STATE CONVENTION HERE

Catholic women tackle issues

Hear porno talk by ex-FBI man

By Betsy Kennedy
Voice staff writer

Blessed are the peacemakers for they shall be called the children of God... Matthew 5:9

Holding up a copy of "Hustler" magazine, former FBI agent William Kelly showed the women, most of whom are grandmothers and mothers, the color photograph of a mock execution of a woman.

"The biggest purchasers of these porn magazines are the 12-17 year-olds," Kelly told the audience, many of whom registered surprise at his statement.

Pornography was only one of the many topics addressed by more than 200 women who attended the seventh biennial conference of the Florida Council of Catholic Women at the Konover Hotel in Miami Beach last week.

The women from around the state also listened to experts on migrant labor, pro-life, and family life, during two days of presentations on the theme, "Peace in Today's World."

"Long-time crusaders against enemies of peace and morality in their dioceses throughout Florida, many of the FCCW members agreed that until they heard a panel of experts talk at the conference, they had not been aware of the extent of the pornography problem.

"This porn issue stuck many of us...took us by surprise. We had always felt we couldn't do much about it and stayed laid back. You hear about drug abuse and abortion almost every day, but not pornography...I believe we're going to be more involved..." said Helen Nowels, publicity chairman for the Miami Archdiocesan Council of Catholic Women.

"Our councils already had pornography committees, but we've learned a great deal from the panel and will be taking even stronger action in the future," added Joyce Masso, conference chairman for the Miami Archdiocesan Council of Catholic Women.

By Prent Browning
Voice staff writer

A forward looking university recently spent a day looking backward, celebrating not only its spiritual roots but an important anniversary in the life of the institution.

St. Thomas University in Miami celebrated not only its 25th anniversary Sept. 21 but also the 1600th anniversary of the birth of St. Thomas of Villanova.

A Mass was concelebrated in honor of this infrequent coincidence of anniversaries of the conversion of St. Augustine, the 500th anniversary of the birth of St. Thomas of Villanova, a 16th century Augustinian, and the 500th anniversary of the institution.

"He lived with a mistress for many years and fell in with a group called the Manichees, who Fr. MacDougall compared to the "Moonies" in their emphasis on secret, mystical knowledge that only initiates can share.

"Finally he went off to Rome and opened up in Milan. He went to hear St. Ambrose (bishop of Milan and prominent theologian). Slowly but surely he became enamored of what St. Ambrose said and he began his search with more frantic efforts."

Eventually in 386 came his famous conversion. He was in a garden and heard some children singing "pick up and read," "pick up and read."

"There was a book in the garden," continued Fr. MacDougall, "it was the letter of Paul to the Romans and the first thing he read there was the passage 'let us not live our lives in carousing, drunkenness, or sexual excess and lust, nor in quarrelling and jealousy, rather put on the Lord Jesus Christ.'"

"I know that I speak for everyone," the Archbishop said, "when we say how grateful we are for the dynamic leadership and the integral part of our faith life in the community that St. Thomas University is.

"Father Jim Vitucci demonstrates the famous Russian squat dance which all priests learn at the seminary in case they should ever appear on television's Dance Fever. It also helps make young people like Laura Rivera laugh at a recent Youth Night at the Schott Memorial Center for the Deaf and Handicapped in Davie. (Voice photo by Prent Browning)

Priestly balance

By Prent Browning
Voice staff writer

"We want our students here to leave not only with an economic security...We want to expand their horizons so they'll constantly seek after this deeper meaning in their lives" Fr. Jim MacDougall

In his hard-hitting talk, Kelly warned the group that complacency and passivity are the biggest allies of the pornographer.

"The wheels have been greased by new public awareness of the influx of child pornography, but for the most part, communities are far too passive about what is going on in adult book and videocassette stores, strip shows, and other marketplaces where porn fester," he said.

"Although this state has a strong pornography law, it is the interception and enforcement of the law which is weak, he explained.

In order for something to be

(continued on page 12)

St. Thomas U. celebrates 25th

By Prent Browning
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(continued on page 12)
College honors Nancy Reagan for her anti-drug campaign

WASHINGTON (NC) — The Catholic University of America will present Nancy Reagan with the Cardinal Gibbons Medal for her anti-drug campaign.

Msgr. Foye opposes death penalty provision in pending legislation

WASHINGTON (NC) — Do not attach death penalty provision in anti-drug legislation pending in the Senate, Msgr. Daniel F. Foye, U.S. Catholic Conference general secretary, urged senators. Msgr. Foye, who chairs the group of 6,000 Catholic bishops, feels that “if the inclusion of the death penalty in the anti-drug bill would expand the use of a form of punishment that we believe should not be used in our society.” The bill before the Senate would impose the death penalty for intentional killing while engaged in continuous drug trafficking. But it also would impose the death penalty for assassination or attempted assassination of the president, murder for hire, murder by a federal prisoner serving a life sentence, and murder or loss of life arising out of a hostage-taking situation.

Amnesty group urges Britain to protect Irish opponents

NEW YORK (NC) — Amnesty International has urged Britain to impose more measures to protect its opponents in Northern Ireland from violations by security forces. The international human rights group, based on “first-hand reports,” said it is “shattered” by findings of killings of unarmed persons by security personnel or allegations that security personnel have targeted particular individuals in a manner inadequate.

Pro-life leaders praise revised family planning rule

WASHINGTON (NC) — Pro-life leaders have praised a decision to lift a government regulation that had required federally funded family planning clinics to give information on abortion to pregnant women. Under the regulation, government-funded clinics were required to give “information” on abortion. The new directive permits family planning centers to give only such information as clients request.

Bishops establish task force to study agricultural issues

WASHINGTON (NC) — Citing changing conditions in agriculture and the effect on food policy, the U.S. bishops have set up a task force to assess how the Catholic Church should address food and agricultural issues. Establishing of the task force was announced Sept. 17 in Washington.

Bishops say women have inspired the priesthood

COLORADO SPRINGS, Colo. (NC) — The Catholic priesthood may not be open to women “but women have changed the Catholic priesthood,” according to Bishop Richard C. Hanifen of Colorado Springs. Bishop Hanifen was commenting on a decision in early September by Bishop John E. thousands of women are among the clergy, but he is not sure that many would be interested in ordination to the priesthood.

Bishops want Eucharist exposed for unlimited time

WASHINGTON (NC) — Bishops made the request in June. Bishop Gumbleton, 56, who also is president of the U.S. Conference of Catholic Bishops, named Archbishop John R. Roach of St. Paul-Minneapolis as task force chairman.

Group wants Eucharist to be exposed for unlimited time

WASHINGTON (NC) — Backers of a new movement for perpetual eucharistic exposition in parishes have said they have asked the Holy See’s opinion of a view by a U.S. bishops’ Committee on the Liturgy that the practice is against general church law.

Unions develop new training program

WASHINGTON (NC) — The Federation of Southern Cooperatives went to the Federation of Southern Cooperatives at the request of the National Fund for Cooperative Development for 100 cooperatives and credit unions in the rural South.

Bishops’ fund gives $6 million in grants

WASHINGTON (NC) — An economic development program in Epes, Ala., and a housing coalition in El Paso, Texas, are among 220 self-help projects awarded $6 million from the Catholic Bishops’ Fund.

Staff Writer

Prayer Petitions

"Call me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sister of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls), to us at this address: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.
New rector installed at major seminary

By Araceli M. Cantero

BOYNTON BEACH — With conviction and optimism, Father Joseph Cunningham last week accepted the challenge of training competent priests for the Church of tomorrow.

In his interview with La Voz, the new rector said he is concerned about the special needs of a bilingual, multicultural seminary such as St. Vincent de Paul Regional Seminary in Boynton Beach, and feels well prepared to relate to the various cultures present there. In addition to his extensive credentials in liturgy and his service as assistant chancellor in the Diocese of Brooklyn, he worked for five years as principal of Cathedral Preparatory Seminary in Brooklyn, where more than 20 percent of the student body was “non-Jewish.

At St. Vincent’s, he said, he wants to give witness to the joy of ministry, especially the priesthood. He also mentioned some of his goals for the next five years:

• Increase the number of students;
• Improve the bilingual program so that both Anglos and Hispanics can better know and use each other’s language;
• See the field education program re-styled and revamped;
• Increase the number of lay students.

Praised faculty

Quoting recent statistics concerning seminary life, Father Cunningham said that today’s students have vastly different ages, yet “the experience of age and the enthusiasm of youth complement each other.”

During his homily at the installation ceremony, the new rector spoke of his expectations for faculty members: that they be “vulnerable, quite human, with no pretensions, yet respected, directive and clearly responsible.”

And he added during the interview that he would never have taken the job of rector had he not already worked with the faculty of St. Vincent and known of its “ability and competence.”

He acknowledged that the lifestyle at the seminary, where parish priests not trained for community living must do so, demands adjustments.

And he spoke of the modeling role faculty plays for students, presenting a witness of “cooperation rather than domination; dialogue rather than dictation; candor rather than intrigue; respect for the life experiences of others who as seminarians may be older than oneself; tolerant, yet directive amid the pluralism of ecclesiologists found in candidates and dioceses." For Father Cunningham, the seminary professors “by avocation idealists, must be realists and live with the tensions found within the Church, patiently allowing the human elements to run their course. They must accept the discipline of the moment, be role models without allowing every directive to be a cause of theological debate. They must be able to handle controversy honestly, candidly and optimistically.”

‘Love of Church’

But above all for Father Cunningham, “great love for the Church” is required of those in seminary work. A love that must be “transparent and as such contagious.”

Father Cunningham arrived at the seminary in 1984 as professor of liturgy and last year served as Dean of Students. Both students and faculty seem to be behind him 100 percent.

He will get all the support he needs from the faculty,” said Father Gerard Grace, who teaches Scripture.

“He is extremely approachable, very creative and open to a pluralism of ideas,” commented Armando Alonso, a second-year theologian.

Zoila Diaz, director of Lay Ministry for the Archdiocese of Miami and a member of the seminary’s Board of Trustees, said Father Cunningham is a man of vision, of deep faith and a great organizer, “What better qualities would you want?” she added.

These qualities were recognized by the search committee, headed by Bishop John Nevins of the Diocese of Venice, which after a year’s work recommended Father Cunningham for the position.

Bishop Nevins was delighted. The two had met earlier, while Father Cunningham was rector of the high school seminary in Brooklyn. “I saw him not only as a very hospitable and gracious person but as a man who certainly believed in scholarship and who always had about him outstanding faculty members. I believe that we are going to have that same kind of growth here,” he said.

“A terrific guy,” added Father Neil Doherty, director of Vocations for the Archdiocese, who as such worked with Father Cunningham during the past two years.

“He has a sound position on the issues which are very difficult today, and he is very flexible to do business with,” Father Doherty said. “To students he was a friend and a faculty member, now he will be a rector and a friend.”
VATICAN CITY (NC) — Pope John Paul II has pledged church support for social change in Haiti based on a democratic form of government.

Haitians must "turn the page on the errors of the past" and "fully embrace a democratic way of life," the pope said.

The pope supported the Haitian bishops' call earlier this year for greater democratic participation in public life after almost three decades of dictatorial rule by the Duvalier family.

The bishops issued the call after President-for-life Jean-Claude Duvalier fled the country in February because of widespread anti-government protests.

Duvalier's fall was followed by a military-civilian government which has been plagued by internal divisions, stalling long-term political reforms.

Haiti is one of the Western Hemisphere's poorest countries with a per capita annual income of $300. The pope said he was impressed during his 1983 visit to Haiti by the population's "avid support for social change."

"I can only encourage this aspiration," the pope told the new Haitian ambassador.

"Your country's sees political change as a preliminary condition" for social change, the pope said.

Pope vows church support for Haiti

The visits are required every five years for heads of dioceses. Pope John Paul II called for renewed guidelines governing church contacts with China and to seek ways of improving Vatican relations with the Asian Country.

