossing guard busy assuring the safe passage of schoolchildren.

It is a simple place with a handful of formica-topped tables that seem to tilt and change direction when you lean on them. In the summer it’s air-conditioned, but I like it best when the front door is propped open and the fresh air allowed in.

The deli’s charm, however, is not in how it looks, although someone has tried to give it a homey touch by hanging cafe curtains in the front windows.

The real charm is in the people. Behind the counter Tony cheerfully greets his steady customers by name and has their orders ready. It’s rare that he asks how we want our coffee or if we like butter on a muffin or not.

And the customers: They’re a real mix of folks such as Jack, a Wall Street lawyer, who spends time quietly with the morning newspaper before catching the train to work; Charlie, a cigar-smoking octogenarian, who orders a full breakfast with scrambled eggs “but no butter on the toast, please,” while waiting for the senior-citizen sticker down the block to open.

The entire village public-works crew parks out front and comes in for coffee and good natured banter.

And me? Sometimes I sit alone enjoying the peace and watching the people. Sometimes I exchange quick hellos and a bit of local trivia with friends. Most of the time, there’s conversation of substance because the deli has become a meeting place for friends.

I’ve talked with 25-year-old Ruth about how she can raise money to make a film on the sanctuary movement, with Geraldine about the difficulties of bringing Christian values into business life and with Grete about keeping self-confident while job hunting.

It strikes me what started as a routine has become a ritual, a daily pattern with resemblances to the religious rituals that are part of our life.

From different situations and backgrounds, we come to the Manor Deli and are a part of its life. We are elderly and young, professional and unemployed, educated and not. We come to be nourished by food and by people.

One day (and soon, as Luke records the events) he will have to pass judgment on the Mass as a communications medium. Its potential far surpasses dull uniformity. Its potential far surpasses dull uniformity.

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From different situations and backgrounds, we come to the Manor Deli and are a part of its life. We are elderly and young, professional and unemployed, educated and not.

We come to be nourished by food and by people.

We come sometimes for the encouragement we can give.

Perhaps ritual patterns are to be found much closer to home than people sometimes think.
WASHINGTON (NC) — Move over in your chair and let your guardian angel read this with you.

Growing Up Catholic, a humorous look at Catholicism published last year, noted that in the past some Catholic children were taught that they should scoot over to make room for their guardian angels. These days, however, Catholics don’t seem to hear much about guardian angels, or angels in general, which may make some wonder just where they stand — or sit — in the church.

Dominican Father William J. Hill, a professor of systematic theology at the Catholic University of America in Washington, says of angels in general, “It’s church doctrine that there are such things as angels, that they do exist.”

While there is no official church teaching on guardian angels specifically, according to Father Hill, the church does celebrate a feast day for them Oct. 2. According to popular Catholic tradition, these angels protect people from spiritual and physical harm.

Dominican Father Thomas L. Fallon, a professor of religious studies at Providence College who has written nine articles on angels for The New Catholic Encyclopedia, takes both a serious and light spirited look at the subject.

“It’s hard to talk about angels because they’re the only ones who can sing ‘I ain’t got no body,’” he said, which makes scooting over in your seat or pew unnecessary.

Although angels make appearances throughout the Bible, such as at the Garden of Eden or rolling away the stone from Christ’s tomb, Father Fallon said the concept of guardian angels is based on only one statement of Christ, “See that you never despise one of these little ones. I assure you, their angels in heaven constantly behold my heavenly Father’s face!” (Mt 18:10).

Devotion to guardian angels and angels in general is still popular among some Catholics. The Philangel (Friends of the Angels) Society, which promotes devotion to angels, has an estimated membership of 750,000 Catholics in 60 countries.

But popular Catholic devotion to angels may have declined in recent years. William Dinges, an assistant religion professor at Catholic University, said that if so it could be that the former immigrant Catholic population has become better educated and more socially mobile.

Such devotions, he said, might then become less plausible “because they don’t fit in the assumption of a view of the world that is rational, empirical and utilitarian. They don’t make a lot of sense by the criteria by which the yuppie makes sense of the world.”

Father Hill said that a decline might result from a change of emphasis following Vatican II on the question of individual responsibility. “The stress in the modern world is not to rely overly much on angelic intervention and to stress man’s own responsibility in relation to Christ,” he said.

Father Fallon believes angelic help is as timely today as it ever was. “I think Catholics need every kind of divine help they can get.”

Sister Lynch finds lost loves

ST. PAUL, Minn. (NC) — Benedictine Sister Claire Lynch has much more staying power than the short-lived television series “Finder of Lost Loves,” about a private eye who tracked down people’s loves from years ago.

At age 87, Sister Lynch helps people locate or find out more about long-lost kin with as much determination as any dozen people looking for relatives.

Sister Lynch said, “Many children were adopted out of a children’s home and didn’t know who their parents were. Others knew their parents vaguely, but not brothers and sisters. “In most cases, the mother died and the father couldn’t take care of them or vice versa” so the children were sent to an orphanage, she explained.

The children were often adopted by different families and lost track of each other, she added.

Sister Lynch said tracing relatives involves extensive, well-documented research into “primary” sources, such as birth and death certificates, city and parish directories, tombstones, adoption records and census rolls.

Last year she helped an Aberdeen, Wash., man who had been adopted twice find a brother and sister he hadn’t seen in almost seven decades.

Sister Lynch said others are interested in determining whether they might have any hereditary diseases or whether they were abandoned.

“Until recently coming from an orphanage was a disgrace,” she added.

Benedictine Sister Claire Lynch is in charge of archives at St. Paul’s Priory in St. Paul, Minn., for the past five years she has traced the genealogies of about a dozen people to help them track down lost relatives.

“I haven’t had many institutionalized children who were unhappy when they found out who their parents were.”

“...and more socially mobile.”

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