Chinese closed seminary that was loyal to Vatican

ROME (NC) — Chinese authorities forcibly closed a Catholic seminary loyal to the Vatican and arrested or interrogated its students and faculty, according to news reports published in Europe. The "traditionalist" seminary, located in the province of Hebei, was founded a year ago without Chinese government permission, Father Hou Jinde, a professor at an officially sanctioned seminary in the province, told a French news agency. Seminaries and churches are allowed by Chinese authorities if they belong to the National Association of Patriotic Catholics, a government-approved organization which claims independence from the Vatican.

Catholics who continue to acknowledge allegiance to the Vatican face government opposition, however. The government has recently closed several Catholic seminaries and churches.

Pope urges educators to teach art of dialoguing

CASTEL GANDOLFO, Italy (NC) — Pope John Paul II told educators and diplomats they should train their students to promote dialogue among cultures and help build international understanding.

The pope said cultural exchanges were an important factor in avoiding misunderstanding and conflicts. "Where dialogue between cultures is lacking, mutual incomprehension takes its place" and national differences are seen in a negative way, the pope said.

Vatican chides theologian for dissident views

VATICAN CITY (NC) — The Vatican Congregation for the Doctrine of the Faith has said that theologian Father Edward Schillebeeckx's views on priestly ministry "remain in disagreement with the teaching of the church.

The congregation's public statement, called a "notification" and approved by Pope John Paul II, did not indicate any further congregational action against the Belgian-born Dominican. The congregation focused on Father Schillebeeckx's views on the apostolic nature of sacramental ordination, and his views on the possibility of lay people presiding at the Eucharist and his use of historical-biblical research.

Cardinals agree to sponsor Jewish-Catholic conferences

NEW YORK (RNS) — Cardinal Jozef Glemp of Warsaw and Cardinal Frantisek Macharski of Krakow have agreed to sponsor Catholic-Jewish conferences in Poland next year with the Anti-Defamation League (ADL) of B'nai B'rith. ADL announced that the conferences will be held in Warsaw and Krakow and will examine anti-Semitism, the meaning of the Holocaust, Judaism and current Jewish concerns. Leonard Zakim, ADL's New England regional director, and Kitty Dukakis, wife of Massachusetts Governor Michael Dukakis, met with the two cardinals in August during a trip to Poland as specially invited Jewish guests accompanying a mission of 100 Catholics led by Cardinal Bernard Law of Boston.

Vatican was not involved in visit of Melkite bishop

VATICAN CITY (NC) — The Vatican said it was "not involved in the visit of controversial Melkite Archbishop Hilarion Capucci to a Lebanese terrorist held in a French prison. The archbishop, who lives in Rome, acted at the French government's request, Joseph Navarro-Valls, head of the Vatican press office, said Sept. 25 after the visit was reported in the French press. The prisoner, Georges Ibrahim Abdallah, has been in French jails since 1984. French police say his brothers and several friends are responsible for a wave of bombings in Paris during September aimed at forcing France to free Abdallah. At least nine people were killed and more than 160 injured in the bombings.

Prince Charle's visit to Mass sparks ire of church leader

LONDON (NC) — An evangelical Protestant leader said Prince Charles compromised his position as heir to the British throne and potential head of the Church of England by attending a Catholic Mass in northern England. "It was very unwise. If he goes on like this he could precipitate a constitutional crisis," said David Samuel, head of the traditionalist Church Society, an evangelical organization within the Church of England. "The heir to the throne should steer clear of controversy."

The prince, a supporter of efforts to reconcile the Anglican and Roman Catholic churches, attended the 9 a.m. Mass at the church in Kirby Stephen, Cumbria, Sept. 21, with a Catholic family he was visiting. Princess Diana did not accompany him.

Prince Charles' visit to Mass sparks ire of church leader

"Serving South Florida Over 40 Years"
While in the French capital, the pope professes Catholicism, only 10 per-cent of France's 54.8 million peo-ple lead prayer services, are com-mon in more than two-thirds of France's 97 dioceses — especially in rural parishes.

Two major factors behind the decline of church influence were the 18th-century French Revolution and the 20th-century official separation of church and state, say church officials. The collapse of the Catholic Church, don't they deserve our help? Dozens more priests will perish unless something is done. After a lifetime of service to the Church, don't they deserve our help? The problem of hideous tortures too devilish to describe. Father Francis Chu, have died under this brutal regime. All have been victims of hideous tortures too devilish to describe. They lie at back-breaking tasks from non-sunrise-sundown. Countless others, like Father Thomas Tso and Father Francis Chu, have died under this brutal regime. All have been victims of hideous tortures too devilish to describe. Their only "crime" is to be devout Christians in a land where atheism rules with an iron fist.

Eric Martin of Lyons, France, sits among some of the 30,000 statuettes of Pope John Paul II he has produced for the Oct. 4-7 visit by the pope to the Rhone-Alpes region of France. (NCUPT-Reuters photo)

"We had a superiority complex because we were in the majority," he said, and because of that, church structure was neglected. As a result, the church "began disintegrating," said Father Boulet. "The present situation is one of in-security for the church in France," he said.

In 1981 the bishops launched a pro-gram to rebuild the church's ability. This involved making statements on important public issues, increasing church use of the mass media, fostering greater unity among Catholic organizations and renewing religious education.

Programs are aimed at the "occa-sional Catholic," said Bishop Jean Viiolet of Lille, president of the French bishops' conference.

While Mass attendance is low, the number of baptisms and Catholic weddings remain high, he said. "That is why the bishops are attaching so much importance to baptism and mar-rriage preparation classes."

Bishop Viiolet added that about 60 percent of Catholic parents also send their children to Catholic schools or religious instruction classes — provid-ing opportunities for the catechetical program.

Lack of deep understanding of the faith is a principle reason French Catholics have a low involvement in church life, said Viiolet.
Won't return to Nicaragua until rights restored—Bishop Vega

WASHINGTON (NC) — Nicaraguan Bishop Pablo Antonio Vega, expelled from his country July 4, said he would not go home unless the Sandinista government guarantees Nicaraguan basic civil rights.

Bishop Vega, who heads the Prelature of Juigalpa and is vice president of the Nicaraguan bishops' conference, cited freedom of conscience and the free participation in society of various religious, cultural, political and economic groups as conditions under which he would consider returning.

During a press conference at the U.S. Catholic Conference building, the bishop said he is not interested in negotiating his return since it might require "my silence and the silencing of my people." That, he said, would be "blackmail."

Commenting on the church situation in his homeland, Bishop Vega said "the priest more than ever before has to be sign and symbol of the redemption and liberation of mankind." He said that would be "the worst crime that can be committed against humanity today" is the silencing of the voice of the Holy Spirit.

The bishop said the killings of three lay workers in Nicaragua, the closing of La Prensa, Nicaragua's opposition newspaper, increased government control over food distribution, and appropriation of private lands are evidence of a policy of "systematic silencing and intimidation" in his homeland.

Sarah Porta, a spokeswoman for the Nicaraguan Embassy, said "The Sandinistas desire to 'control minds' is much stronger and more dehumanizing than previous repression in Nicaragua."

"The difference is that Bishop Vega and Msgr. (Bismarck) Carballo were doing active work in advocating to get funding for the contras (U.S.-backed rebels) approved," she said. "They were advocating aggression of a foreign power toward our country. That's why they are not allowed to return."

Msgr. Carballo, director of communications for the Managua, Nicaragua Archdiocese, was barred from returning home after attending a conference in Paris last June. He is living in the Washington Archdiocese.

Bishop Vega said dialogue between the Sandinistas and church officials in Nicaragua is essential, but he noted during an interview that current conditions in Nicaragua "do not inspire confidence."

Nicaragua's Cardinal Miguel Obando Bravo and Auxiliary Bishop Bosco Vivas Robelo of Managua were scheduled to participate in talks with President Daniel Ortega beginning Sept. 27.

For those talks to be worthwhile, Bishop Vega said, a synthesis of ideas must be reached.

During the press conference, he said that Nicaraguan church authorities hold that human beings should be allowed to determine their own actions. Totalitarian governments, he said, believe that humans should be dominated by "mechanisms of force."

The Nicaraguan church leaders look forward to a "true revolution," the bishop said, "not new domination or a new dictatorship which exploits." He said the dominant class that has emerged since the Sandinistas took over enjoys special privileges and is "more dominating" than was the regime of previous leader Anastasio Somoza.

Bishop Vega said the Sandinistas' desire to "control minds" is much stronger and more dehumanizing than previous repression in Nicaragua.

While the U.S. Catholic Conference, the public policy arm of the U.S. bishops, has repeatedly urged the House of Representatives and Senate to reject military aid to the contras, it also has denounced what it refers to as specific violations of human rights and church rights by the Sandinistas and condemned the expulsion of Bishop Vega.

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**The SANDINISTAS' DESIRE to 'control minds' is much stronger and more dehumanizing than previous repression in Nicaragua.**

Bishop Vega
Hispanics hit Planned Parenthood targeting

WASHINGTON (NC) — A representative of a California Hispanic group accused Planned Parenthood of targeting Hispanics in family planning efforts and called for an end to government funding for the organization in testimony to a congressional committee.

Carmen Beatriz Bernal, co-chair and founder of the California-based Hispanics for Social Justice, called on the government to "get out of the population control business" and cease funding for "government-dependent organizations like Planned Parenthood."

Ms. Bernal made the plea in testimony Sept. 18 before the House Select Committee on Children, Youth and Families and the House Subcommittee on Employment Opportunities. The hearing gave groups a chance to report on the targeting of Hispanic youth and families.

Government-sponsored population control programs which promote abortions and sterilizations target Hispanics in California and undermine Hispanic respect for marriage and family, said Ms. Bernal.

"The greatest injustice perpetrated against Hispanics in this country has been the imposition of anti-family policies through government-funded agencies," she said.

Ms. Bernal cited several means by which the federal government plans to promote population control — primarily Planned Parenthood.

Sacramento, Calif. (NC) — A proposed amendment to the California Constitution that would declare English the official language of the state has been opposed by the California bishops.

Proposition 63, as the initiative is called, would require government agencies and, under certain circumstances, courts to use English literature in their dealings with the public. It would also allow English to be substituted for other languages in public signs and documents.

The bishops have been among the opponents of Proposition 63, which they say would undermine the values of Hispanics through clinics and distribution of literature. They especially criticized targeting of Hispanics through school-based clinics, which, they said, are "strategically placed" in predominantly Hispanic populations.

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Parish raffles, ‘Vegas Nights’ under fire

By NC News Service

Church-sponsored bingos and ‘Las Vegas Nights’ ran into new limitations in three unrelated actions around the country.

• Missouri’s state revenue department banned Catholic press notices for parish bingo socials.

• In Kentucky the Louisville Archdiocese restricted revenue-raising raffles.

• In Illinois the Peoria Diocese asked parishes to refrain from sponsoring “Las Vegas Nights” because of new state law allowing religious organizations to refrain from sponsoring socials from its weekly “Events and Calendar” column.

The decision came after parishes which had socials listed in the column received warning notices from the Missouri Department of Revenue threatening suspension or revocation of their bingo licenses for violating state laws that prohibit advertising of the games.

The term “social” is “merely a cover for bingo,” the state agency said. Although the newspaper did not charge for the listings, the agency said the announcements constituted “advertising.”

One parish bingo representative who called the paper to cancel a “social” announcement complained, “I don’t know why the state can advertise their lottery and we can’t advertise our bingo.”

The Louisville Archdiocese announced plans in mid-September to develop new fund-raising guidelines.

In the meantime, it lowered ceilings on raffle prizes to $20,000 for parishes and $40,000 for schools.

In a letter Sept. 16 Auxiliary Bishop Charles Maloney of Louisville said the archdiocese decided to review its policy when two organizations asked permission to hold raffles with prizes set at $50,000, the former parish limit, and $100,000, the former school limit.

“All of us continue without excess prudent caution and restraint,” he wrote.

“Some groups in our community are opposed to these games,” and the church’s reputation “must be a prime consideration” in avoiding excesses.

The Peoria Diocese, in the new Illinois law permitting “Las Vegas Nights” by certain groups such as Catholic organizations, Bishop Edward W. O’Rourke said a letter warning it “in no way let our parish halls be turned into casinos.”

He expressed concern that the relaxed law “may result in our parishes relying increasingly on gambling to support the church’s mission.”

The priests’ council, meeting Sept. 9, backed the bishop and asked Catholic organizations to refrain from starting “Las Vegas Nights” until a diocesan policy could be drawn up.

A statement by the archdiocese after the meeting made no mention of the somewhat heated exchanges which participants said occurred. The statement said the two bishops and the other Religious and lay leaders acknowledged that there are still feelings of hurt, anger and confusion within the archdiocese.

It also said that the bishops presented the group with a plan, developed a week earlier at a meeting of the archdiocesan priests’ council, which “calls for the two bishops to convey to the Holy See in an appropriate way and at the appropriate time the concerns expressed by the clergy, other Religious and the lay people of the archdiocese.”

A participant said Archbishop Hunthausen stressed that the problem would take a long time to resolve and the bishops indicated that they did not know yet whether they would begin their discussions with Rome by correspondence or by a visit.

Participants said that one point of dispute at the meeting was a comment by Bishop Wuerl objecting to the continued circulation of a petition in the archdiocese urging the Vatican to restore full authority to Archbishop Hunthausen.

Bishop-disciplining disturbs priests

The purpose of the meeting was to discuss a course of action to resolve the problems facing the Seattle Archdiocese.

The bishops reportedly said in a joint prepared statement to the group that one of their chief concerns was “some confusion about the role of the Holy See.”

Last year the Holy See listed problem areas after an apostolic visitation investigating Archbishop Raymond Hunthausen.

Shortly afterward Pope John Paul II appointed Bishop Wuerl as an auxiliary with special duties in those areas.

In September the archbishop and bishop announced that the Vatican has said the auxiliary’s special duties involved delegating to him complete, final authority over those areas.

The areas of concern involve supervision of the liturgy, seminarians, ongoing education of priests, priests who were laicized or seeking to leave active ministry, the archdiocesan tri- bunal, and matters concerning homosexuality and contraceptive sterilization.

The archdiocesan priests’ council, whose members were present, held an emergency meeting at which they met with the bishops and asked Archbishop Hunthausen and Auxiliary Bishop Donald Wuerl to scrap the oral agenda in order to try to salvage something from the meeting.

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By NC News Service

SEATTLE (NC) — At a daylong closed meeting involving about 250 priests, Religious and lay leaders, some expressed anger and frustration at the Vatican decision to strip Archbishop Raymond Hunthausen of his authority over some areas of archdiocesan life.

“I have never seen so many priests and Religious and lay leaders at each other,” said one participant, who asked not to be identified.

Another described the Sept. 26 meeting as “disastrous” and said the archdiocese was dropping all notices of parish socials from its weekly “Events and Calendar” column.

In a letter Sept. 16 Auxiliary Bishop Donald Wuerl of Houma-Thibodaux, La., drew notice of the reactions, making it second on the list of the three parish activities “most well attended by parishioners,” bingo was among the top three in 60 of the responses, making it second only to Sunday Mass as a point of parish gathering.

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Minimum funeral services of this kind are being sold in Guardian Plan Chapels, using a cloth covered casket for over $1700 — while we furnish a standard metal casket in acceptable finishes and 17 million pre-bom babies — 98% of whom have died because.

To be self evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life...

Sincere counsel was legalized in 1973 we have sacrificed between 16 and 17 million pre-born babies — 98% of whom have died because...

Since abortion was legalized in 1973 we have sacrificed between 16 pre-bom babies — 98% of whom have died because...
Black Catholics: Give us greater say

By Ana Rodriguez-Soto
Voice News Editor

Black Catholics have sent a loud and clear message to the Church of South Florida: include us among your powerful, the decision-makers.

During a meeting last Saturday at the Archdiocesan Pastoral Center, more than 100 representatives of eight predominantly black and Hispanic parishes of the Archdiocese chose five issues they thought the Church should address. The five are:

• The need for an office for black Catholics in the Archdiocese, and the need for a black staff member in the office of education;

• The need for more black representation at the higher echelons of the Church, and the desire “someday” for a black auxiliary bishop in Miami;

• Concern about the self-image of young blacks and the lack of black “heroes,” black priests, black Religious to serve as role models for them;

• Worries about the image of a “white church” whose “paternalistic attitudes” continue the “oppression” of blacks in the Church;

• The need, at the government level, for equal treatment of Haitian immigrants, who quite often are detained and deported while others, such as Cubans, are welcomed as heroes.

In addition to being heard by Archbishop Edward McCarthy, those five issues will be presented, along with those of other dioceses, at a National Black Catholic Congress to be held in Washington, D.C., in May of 1987. It will be the first such meeting of American black Catholics since the early 1890s.

Ten of the participants at the local meeting will be chosen to represent the Archdiocese at the national congress, said Father William Mason, pastor of St. Francis Xavier Church in Overtown and director of the Archdiocese’s Ministry to Black and Native American Catholics.

The purpose of the national congress is to find more effective ways to evangelize among black Americans. Of the 30 million blacks in the United States, approximately 1.3 million are Catholic, but 6 of those 30 million blacks in the United States, approximately 1.3 million are Catholic, but 6 of 10 million have no formal ties to any religion.

Since 1875, the black Catholic population of the United States has increased by 41 percent, due both to increased evangelization efforts and growing numbers of Haitian immigrants, the vast majority of whom are Catholic.

At the day-long meeting Saturday, which was conducted much like an Archdiocesan Synod hearing, the participants were average black Catholics and the priests and Religious who minister to them.

The day began with a general reflection and Mass, concelebrated by Archbishop McCarthy. Then participants broke into small groups and put their priorities on paper.

Of the total of 49 issues raised, and some, although they did not make the top five at the final voting, were repeated a number of times. Among these:

• The need for liturgies and priests who are more in tune with black culture, black music and the ebullient and joyous black way of worshipping;

• Concern about the “drug epidemic” and how to fight it — among the suggestions, more Archdiocesan programs aimed at young people and their parents, and more black self-help programs;

• The need for more Church programs aimed at youth in the black community;

• Concern over how to alleviate the precarious financial situation of mostly-black Catholic schools;

• The need to increase the number of black vocations to the priesthood and Religious life;

• The need for more unity and understanding among blacks themselves.

This, to me, is very encouraging,” said Father James O’Shaughnessy, pastor of the predominantly black Christ the King parish in Perine. He was referring to the hundred-plus people who turned out for the meeting, the first time that black Catholics in the Archdiocese have met as such.

Although no dates have been set, many of those who attended expressed a desire to continue to meet in order to deal with the Archdiocesan issues that were raised.

“Apartheid is alive and well in South Florida. We have a job, as the Church, to fight against that,” said Father O’Shaughnessy.

Edward Olmos, the Mexican actor who plays Lieutenant Carrie “Miami Vice,” watches Carmen Aldana, 19, take a step with the new prostheses donated by Reid Prosthetic Service. Bon Secours Hospital in North Miami is donating the cost of the physical therapy for the victim of last year’s Mexican earthquake. (Voice photo/Prent Browning)
Teaching love

1600 Catechists convene to learn the ways

By Ana Rodriguez-Soto
Voice News Editor

Nearly 1,000 religion teachers gathered recently on Miami Beach to hear a simple message: love one another.

And teach young people to love as well.

That's what Sister Jeanne O'Laughlin, president of Barry University in Miami Shores, urged in her keynote speech at the Archdiocese of Miami's sixth annual Catechetical Day.

The goal of the celebration is to "rally" hundreds of women and men, mainly volunteers, who teach CCD in the parishes and schools in the diocese, said Sister Rose Monique, director of the Office of Religious Education in the Archdiocese.

It is to create a spirit of "brotherhood," so that "we won't be close-minded," she explained, adding that a catechist "is not a person who fills holes [at the parish level]. They have to be people with a purpose."

According to Sister Jeanne, the catechist's purpose is the same as that of all Christians—to love one another.

A simple command but one that is difficult to carry out, said Sister Jeanne, "because in daily life it gets lost among a host of trivial things," said Sister Jeanne.

"We want all of us to be exactly alike. We condemn [those who are not]. That's ridiculous," she said later in an interview with The Voice. "The Gospel does not change...The basic message is still we've got to love one another. I think we've been complicating it so much."

In her speech, an emotional one filled with personal anecdotes, Sister Jeanne stressed that God is always guiding His people, calling them to remain faithful to His way of love.

"Look for the 'surprise' of the God of hope, who cuts through all those things that are not essential and points out to us that the real mission for those young [people] is to help them to know the life and mission of Jesus Christ," Sister Jeanne said.

She recalled how, after the U.S. invasion of Grenada, President Reagan asked American universities to help train Grenadian teachers, nurses and civil workers who had been denied an adequate education by the island's Communist government.

Sister Jeanne said Barry was the only college in the nation which accepted the President's challenge, and it continues to send teachers to the island even though it is getting no reimbursement from the federal government. So far, more than 300 Grenadians have been trained through the program.

In addition, Sister Jeanne said, she complied with a request by the island's bishop and permitted two young Grenadians to come study at Barry for one year.

Unfortunately, these "surprises" from the Lord, as she called them, came with no money. It was difficult even to find $20 to buy a pair of shoes for the young woman, and the $1,500 necessary to pay for living expenses was actually won by Sister Jeanne dropping quarters into the "one-armed bandit" of a cruise ship.

Well, she won $1,250 that way. A local banker, a friend, decided to give her the rest after he saw how she continued to press her luck in order to reach $1,500.

"I'm not for casino," Sister Jeanne told the catechists, but "I will do anything for the mission of Jesus."

This year, she has accepted six more "surprises" sent by the Grenadian bishop.

Barry has only a $600,000 endowment to guarantee its future as an institution, the Dominican nun said, but the school has set aside $1.2 million to help needy students. She considers that a good investment.

"There is the endowment. It walks in the feet of the poor of the world. And the interest from that endowment will be more than nine-and-a-half percent," she said, urging the catechists to continue "planting seeds" for the future.

In addition to Sister Jeanne's talk, Catechetical Day '86 featured more than a dozen workshops—both in English and Spanish—designed to help catechists do a better job.

Workshops centered on such topics as how to be more creative, how to teach values to high school students, and how to integrate faith and justice in the curriculum.

A workshop on "teaching hurting families" reminded catechists that "all families are hurting families. It's not us and them. We're all in the same boat." "It is so important that every time you touch [these children] you remember there is pain," added Carol Farrell, director of the Archdiocese's Family Enrichment Center, who directed the workshop along with Father Michael Flanagan, family counselor for Catholic Family and Children's Services of the Archdiocese.

During another workshop, Father James Murphy, pastor of St. Patrick Church on Miami Beach, frankly told catechists what he and other pastors expect from them.

Father Murphy said that, among other things, he insists that his teachers:
- follow the books' lessons
- make children memorize the prayers and responses of the Mass and the sacraments.

He added that he is a "benevolent dictator" with his catechists because he feels that, if teachers are "instilled with the spirit" and a religion program is well-run, "our children can learn so much and love religion so much."

"We want all of us to be exactly alike. We condemn [those who are not]. That's ridiculous. The Gospel does not change...The basic message is still we've got to love one another. I think we've been complicating it so much."

-- Sister Jeanne O'Laughlin, President, Barry Univ.
Blessed Sacrament's 25th
Caring parish in Ft. Lauderdale preserves tradition

By Betsy Kennedy
Voice Staff Writer

On December 7, 1963, at the dedication ceremony for Blessed Sacrament church in Ft. Lauderdale, the late Archbishop Coleman F. Carroll offered a group of men and women a prophecy: “As the years go on, you will recognize that you have provided for you and your children a focal point that will draw joy in this House of God on many occasions.”

That was almost 25 years ago.

“There are a lot of unsung heroes among [Blessed Sacrament parishioners], people who give quietly and unselfishly of themselves.”

Fr. Jerome Martin, pastor

Since then, the Archdiocese has almost doubled in size. The fabled city of Fort Lauderdale has gone through its own share of growing pains, and large tracts of land surrounding the church have been transformed from weed-choked lots into bustling commercial districts.

But the church on East Oakland Park Boulevard is the same, both in its physical appearance and in the unpretentious devotion expressed by its people. Many of the original founders and their families have remained members.

Last Sunday, the members of Blessed Sacrament celebrated their parish’s 25th anniversary with a Mass concelebrated by Archbishop Edward A. McCarthy, Father John Murphy, associate pastor, Fr. Jerome Martin, pastor, Fr. Pat McDonnell, and Fr. Vincent Nowak (retired). (Photos by John Leonard)

In honor of Blessed Sacrament’s 25th anniversary, Archbishop Edward A. McCarthy (center) concelebrated Mass with (from left) Fr. John Murphy, associate pastor, Fr. Jerome Martin, pastor, Fr. Pat McDonnell from St. Clement’s and Fr. Vincent Nowak (retired). (Photos by John Leonard)

In his homily, Fr. McDonnell lauded the parish as, “a powerhouse of the parish’s close-knit family atmosphere.”

“You minister to each other...and you rejoice together in your organizations,” he said.

“We are called to live a life of prayer...it spreads from the church community to the little churches of our homes. We come together to inspire and encourage each other.”

After the celebration, Fr. Martin talked about the church where he has served as pastor for 15 years.

“Our parish is comprised primarily of senior citizens, so that means a number of them are also sick or shut in. They always try to look out for each other. We have a group that makes regular home visits. There are a lot of unsung heroes among them, people who give quietly and unselfishly of themselves.”

There are several parish organizations such as the Leisure Club for seniors and the Women’s Club, although many of the elderly are fearful to participate in activities that will take them out of their homes in the evening hours, said Fr. Martin.

But when it comes to getting a job done, the pastor never lacks volunteers.

“They do well and work hard at projects, such as bazaars...and it is a good outlet for them.”

There are a number of young families currently registered at Blessed Sacrament, but most of the approximately 800 families in the parish are living on fixed incomes. They are content with the unadorned look of the church—the only change it has undergone in the past two decades is the addition of fascia on the exterior.

“The church was first established as a mission in 1960 with Fr. Joseph Cronin as the first pastor. Father Bernard Boudreaux served as assistant pastor and Fr. Robert Reardon was administrator.”

A number of old familiar friends are gone and as in any parish, priestly administrators have moved on to serve new communities. But overcoming losses and transition and hard times, the parishioners have kept their spiritual household a “focal point that draws joy,” as foretold by a dynamic bishop 25 years ago.
Florida women tackle issues

Peace, pornography, abortion on agenda at state meet

Continued from page 1

considered legally obscene in the state of Florida, it has to be patently offensive to community standards...to appeal to the prurient interests of the public and be devoid of any scientific, artistic or literary purpose...and this gives the smut peddler a lot of loopholes."

According to Tom Horkan, Executive Director for the Florida Catholic Conference, pornography became so widespread by 1975 that society could no longer blush and just turn away.

The Catholic Church was among those to take a strong stand against it. The bishops of Florida set up a committee to study the pornography laws governing the state. A tougher law was eventually adopted, but in the following year, the Supreme Court upheld the pre-existing law, creating the confusion of two conflicting laws on the books at the same time.

That decision was reversed and the more stringent law is the one now in effect.

"But as Kelly explained, the problem is not what is in the books, but the need to get prosecutors, judges, police and the public to enforce the laws," said Horkan.

Crime link

Marcella Cohen, a special prosecuting attorney for Dade County, discussed cases she has handled which reveal the link between pornography and organized crime.

One alleged racketeer, Robert De Bernardo, was in control of Star Distributors, a New York based company which also had operations in Florida. It was later found that De Bernardo had ties with the Carlo Gambino organized crime family. After extensive investigations, Cohen said, a 57-page indictment was prepared on De Bernardo. But on June 2, 1986, he was reported missing and has not been found.

Cohen also traced the sordid history of the owners of a chain of 700 peep shows located in adult book stores in South Florida and described how they violated dozens of laws, from falsifying corporate documents to attempted bribery, in order to protect their lucrative empire. The owners were finally convicted on a number of charges, including criminal obstruction of justice and racketeering, but received only 4-year sentences in the state penitentiary.

"Community standards play an important role in the prosecution of obscenity cases...tolerance is measured by availability and if you don't want availability you shouldn't be tolerant. Don't just sit there. Learn about the materials and do something about it," said Cohen.

Following the panel presentation, Rosemary Gallagher, assistant director of the FCCW, urged the women to write to their legislators, sign petitions and vote for lenient decisions in obscenity cases.

"What a difference we could make in our Church, our communities and homes if there was no distinction between what we believe and what we live."

Bishop John J. Snyder, St. Augustine

During the first Mass of the conference on Monday, Archbishop Edward A. McCarthy welcomed the convention participants and in his homily, shared his concerns about the Church, which he feels is threatened by "a carbon monoxide" poisoning of secular humanism.

"We are witnessing the glamorization of vice, the proliferation of abortion and divorce...less than 40 percent of the people who produce movies and television programming are Christian and even lesser percentage than that practice their faith," he said.

The archbishop asked the council representatives to continue their struggle against the inception of school-based health clinics, which the Dade County School Board recently approved despite the protests of the Archdiocese and citizens groups within the community. He also cited rampant alcohol and drug abuse as social ills that need the maternal healing power of women.

"You are called to be the modern Mary Magdalene, the Veronicas wiping the face of Jesus, you are called in this archaic world to be women of faith, like the woman whose daughter was plagued by demons and believed that Jesus could heal her.

Peace disciples

The women were called to be disciples of peace by Bishop John J. Snyder of St. Augustine, who delivered the address at the closing banquet of the conference.

"In the life of the church, peace and discipleship are inseparable...spirituality is what succeeds in bringing an inner transformation of love," said Bishop Snyder.

While the bishops were writing their peace pastoral, said Bishop Snyder, they asked themselves, "why do we address these matters fraught with passion and controversy? Because we live in a nuclear age filled with physical as well as moral danger."

 citing Pope John Paul II, he added, "If you want peace work for justice."

If the church receives more sympathy and attention from the rich than it does from the poor and oppressed, than something is wrong, said Bishop Snyder.

He praised Catholic peace activist Dorothy Day who after her death in 1980 was called by one observer, "the most significant, influential and interesting person in the history of Catholicism" for fighting for her ideals.

"Her views conflicted with those of others but her gospel values and peacemaking efforts were fueled by a deep spiritual life...she was not afraid to draw upon radical possibilities to accomplish her dreams."

Issuing an emotional challenge to the FCCW members in his concluding remarks, Bishop Snyder said, "We must live up to our ideals...what a difference we could make in our church, our communities and homes if there was no distinction between what we believe and what we live."

The banquet was culminated by a surprise tribute from Bishop Thomas Daily of Palm Beach, who read a poem about the FCCW women that he had composed himself.

Catholic women sing "happy birthday" to Bishop Thomas Daily of Palm Beach, who celebrated his 59th during the convention.
A history of innovation

By Prent Browning
Voice Staff writer

St. Thomas University is an institution that is dedicated to meeting the needs of the present but has never abandoned its religious roots. In recent years, the Augustinian university has earned a reputation for melding innovative, technologically advanced programs benefiting the community with traditional values and spiritual ideals.

As the city of Miami has become enriched with an international flavor, so has the college campus. Currently, students from more than 46 countries are enrolled, with many students from Central America and the Caribbean attending on scholarship.

Indeed, the university has international roots of its own dating back to 1961, when Bishop Carroll granted a charter for a new college in Miami that subsequently named as St. Thomas University. The university began on that site, a generous benefactor donated land in North Miami, and Biscayne College was constructed on a 140 acre campus in Northwest Miami, an area accessible to both Dade and Broward residents.

In the beginning, it was a very small institution for men. The first graduating class in 1966 contained only nine students taught in a single building, Kennedy Hall, which doubled as classroom and administrative area.

In 1972 two satellite campuses were acquired to meet the needs of Miami's bilingual residents. At the Villanueva and Hialeah campuses, over 12,000 students learned English during the recent influx of Mariel Cubans. Within the past six months these two campuses have consolidated into the Villanueva Center in Hialeah.

In the 1976-77 school year, the college went coed and enrollment jumped to more than 1,000 students for the first time.

But the growth of the college really gained momentum in 1980 with the arrival of a energetic and visionary new president, Fr. Patrick O'Neill, OSA, PhD.

Under the new president enrollment has increased by about 40 percent, largely due to the expansion of graduate level programs.

Fr. O'Neill, concerned with the college's role in the community, strengthened the school of Adult and Continuing Education, making it a separate entity and increasing its enrollment by 35 percent.

The university recently opened a program called AHEAD which makes it possible for the mature, working adult to receive a Bachelor's degree at night.

Students can even receive some credit for prior work experience.

Perhaps the biggest project, however, has been the establishment of a law school. The Ambassador Nicholas A. Moriarty Law Center, which opened its doors in 1984, accepted 180 applicants.

Although there are already six law schools in Florida and two within the boundaries of the Archdiocese, the $7 million Moriarty Law Center will provide background of particular interest to those seeking legal justice for refugees and minorities. Courses in international, immigration, and labor law are among those offered.

An integral aspect of any law school is its library, and the university believes it has taken a "quantum leap" by creating a computer lab that gives students access to 2.5 million volumes.

The largest law library in the nation exists at Harvard with 1.5 million volumes.

Perhaps the biggest project, however, has been the establishment of a law school. The束缚Master Nicholas A. Moriarty Law Center, which opened its doors in 1984, accepted 180 applicants.

Currently, the school has a total enrollment of over 3,000 students, about equally divided between men and women.

Today, the school has had an impact on the South Florida community in other ways.

After its tourism division received many calls for service improvement, the university has served as the home practice site for the students at the university, which later shortened its name to St. Thomas, are Hispanics.

In 1984, when, with its several masters level programs, it achieved university status. The board of trustees voted to adopt the name St. Thomas of Villanova University in acknowledgement of its ties to the Cuban institution and the Hispanic community in general. Indeed, over 40 percent of the students at the university, which later shortened its name to St. Thomas, are Hispanics.

St. Thomas has had an impact on the South Florida community in other ways.

After its tourism division received many calls for service improvement, the school developed and coordinated a courtesy training program for taxi cab drivers called "Miami Nice." In addition to tips on politeness and cab care, drivers receive instruction in safety and local history and attractions.

A year and over 2,000 graduates later, Miami Nice has been a measurable success. Complaints against cabbies this year have dropped by nearly 80 percent and response has been so positive that the classes are now required for new taxi drivers.

The university has also served as the home practice site for the Miami Dolphins and as a training camp for the Baltimore Orioles farm teams.

Today, the school has a total enrollment of over 3,000 students, about equally divided between men and women.

The future for St. Thomas? With its rapid expansion and community leadership, South Florida's religious and secular community can only look eagerly toward the school and ask "what's next?"
Local

Praying couples

‘Retorno’ brings married couples closer together

By Ana Rodriguez-Soto
Voice News Editor

Praying together — an experience more intimate and fulfilling than sex for married couples?

Yes, says Cecelia Losiewicz.

“We can do without sex once in a while. But you do without prayer... that comes first.”

“I probably wouldn’t have believed (it),” adds Vicki Owoc. But now she’s convinced:

“It’s more personal than your sexual relations. You’re really bearing yourself — more than just your body — your spirit, your heart, your weaknesses, your strength.”

Their husbands agree. After a search for “something more” in their marriages, they found what they were looking for in a Marriage Retorno, a weekend program designed to teach couples how to make daily prayer a part of their lives.

Retorno is a little-known offspring of Father Gabriel Calvo, the Spanish priest who also founded the hugely successful Marriage Encounter movement. Aside from that, and the fact that many Retorno couples have been through an Encounter, there is no connection between the two programs, whose goals are completely different.

While an Encounter is designed to bring couples closer together by using the daily Scripture readings, there is no requirement that couples pray together. In fact, Cecelia Losiewicz says, “It’s not a high-pressure situation.”

“Our job is trying to keep (four couples) in balance or there’s something missing.”

Getting their just reward

A welcoming committee of more than 50 eighth-graders (left) surprised Sister Anne Bernard, principal of St. Rose of Lima School in Miami Shores, at Miami International Airport recently, as she returned from a Washington, D.C., reception with President Reagan. St. Rose was one of only 60 private elementary schools nationwide selected as “models of excellence” by the U.S. Education Department. The eighth-graders, accompanied by St. Rose pastor Msgr. Noel Fogarty, some parents and teachers, were only a prelude to the welcome Sister Anne received when she presented the entire school with its “banner of excellence.”
Parishes should quit gambling on finances

By Tim Unsworth

Scene One:
The little girl at the door was an absolute gem: Her pigtails, plaid skirt and white, Oxford-cloth blouse with parish logo made me proud of my church. Then she flashed a big smile and a candy bar around the size of a log and asked if I'd care to buy one in order to support the parish. I bought one. But it made me mad.

Scene Two:
Same cute girl. She was back within a week, promising to walk five miles around the parish if my wife and I would sponsor her at whatever-we-wanted-to-give-per-mile.

Now I was mad. What would be next? Bonded slavery?

Scene Three:
Another parish, another place: The pastor didn't talk money. He gave a homily. (He was described, incidentally, as the "weakest of all parish, but one of leaders"—a kind of first among equals, if you want to push the point.)

After the homily, an articulate hymn went to the lection and, in an unfingered, unwarned, way, talked money. He was very specific. "Last month we took talk money. He gave a homily. (He was described, incidentally, as the "weakest of all parish, but one of leaders"—a kind of first among equals, if you want to push the point.)

During the liturgy, the organist played a hymn and the congregation sang while the basket was passed properly and thoughtfully. And when the gifts of bread and wine were brought to the altar, another parishioner followed behind with the financial offerings in a wicker basket. The celebrant raised the chalice and paten. And then he raised the basket that contained the stewardship gifts.

Scene Four:
As a progressive and, for the times, the format touched my professional heart. Adult. Independent. Responsible. I could have dance all night.

As a Roman Catholic, however, I was a bit saddened. The next church was an Episcopal Church.

No bingo cards. No giant thermometers in the sanctuary. No candy bars or car washes. (Are you old enough to remember the carnivals during which you had a chance to dunk the curate if you hit a bull's-eye with a soggy baseball?) And Catholics wonder why priests leave? This church simply had adult, secular resources. It presents needs. When they are met, the parish community has one to give, and we could use some kitchen utensils and mimeograph paper...

Money magazine placed Catholics ninth among the top ten in annual giving with an average of $274 per year.

Episcopalians aren't a whole lot better. With an average giving of $2400 per year, but are thought to be even higher.) Adventists lead the pack with an average giving of $274 per year.

"Money magazine placed Catholics ninth among the top ten in annual giving with an average of $274 per year. Episcopalians aren't a whole lot higher, just under $300. But Jewish believers give more than $450 each year, and the Seventh Day Adventists lead the pack with an average giving of $2400 per year."

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Comparisons are not always odious. They can be instructive. Allowing for all kinds of other factors, however, Catholics aren't doing as well as they should.

It's time to change. It's time to shake off the ghetto mentality about giving. It's time to take the financial responsibility for the parish out of the hands of the pastor and share it with the parish community.

Seminaries need to have courses in development and the gathering of parish resources. Parishes need to appoint or hire ministers for stewardship who will educate the community by using established and successful fund-raising models that have worked well in Protestant churches, universities, and hospitals.

A nice but naive pastor once said to me: "Harry Bigbucks is a wonderfully generous man. He drops $100 a week in the basket." But the reality was that Harry's net worth was $50 million, and his annual income was about $2.5 million. His $500,000 per year in the basket represented one-fifth of 1 percent of his income—the equivalent of family earning $50,000 annually and giving two bucks a week.

I knew Harry. He was a nice guy and, by his own lights, a generous one. He simply needed vastly more education in stewardship. A university spotted him, educated him into giving, and tipped him for a million. Catholics need to look more seriously at tithing.

One needn't tithe the full 10 percent, and it doesn't have to be mandatory. Just an option for those who wish to avail themselves of it. One parish modestly boosts 27 families out of 1300 units that tithe, but the number inches up each month.

Ideally, a parish never asks for money. It presents needs. When parishioners become excited about a parish's needs, the money will follow, provided that there is an intelligent mechanism in place.

Parishioners will respond. They only need to be addressed as adults, given the complete information, and asked to share the burden. The pastor who is unwilling to share information or power will not make it in the post-Vatican II adult league.

My own pastor is a man of extraordinary gifts. But he was a practicing carnivaless till a group of us winged him with the Newman apple of good fund-raising gospel.

Now, with the aid of literally dozens of parishioners on a variety of committees, he is working his way down the parish pyramid. With 20 percent of the parishioners contacted, the pastor has 75 percent of the funds needed to help renovate and restore the church.

In the process of informing the people, weekly collections have increased significantly. The pastor has learned more about the parish than he ever dreamed.

Parishioners will respond. They are not afraid to share their burden. More people have become involved in an adult way, and the parish has uncovered enough pastoral concerns to keep the Twelve Apostles busy.

Remember the recent pastoral on nuclear weapons?

'In it, the bishops had a sentence that read: "To become true disciples we must undergo a demanding course in adult Christian community." Surely, fiscal responsibility in the gathering and spending of resources can be handled as openly and honestly as the dialogue on nuclear weapons.

Catholics must begin to maintain their churches and other facilities—or these will start to look like local highways. They also need to support programs just as much as bricks and mortar. With their decreasing number, priests' roles must be limited to pastoral services and not fiscal responsibility. It's time to gently wrest their clipboards, checkbooks, and key rings from them and convince them that ordering light bulbs doesn't partake of the dias, etc.

Recently, one pastor said this to me: "Listen. When the church comes unplugged, it's not going to be over church discipline, or clerical celibacy or birth control or scandals or any of that stuff. It's going to be the buildings. Then the leaders go, the whole thing will go down the tube."

He had a point.

Support your local parish in an adult, involved, Christian way. If any cute parish kid comes to your door with a candy bar or raffle book, turn them away politely and send the parish a check for twice the amount. Put a note with it, promising that you'll return to church discipline, or clerical celibacy or birth control or scandals or any of that stuff. It's going to be the buildings. Then the leaders go, the whole thing will go down the tube."

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Some people are saying that thez will never get enough pastoral concerns to keep the Twelve Apostles busy.

Remember the recent pastoral on nuclear weapons?

'In it, the bishops had a sentence that read: "To become true disciples we must undergo a demanding course in adult Christian community." Surely, fiscal responsibility in the gathering and spending of resources can be handled as openly and honestly as the dialogue on nuclear weapons.

Catholics must begin to maintain their churches and other facilities—or these will start to look like local highways. They also need to support programs just as much as bricks and mortar. With their decreasing number, priests' roles must be limited to pastoral services and not fiscal responsibility. It's time to gently wrest their clipboards, checkbooks, and key rings from them and convince them that ordering light bulbs doesn't partake of the dias, etc.

Recently, one pastor said this to me: "Listen. When the church comes unplugged, it's not going to be over church discipline, or clerical celibacy or birth control or scandals or any of that stuff. It's going to be the buildings. Then the leaders go, the whole thing will go down the tube."

He had a point.

Support your local parish in an adult, involved, Christian way. If any cute parish kid comes to your door with a candy bar or raffle book, turn them away politely and send the parish a check for twice the amount. Put a note with it, promising that you'll return to the church.

In the process of informing the people, weekly collections have increased significantly. The pastor has learned more about the parish than he ever dreamed.

Some people are saying that thez will never get enough pastoral concerns to keep the Twelve Apostles busy.

Remember the recent pastoral on nuclear weapons?

Reprinted from October 1986, U.S. Catholic, a Clarion-Fathers and Brothers publication, 221 W. Madison St., Chicago, Ill., 60606
"Hail Mary' film and local effects

The recent controversy over the film 'Hail Mary' playing in South Florida has once again brought into focus two divergent views over censorship, morals and the public good.

Frankly, the controversy in Miami was kept at a rational level while honest and well-intended people differed on the issues, but that in no way diminishes the reality of the deep rift in perspectives.

In brief, a group of mostly Catholics picketed the French film in Coconut Grove, straw-ya-le measures on offensive films were put on some local ballots and secular columnists responded with ridicule. In the strictly official sense, the Christie administration took no official position. From most accounts, the film was not actually intended to be offensive but was an attempt to portray Mary and Joseph in a modern setting.

That controversy, coupled with meritorious potential except that the film-makers seemed to think that anything in a modern setting must include foul language, lingering preoccupation with the Virgin's nude body and a general wallowing in modern seediness and banality. Secular 'artists' seem unable to conceive (pun intended) of a married couple grappling with modern life through dedication and love—even when that couple is arguably the most extraordinary married couple in history, their child having altered the course of mankind not only spiritually but even in the most secular sense.

Therefore, while the film may have been offensive it was probably less due to intent than to narrowness and lack of vision on the part of the makers. We would have to say that last year's play 'Mary Ignatius' was far more offensive in that its author, a disfigured former Catholic was deliberately defaming and ridiculing Catholicism and ultimately the Virgin Mary.

As for the straw votes—why not? They do not mandate force of law and they should not be taken as if they do. Yet they do manifest a sense of the people's will. Why should newspaper columnists fear simply letting the people express themselves? The columnists and editorial writers do it daily, telling the government and the people what they ought and do not to do.

Perhaps it will be instructive not only to elected officials but to local writers to have a sense of what the average person thinks about certain moral issues. Perhaps courts and lawmakers will find it instructive in their running of the government by the people, for the people, etc. Let the people speak!

Why should journalists have a monopoly on public expression?

Don't divest in South Africa

Editor: Are we examining the events in South Africa in the proper perspective? Is it likely to lead to our benefit? In order to bring down the heinous apartheid government, aren't we cutting off our nose to spite our face? We are simply replacing this government with a communist government, which from a humanitarian point of view as well as from our own self-interest, would be an infinitely worse situation.

From a humanitarian point of view you would be replacing the apartheid government with a government whose Soviet masters and their cronies around the world are responsible for murdering or starving to death millions of people since the Red Revolution.

"Let he who is without guilt cast the first stone," Are we so guiltless of atrocities that we can afford to point the accusing finger at others? What about the 15 million children we murder each year through abortion? Since most of those who support abortion support apartheid, they are responsible for more atrocities to their people than all the apartheid leaders of South Africa.

From a self-interest point of view, South Africa is a source of raw materials that are indispensable to our vital industries and if South Africa falls to the Soviets, we all will be at the mercy of the Soviets. Why should the manufacturing leaders of this country live in fear and live and well-being for a minority that don't protect its own unborn?

Columnist ridicules church's sex laws

Editor: For columnist Edwin Yoder to characterize the Vatican's teaching on marriage and sexual morality as "indiscriminating pass as teaching" is surely a clear case of the pot calling the kettle black when the liberal agenda which has been foisted on this country by subtle and not so subtle propaganda has resulted in social destruction and disaster.

To suggest that the church's insistence that sex should not be trivialized, that marriage should mean fidelity in the marriage, that children should be taught sexual control and that human life is a precious value to be protected by our constitution—call to cast this indoctrination when every reasonable and thoughtful observer realizes that this is what we need to find our way out of the present morass of pornography, divorce, sexual crime, perversion and child abuse with its child prostitution and kiddy porn bespeaks incredible ignorance of the church's proper role.

For Father Curran to stand in this mire and beckon the church to jump in is a measure of the narrow focus of this man's vision.

Mr. Yoder characterizes present mores as high tech-sex. Can he not see that the technology has failed when millions of children become pregnant every year? Isn't tech-sex worse than theJean who when we have 1.5 million unborn children aborted each year and what of the real winners of the tech-sex revolution, the pornographers and venereal disease?

Should we continue to canonize the Three Stooges, Port, Hefner, and Guccione? Is Yoder too dull-witted to realize that the spirochete of syphilis, the gonoccus and the AIDS virus are the real winners? What church would want to wallow in this scene to serve the narrow claims of its intellectual elite?

Wake up, Mr. Yoder! Wake up, Father Curran! There is a real world out there and the real indoctrination is coming from the media elite to whom Mr. Yoder is so subservient.

—Bart T. Heffernan, M.D.
Fort Lauderdale

Drug compulsion is Satanic force

Editor: Recently much is being said and publicized in newspapers, magazines, TV, and radio about the enormous and tragic misuse of drugs; including a special speech from President Reagan and his wife Nancy. All well and good.

Yet none has thought—or at least said publicly, that the extensive and supposedly fun of this illicit drug abuse (which in one way or another becomes damaging to the brain and body of its user) is evil, devilish, or Satanic. Yet how else to describe this obsessive yearning and unrestricted desire for drugs which amounts to delirious self-destruction? Surely you don't feel that way about corn flakes or bacon and eggs, do you?

Is it because we lack scientific evidence of an existence of Satan and his devils? Or because no one wishes to be thought of as having either a 'superstitious' mind or a 'medieval' mentality? Nonsense! The idea that its fun to be on drugs' is a devilish deception and the beginning of a personal moral decay. And the resultant mental anguish and emotional despair is not easily ended.

Therefore realize that this very intense and illegal narcotics trade is also an evil empire. And it belongs to Satan.

Yes, and regretfully there are those who would do anything for cocaine (or other drugs) including theft, burglary, robbery, homosexuality, prostitution; yes, even to kill (murder) for cocaine (etc.) to satisfy their addictive narcotic habits! And you say they are not possessed?... That's certainly not a 'heavenly' or angelic attitude is it? Or do you prefer some excusing psychological term?

You see, if you are obsessed with a desire for drugs, then in fact, you are 'possessed'. Yes, you hundreds of thousands are crushed and made helpless because of drug dependency. And Satan is delighted because of it. Therefore seek healing assistance from your church. Because (even otherwise) without Christ you are dead.

—Robert T. Grove, Hollywood, FL

The Voice welcomes letters to the editor. All letters must be signed. Write to the Editor, The Voice, P.O. Box 36-1028, Miami, FL 33238-1028.
Is skipping Mass a sin?

Q. Has the church changed its rules on attending Mass? Is it still wise to miss Mass on Sunday? We have relatives who go only when they feel like it. Their excuse is that there is no more sin since Vatican II (Mass options).

A. I am sometimes tempted to believe that one of the biggest mistakes the church has made is to make a "law" of attending Sunday Mass. For centuries before it was a "natural" thing to do. A friend of mine, a Jesuit priest, recorded this about his Nun who was not attending Mass on holy days of obligation: "It obscures the whole meaning of attending Mass on holy days of obligation. It is one of the ways in which the church has made Mass a "law.""

For yet far too many Catholics, the obligation to participate in the Sunday Mass is in somewhat the same category of church law as abstaining from meat on Fridays and during Lent. It seems to have moved beyond that. For centuries before it was a "law," it was a "rule," participation in the Eucharist each week was considered automatic. Aassompting one was not ill, only two reasons could explain an individual's routine absence. He had either decided he did not wish to be a Christian anymore or he knew of the faith was seriously deficient and more instruction was needed. Sunday Eucharist, in other words, constituted the life blood of the Christian person and community. Both the New Testament and the earliest Christian writings point out this truth (See, for example, Acts 20:7: "On the first day of the week, when we were gathered together for the breaking of the bread...").

The real point which has begun to be realized in the past few generations that many, maybe even most, Catholics have lost touch with this essential tradition, if indeed they were ever aware of it. The Code of Canon Law in this area of the Eucharist because "I have to" may be normal at certain stages of growing up. A Catholic youth may be to too overly煨iligant about his faith, like cold sweats, heart palpitations, anxiety attacks, shortness of breath, ect. Then a vicious cycle begins and they become frightened of their own state of mind. They see danger everywhere and become frightened of their own soul. Then a state of mind which requires the help of the Church. The Code of Canon Law recalls our tradition: "Sunday is the day on which the parochal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal church."

It then provides, "On Sundays and other holy days of obligation the faithful are bound to participate in Mass" (Canons 1246 and 1247).

Vatican Council II did not and had no idea to minimize the potential role of the Sunday Eucharist in the life of the church.

A (free brochure explaining the Catholic position on membership in the Masons is available by self-addressed envelope to Father Robert J. Looney, Holy Spirit Church, 704 N. Main St., Bloomington, Ill. 61701. Send questions to same address)

A new trend in private philanthropy has appeared on the scene: "loophole" giving. A Florida couple, Felix Rohatyn, the man who successfully guided New York City through its financial crisis in the 1970s, and his wife Elizabeth, have announced a $1 million endowment for the class of sixth-grade children in a low-income, inner-city neighborhood.

For the next six years, according to news reports, they will be personally involved with those children, serve as role models for them and meet with them and their parents. The couple also will provide counseling and tutoring through high school and then fund college tuition.

The Rohatyn's plan will require a major personal and financial commitment. It is a real gift of love which may change the entire course of the lives of those 30 or so students. The Rohatyns decided to do this partly because they are critical of coterminous charity balls. They believe that lavish "black-tie" events for "glamorous causes" are "misguided," and that the money could be better spent on more needy causes, such as the public school system.

The Rohatyns aren't the first to hit on this sort of plan. Five years ago, philanthropist Eugene Lang adopted a class of 20 students in East Harlem. He has encouraged acquaintances to follow in his footsteps. Similar programs exist in Dallas and Atlanta.

It's too bad that such a program can't encompass all of the children who desperately need this kind of support. Twenty-one percent of U.S. children are now living below the poverty level. Each one of them has a right to equal opportunity but they are not getting it.

It is no doubt unrealistic to think that the private sector will provide all the financial and psychological support needed by the huge number of schoolchildren in need. We would need a million Felix Rohatyns like the Rohatyns. That will never come to pass. As public policy it's a cop-out. And this is because no one over the failures of the public school system is through a major, across-the-board government commitment to education.

Nonetheless, there is something very special about the Rohatyns' plan. The people of Naples later added the tomatoes and anchovies. (Copyright (c) 1986 by NC News Service)
When a boy dresses as a girl

Dear Dr. Kenny: I have a friend who would like her 4-year-old son to play with my 5-year-old son more. She describes him as "different" from her younger children. They noticed on three occasions that he likes to dress up as a girl when our play group meets. I realize it is a mistake to stereotype boys and girls in what they should not do, but this worries me. I do not want to reject this boy. But I do not want my child influenced in the wrong direction.

My husband and I have decided I will teach my son, at home the first year or two. I am aware of the need to avoid overprotecting him. I am his only child, now. My friend has asked me to teach her son with mine. What do you think? — Indiana

You raise several problems. Should a boy be dressing in girls' clothes? Should you allow your son to play with a boy like that? Should you teach the two of them? Let's take the questions one at a time.

I gather from the reaction of the boy's mother that they have not encouraged him to dress up like a girl. He does this on his own. It would help to know why. Is he simply being ornery? Silly? Or does he feel female? The role of the woman is learned. Many traits normally considered feminine are attractive in either sex.

The war is found in each individual and here is where God gives his peace.

"The war is found in each individual and here is where God gives his peace." — P.W. of Overland Park, Kansas

Several years ago I wrote a column asking readers to respond to the question: Is peace a gender issue? Response was large and overwhelming. The only conclusion I was able to draw was a general attitude that we expect and teach boys to be more defense-oriented and war-loving than girls.

I was pleased that so many families used the column to discuss the issue of peace and war. A family from Arizona, WA, wrote: "Our family decided to discard your column at dinner last night after I read it aloud. Our consensus is that, yes, women would have a mellowing influence world-wide. Feminine influence in only one or a few countries would be of little help." P.W. of Overland Park, Kansas, wrote: "...our expectations of our males are still influenced by the "macho man." To show emotions, to cry freely, to be nurturing, to be sensitive and caring, all of these are considered feminine qualities which our culture does not find 'manly'. For a man to develop a spirituality, for more aggressive. My husband added that this would bring hope for world peace only if women had more influence world-wide. Feminine influence in only one or a few countries would be of little help." P.W. of Overland Park, Kansas, wrote: "...our expectations of our males are still influenced by the "macho man." To show emotions, to cry freely, to be nurturing, to be sensitive and caring, all of these are considered feminine qualities which our culture does not find 'manly'. For a man to develop a spirituality, for more aggressive.

The Pre-Cana II is preparation for second marriage

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Pre-Cana II is led by a team of trained remarried couples, a marriage counselor and a priest, and was developed through the collaborative efforts of the Ministry to the Engaged, the Ministry to the Separated and Divorced, and the Tribunal. Its purpose is to enable a couple to understand the particular issues and potential problems relevant to second marriages and to begin to develop constructive communication and processing skills.

Unfortunately, many second marriages develop the same unhealthy patterns of dealing with differences and ineffective communication styles as existed in the first marriage; statistics tell us that more second marriages end in divorce than first marriages. Forty percent of second marriages end in divorce within the first three years. Another ten to fifteen percent are stable, but unhappy.

We do tend to repeat rather than learn from our mistakes even though our intention is to "do it right this time." As one young woman said after a Pre-Cana II, "I didn't realize until today that I tend to blame and put down other people when I really want to say is how hurt or how I feel." Sometimes we can learn from others. It is not necessary to repeat mistakes. Couples who are preparing for their second marriage are often successful. Many times divorce is not caused by issues such as money, sex, children, careers, in-laws, etc., but by the ineffective and destructive patterns of coping with the differences each we have regarding those issues. Building and nurturing intimacy is much more difficult than planning the budget or dealing with other day-to-day functions.

In addition to "patterns of coping with differences" and "styles of communication", the Pre-Cana II addresses other topics such as "the shadow of the spouse", if there are more children, the impact of one's past on the other, and "the Sacrament of Marriage." Couples have the opportunity to privately discuss, with each other, these and other issues these questions after each presentation during the day.

For registration or more information call the Family Enrichment Center at 451-0280.
Bishops assess good and evil of TV viewing

By James Breig

If you recall from my previous column, I did the survey by sending a poll out about TV to the bishops of 30 dioceses which carry my TV column in their newspapers. Among other questions, I asked the bishops how much TV they watch, what types of programs they lean their favorite shows are. A dozen bishops replied.

My purpose was to discover if the Church leadership knows enough about the tube to deal with its influence on Catholics, who, if they follow national trends, spend four hours a week watching TV. That is almost 30 hours per week.

No bishop admitted to eyeing that much TV at all. When they checked no box, indicating that they don't watch much TV at all. When they do watch the tube the bishops tend to watch the news, which our ranking all other program categories. Close seconds went to sports and documentaries, while dramas, comedies and movies lagged behind. No bishop, we should all be relieved to learn, watches soap operas.

But let's get specific: What precisely do they watch? Asked to name their favorite all-time shows, the bishops turned out to be the only series named by more than one bishop as a current favorite.

• "I Love Lucy" by an anonymous comedy fan.
• "100 Minutes" by another nameless bishop.
• "MYSTERY" by Archbishop Oscar Lipscomb of Mobile, Al.
• "The Honey Hunters" by Bishop Howard Hubbard of Albany, N.Y.
• "Bob Newhart" by Archbishop Daniel Lucia of Dubuque, IA.
• "Kojak" by another anonymous fan.
• Space shots and the election of the pope by Archbishop Edward A. McCarthy of Miami.

Only five bishops named current TV shows when asked what they like now. "The MacNeil/Lehrer News Hour" on PBS was nominated by an anonymous bishop while Joseph McCloskey of Rockville Centre, New York lauded "The Colby Show." Bishop Hubbard cited "Walter Cronkite News" as his choice. The only show named on two ballots was "Murder She Wrote," chosen a favorite by Archbishop Whealon and Archbishop McCarthy.

In some ways, it is surprising the bishops came up with any nominees, given the adjuncts they used to describe TV. I asked the bishops to consider TV as a whole and to select three words to describe its effect on American Society. Here is what those bishops who signed the survey had to say:

• Archbishop Whealon: "time-wasting, destructive of depth in living, crisis."
• Archbishop McCarthy: "secularizing, homogenizing, inducting passivity."
• Bishop Hubbard: "passivity, now focus, awareness."
• Bishop McGarr: "materialistic, valueless, hedonistic."
• Archbishop Kucera: "overpowering, materialistic, materialistic."
• Archbishop Lipscomb: "persuasion, inductive, transforming."
• Bishop Thomas Schoepke, Detroit: "brain-washing, misleading, stu[...]
• Bishop Joseph Flavenza of Galveston-Houston: "influential, tragic, pervasive."

A final thought on TV was penned by Archbishop Whealon who wrote on the bottom of his survey: "I believe that the Church should be doing more on TV to be countervailing to secularism and (TV) evangelists. Yet TV by itself has a fatal weakness: shallowness. The Gospel comes to us best and lives in us best through the more enduring, permanent Word."

My thanks to all the bishops who took time from their busy lives to fill out the survey. Based on their responses, I would say they recognize how powerful, influential for good and ill, and how pervasive TV is. They also realize that the Church should be doing something to counter its power and use its pervasiveness toward better ends.

But maybe we should be watching a little more TV. I think they would learn a great deal more about the members of their dioceses.

A who's who of popes


In his preface to "The Oxford Dictionary of Popes," the author modestly refers to it as a "papal Who's Who." It is that and more, much more. As any Who's Who should, this compendium provides biographical details of the lives of the popes from St. Peter to John Paul II. It also gives due space to the anti-popes, those claimants to the papacy not recognized as legitimate popes, and even finds room for an appendix on Pope Joan, a pope or popes who never was.

With its more than 310 (by my count) biographies, of which only a few exceed 1,500 words, this is undoubtedly a handy reference. What makes it a remarkable work is the vast amount of scholarly research compressed in its pages and the clarity and impartiality with which this research is presented.

The author is an Anglican priest, Canon of Chichester Cathedral and a fellow of the British Academy. He was vice principal and principal of St. Edmund's Hall (college) at Oxford University for more than 40 years. In the 1960s he was chairman of the Archbishop of Canterbury's Commission on Roman Catholic Relations, and accompanied Archbishop Michael Ramsey on his historic visit to Pope Paul VI in Rome in 1966.

Incorporating the findings of current research on papal history, this is a book for general readers as well as scholars. "The Oxford Dictionary of Popes" chronicles the frequently painful, often bloody, sometimes bizarre history of the See of Rome and its bishops, with fascinating detail.

Good news!

Get to know Archbishop Edward A. McCarthy better and learn about topics pertinent to Catholicism at the same time.

The archbishop will be featured on a weekly radio program broadcast on WGCC (1090 AM). To hear his message, tune in from 7:30 a.m. to 8:15 a.m. every Saturday.

Greetings to Jewish friends at Rosh Hashanah

"Sunrise, sunset, swiftly flow the years." If you are humming that nostalgic melody from "Fiddler on the Roof" then you realize another year has passed in our relations with our Jewish friends.

Let us pray in spirit with Jewish people all over the world with a few of the festival prayers beginning on Oct. 3: "with the setting of this evening's sun, we proclaim a new year of hope. Lord of the universe, let your light and your truth come forth to lead us"; (and after the lighting of the Sabbath candles), "Blessed be the Lord our God, Ruler of the Universe, Creator of the fruit of the vine"; (and over the bread), "Blessed is the Lord our God, Ruler of the Universe, who causes bread to come forth from the earth."

These feasts were celebrated by the Holy Family in their home in Nazareth every year in the life of Mary.

Prayers over the bread and wine have a familiar sound to our ears since they are the source of our eucharistic prayers said in every Eucharistic celebration. As Pope John Paul II has declared, "Our two faiths are linked together at the very level of their identity."

Sister Noel Bogg O.P.
Vice-Chair-Ecumenical and Interfaith Commission.

Separated and divorced conference Oct. 25

The Seventh Annual Conference for Separated and Divorced will be held on Oct. 25 at St. Rose of Lima School, 10690 N.E. 5th Ave. in Miami Shores from 9:00 a.m. to 4:30 p.m.

Pre-registration is required. Cost for the day will be $10 for adults and $2 children. Lunch provided.

Marriage Lifeline

A "Marriage Lifeline Weekend Workshop" sponsored by the Archdiocese of Miami Family Enrichment Center will be held Oct. 4 and 5 at the Center, 18330 NW 12 Avenue in North Miami. Seminars on each day begin at 9 a.m. with the concluding session at 1 p.m. Saturday. Pre-registration is required.

The weekend will also provide time, guidance and a peaceful environment to deal with significant issues in marriage.

The conference will begin with an address by Fr. Sean Mulcahy, pastor of St. Maurice Church in Ft. Lauderdale. During the remainder of the day, adults will have an opportunity to attend three workshops on various topics.

Adalt workshops will include: Annulments, Fr. Andrew Anderson; weekend offered.

Reservations for Call the Family Enrichment Center at 651-0280.

Plaza to be dedicated

St. Thomas University in Miami has cordially invited the alumni of the University of Santo Tomas de Villanueva of Havana, Cuba to a ceremony for the dedication of Plaza Kelly at the Miami campus.

The dedication is in honor of Fr. John Kelly, former President of the Universidad de Santo Tomas de Villanueva of Havana from 1950 to 1959. The dedication begins with a Mass at 5 p.m. followed by an inauguration ceremony, and a dance.

The Possibilities: Dating, Courting, Remarriage, John Reinhinger; Healing After Divorce: A Time for Personal Growth and Recovery, Maureen Duffy; How to Be a Happier and More Effective Parent, Carol Farrell; and more.

For pre-registration and further information contact The Family Enrichment Center at 651-0280.

Fr. Brian Brady
Fr. Brian Brady, an assistant pastor at St. Richard Parish in Miami from 1983-84 passed away away after a short illness while visiting in West Hampstead, N.Y. Fr. Brady who was a priest with the diocese of Dawn and Conor in Ireland at the time of his death is survived by his cousin Beatrice Costello. A Mass of Christian Burial took place at St. Thomas the Apostle Church in West Hampstead on Sept. 29.

Festival scheduled on Oct. 18 from 9 a.m to 4 p.m. at the school campus at the corner of San Jose Blvd. and 1400 S. Dixie Hwy., Lantana, Fl. 33462.


The St. Bartholomew Women's Club will hold its 21st annual luncheon and fashion show "October Fest" at Calder Holiday Inn on Oct. 18. Donations $15. For reservations call 431-5823 or 983-5496.

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St. Francis hosp. holds family workshop

St. Francis hospital in Miami is offering a one-day family workshop on Oct. 18. The workshop is called "American Family-Stress, More or Less," and is a scheduled talk by Nora Ephor, author of "Handbook." Additional educational workshops feature such topics as Coping with Mr. Dyer to speak at Barry University

Wayne Dyer, Ph.D., best-selling author and internationally renowned psychologist, will be the featured speaker at a continuing education program at Barry University, from 9 until 4:15 p.m. Dyer will speak on "Mental Health in the 90s: Current Trends and Practices" in the Broad Center for the Performing Arts, workshop on Oct. 18. Registration fee for the six-credit session is $45 before Oct. 4, $50 after Oct. 4 and $55 on site if space is available.

For info and reservations about this free program call Joyce Back at 808-2736. The hospital is located at 2050 W. 63rd st., Miami Beach.

George Mickewicz, a permanent deacon of the Archdiocese of Miami and administrator of St. Francis, was ordained as a priest on Oct. 18. He was ordained by Bishop James P. Dugan in a ceremony at the Cathedral of St. Mary, 500 N.E. 25th Ave. in Miami. Mickewicz, 44, has been serving as a priest in the archdiocese since 1979, has been honored with a mass and reception at St. Patrick in Miami Beach, where he was a permanent deacon.

Mickewicz will travel to Alabama. Fr. Edward Brown, Permanent Deacon, will also travel with him to a plaque recognizing his years of service. Last week, the photo was misidentified due to printer's error.

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For info and reservations about this free program call Joyce Back at 808-2736. The hospital is located at 2050 W. 63rd st., Miami Beach.

George Mickewicz, a permanent deacon of the Archdiocese of Miami and administrat
One woman's experience

By Katharine Bird
NC News Service

For several years after her divorce, Martha Sturgis (not her real name) didn't even think about an annulment. Just dealing with the massive changes divorce brought — a lowered standard of living, helping herself and her three children cope with the collapse of the marriage, searching for a career — took all her emotional resources.

But after her life stabilized somewhat, she began to think about an annulment. The marriage had lasted almost 20 years and she could still remember the good times. Surely it was a marriage that "had just died."

Furthermore, she told friends, "Why should I get an annulment? I don't have any plans to get married and may never want to again."

Two conversations changed her mind. The first was with a priest experienced in the annulment process. Among other arguments, he suggested that it was a good idea to initiate the annulment process early on, when there was no pressing need. "The process is deliberate and careful and it's easier if you aren't anxious to get an annulment in order to marry someone else," he said.

The priest also explained the mechanics of annulments: Either spouse can make the initial application; couples can apply in the diocese where one currently resides or in the diocese where the marriage took place.

He also explained the possible grounds the Church uses to determine whether a marriage is Christian. He helped Mrs. Sturgis to see that "impediment of consent" might be applicable in her case since pregnancy and her fear over it was the primary reason why she got married.

A second, equally important encounter, was with a Catholic whose marriage was annulled. A parish pastoral assistant, she told Mrs. Sturgis that she had found the process "a healing experience, a time to wrap up the loose ends connected with the end of my marriage."

The pastoral assistant also asked a crucial question: "Are you sure your marriage was Christian?"

That simple question proved an eye-opener for Mrs. Sturgis, she admitted later. For in thinking about her marriage, she concluded that it almost certainly wasn't what she believed a Christian marriage would be.

At this point, working closely with a priest on the marriage tribunal in her Midwestern diocese, Mrs. Sturgis wrote a letter asking the Church to provide witnesses for the tribunal. Her husband also was asked to make a statement and to provide witnesses.

Several months later, a deacon assisted her in marriage cases at Mrs. Sturgis' parish contacted her parents, asking them to meet with him, separately, to talk about their daughter's marriage.

Her parents went into the interviews nervously.

"Both said later that the deacon, a married man, put them at ease by explaining just what he was doing. The whole process took about a year. Then Mrs. Sturgis received a letter from the diocese granting her an annulment."

"Getting the annulment, Mrs. Sturgis recalls today, was a "very freeing experience. It was like closing the door gently on a painful chapter in my life."

Here's where you can get help

For information about annulments, call or write the Marriage Tribunal of the Archdiocese of Miami, 9401 Biscayne Boulevard, Miami, FL 33138. The phone number is 377-4241 in Dade and 325-5151 in Broward.

Anyone in need of information, support and guidance also is invited to attend the Archdiocese's seventh annual Conference for Separated and Divorced Catholics. It will be held on Oct. 25 from 9 a.m. to 4:30 p.m. at St. Rose of Lima School, 10690 NE 5 Ave. in Miami Shores.

Topics to be discussed include:

• Annulments;
• The Possibilities: Courting, Remarriage;
• Divorce: A Time for Personal Growth;
• How to be a Happier and More Effective Parent;
• Can You Be Catholic and Sexual; and more.

The conference is open to adults and children. Under the supervision of staff members of the COR Counseling Center in Kendall, the children will use art, music, films, play and group discussion to deal with their experience of divorce. Pre-registration is required. Cost is $10 for adults and $2 for children, and lunch will be provided. To register, or for more information, call the Family Enrichment Center at 651-0280 in Dade.

Scriptures

Faith: the complete cure

Readings for Sunday, Oct. 12

Cleansed of his leprosy, Naaman comes to profess his faith in the God of Israel (first reading, 2 Kings 5:14-17), just as another Gentile, cleansed of his leprosy by Jesus, saw the salvation sent by the God of Israel in the person of his Son and learned that his faith had been his salvation (Gospel reading, Luke 17:11-19).

Paul's preaching of salvation to the Gentiles is recalled by a later age, a salvation "to be found in Christ Jesus," precisely where the Samaritan had discovered God (second reading, 2 Timothy 2:8-13).

Introduction

The very mention of "lepers" might cause me of us to recoil. Despite advances in treatment, leprosy is still associated with people kept aloof from the rest of society. Medicine may have advanced, but our knowledge of Hansen's disease has not kept pace, unfortunately.

In times past, when little was known of the disease or its origins, leprosy posed a horrible threat. Quarantine seemed to be the only solution. Its victims were to be shunned and kept from sight.

Background

Of the 10 lepers who met Jesus, one was even more outcast than the other nine. He was a Samaritan, and for many in our Lord's day, that very word brought about repulsion. Samaritans were considered "impure, racially and religiously." They were not just Jews, for centuries of intermarriage had taken place. Moreover, although they accepted the Law of Moses, they disregarded the Writings and the Prophets, which Jews...
The truth about annulments

They don't make children illegitimate, and they don't cost thousands of dollars

By Father James J. Young, CSP

The woman informed me immediately after she sat down that there was no way I was going to talk her into an annulment. I could tell she had her mind made up.

"I don't see my role as talking people into getting annulments," I said. "My concern is to help people recover from divorce. Some people find an annulment an important part of the process of healing and recovery."

"Well, Father, I couldn't get an annulment anyway. I was married 15 years, and there's no way I'm going to lie and say I was never married. Furthermore, I have three children and there's no way I'm going to make them illegitimate. Also, I refuse to pay thousands of dollars for a piece of paper that says I was never married."

Linda (not her real name) had almost all the common misunderstandings of annulments. I suggested she let me explain more fully the Church's position on the subject.

First, the Catholic view of marriage holds that man and woman have to be "able" to get married to enter into a lasting Christian marriage. This ability involves human resources — emotional strength, maturity, understanding of the obligations of marriage — which must be present in both parties if they are to build a lasting marriage.

Many people do not have these essential human resources when they marry. Once they try to live together as husband and wife, it becomes clear they cannot handle the demands of married life.

Many such marriages end in divorce. An annulment is a decision after the breakup that there was some deficiency on the part of one or both spouses at the time of marriage which made it impossible for the marriage to last.

Linda insisted her case was different. Her marriage had broken up because of her husband's alcoholism, but he wasn't an alcoholic when they married, she said. In fact, they had some very good years.

I told her that experts on alcoholism hold that even though the disease may not exhibit itself in its most destructive form until many years have passed, it is possible the disease was present at the time of marriage.

The Church tribunal would have to evaluate the situation in more detail, relying on medical judgment to determine whether the alcoholism was of such duration and intensity that it prevented the couple from having a true relationship. But such alcoholism can be sufficient ground for annulment.

"Well, if I could get an annulment, I would not illegitimize my children," Linda responded.

I explained that an annulment does not illegitimize children. Her marriage had both civil and religious character. The children's civil legitimacy is protected. An annulment is a Church decision about the marriage's religious character. The children are not affected in their lives as Catholics by the annulment.

"How will they feel if the Church says their parents were never married?" she asked.

"The Church doesn't say you were never married," I proposed. "Obviously you were married, you lived together as husband and wife and had children. An annulment is a decision that the marriage was never a Christian marriage. This means your relationship never had the necessary human resources to become permanently bonded with the capacity to last for life."

"What about the cost, Father?" Linda asked. "I don't have a lot of money."

Cost, I explained, is never a determining factor. In the United States, Catholics who receive annulments are usually asked to make a contribution toward the costs of processing the case. Currently the average cost is $250. Last year, 40 percent of the people who received annulments paid nothing.

I also told her that the average time for processing a case in the United States is about 12 to 15 months. If the necessary information can be gathered quickly, it often takes less time.

Then Linda and I got down to a more detailed conversation about her case. After we had talked at length, she said she would have to think it over. I reminded her that the decision was hers (or her husband's) to initiate an annulment case. But now she could proceed with the appropriate information at hand.

(Father James Young, founder of the nationwide ministry to separated and divorced Catholics, died Sept. 11 of a respiratory ailment. He was 46. For the past six years, he had been a guest speaker at the Archdiocese of Miami's annual conference for Separated and Divorced Catholics.)

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Desidera, a part of Sacred Scripture. They contain the prayer Jesus said in the Garden of Gethsemane, in Samaria, at the place where God was to be worshipped.

Commentary

Jesus prayed "not my will but yours," from the Garden of Gethsemane, as he was about to be arrested. The prayer is a request for God's will, which is the will of Jesus. The prayer is a request for God's will, which is the will of Jesus. The prayer is a request for God's will, which is the will of Jesus. The prayer is a request for God's will, which is the will of Jesus.

Like the croust citoater, In spring after winter, an annulment can mean a new beginning for one whose marriage has ended. While the Church does not grant annulments freely, there are legitimate reasons for a marriage tribunal to rule that some marriages were never valid Christian marriages.

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MARYKNOLL, N.Y.—While most of the nation riveted its attention on the Statue of Liberty anniversary and its new face lift this year, a lesser publicized anniversary has been marked just as an hour’s drive from the statue—the 75th anniversary of the founding of the Maryknoll missionary order.

Just as the dedication of the statue represented a sort of coming of age for the United States, the creation of the Maryknoll in 1911 under the formal title of the Catholic Foreign Mission Society of America represented a new maturity for the church in America.

Only in 1908 had America been removed from its status as a “mission territory” in Rome. And while a few American Catholics by 1911 had served abroad as missionaries with foreign-based groups, the Catholic Foreign Mission Society of America was the first society established by the American church to work in foreign missions.

Today its members—priests, brothers and sisters, lay men and women are working in more than 30 countries of Africa, Asia and Latin America. The society is engaged in more than 30 countries of Africa, Asia and Latin America. The Maryknoll headquarters are at Ossining, N.Y. on the Hudson River north of New York City.

Suitably enough for a nation laying aside Civil War resentments in a century, Maryknoll was founded by a Northern priest—Father and later Bishop—James Anthony Walsh of Boston, and a Southern priest, Father Thomas Frederick Price of North Carolina.

Fr. Walsh, who would become the first superior and serve until his death in 1936, was Propagator of Faith director in Boston and an editor of a mission magazine, The Field Aid, a Paraplegic, living in a region where Catholics constituted a tiny minority and editing a magazine, Truth, was giving attention initial to home missions, but with the ultimate goal of extending his work overseas.

The two priests met first at a 1904 conference, where they heard each other speak on their respective interests. When they met next, at the 1910 International Eucharistic Congress in Montreal, they decided to approach Cardinal Gibbons, the archbishop of the United States approved formation of the society in a meeting in April, 1911 at the Catholic University of America in Washington, Maryknoll formally came into being when Pope Pius X approved its formation June 29, 1911.

Fr. Walsh and Fr. Price’s vision of a foreign mission was especially focused on the Orient, and most especially on China. In 1918, the first Maryknollers left for China, with Fr. Price as leader. But he suffered an appendicitis attack and died the following year in Hong Kong at the age of 59.

The others in the first group were Father Bernard Meyer, Father Francis X. Ford, who become a bishop and died in communist jail cell in 1952, and Father James Edward Walsh (no relation to the founder) who become a bishop, was imprisoned from 1958 to 1970, and died at Maryknoll in 1981.

Meanwhile, Mollie Rogers, a young Boston woman who graduated from Smith College in 1905 and later taught zoology there, went back to her home in Boston to teach so she could help Fr. Walsh with The Field Aid.

Though not among the first group of three, Mollie Rogers joined Maryknoll in 1912, she came shortly afterward, and Fr. Walsh put her in charge.

They started a novitiate to form a religious community, but after more than a year learned they were not canonical—did not hold official church recognition—because no one had told them they first had to get permission from the Holy See.

Eventually, they got permission and went through a novitiate under the direction of the Dominican Sisters of Sinsinawa, Wis.

The women became and remain Dominicans—the Maryknoll Sisters of St. Dominic. Mollie Rogers became Mother Mary Marian of the order until 1947 and continued to inspire its members until her death in 1955.

But though the Maryknoll sisters retain allegiance to the Dominican tradition, their identity as Maryknollers takes precedence: They use the Maryknoll Missioner initials, MM, and are a self-governing community, based across the road from the Maryknoll fathers and brothers, but with their own independent ministry.

The jubilee celebrations for the Maryknoll community began last April with a simultaneous Mass and lunch at Catholic University and a gathering at Maryknoll on the 75th anniversary of papal approval. In January, Maryknoll will mark the arrival of its first three women workers—Mary Louise Wholean, Sara Sullivan and Mary Augustine Dwyer.

In 1918, these four priests were the first missionaries to be sent abroad from the United States. The China-bound Maryknollers are from left, James E. Walsh, Thomas Price and Francis X. Ford, and standing, Bernard Meyer. Walsh later became a bishop, was imprisoned from 1958 to 1970 and died at Maryknoll in 1981. Ford also became a bishop and died in a communist jail in 1952, (NC photo from UP-Houston).

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Disabled athlete proves he is a winner

Paraplegic travels 25,000 miles

in his wheelchair and meets the pope

UNITED NATIONS (NC) — Globe-girdling Canadian wheelchair athlete Rick Hansen visited the United Nations in his campaign to demonstrate that physical disability is no handicap for success.

During a 25,000-mile journey through 34 nations on four continents, Hansen met with Pope John Paul II. When the pope shook hands with the 26-year-old paraplegic at a general audience last year, he praised his efforts to promote awareness of the capabilities of disabled people.

After meeting with the pope, Hansen set forth on a long adventure across Asia. At U.N. headquarters, the Hansen talked about physical and political obstacles along his trek route—which began in his hometown of Vancouver, B.C. in March 1985 and is scheduled to end there next March.

He said he developed severe stomach pain in Portugal which forced him to exclude North Africa from his itinerary.

In Eastern Europe, the journey went smoothly through Poland and Czechoslovakia, but East Germany denied him a visa and the Soviet Union would allow him only to fly into Moscow.

In China, Hansen said he was greeted by Deng Pufang, one of the sons of the Chinese leader Deng Xiaoping, and himself a paraplegic.

Hansen said he travels 50 miles per day on his own wheels, rain or shine.

"To be disabled is nothing to be ashamed of or afraid of. It is something that exists and must be faced and overcome," he said at a press conference.

The young Canadian was paralyzed from the waist down at the age of 14 following an automobile accident. Before that he was considered a star athlete, winning honors in basketball, baseball, pole-vaulting, volleyball and other sports.

After adjusting to life in a wheelchair, Hansen began coaching sports. In 1974, he received the Most Inspirational Athlete award from his high school.

Since then, he has been named National Disabled Athlete of the Year in 1979, 1980 and 1982 and shared the Outstanding Athlete of the Year award for 1983 with hockey star Wayne Gretzky.

The persevering athlete has won 19 international wheelchair marathons, along with other medals from worldwide competitions for the disabled.

He said his two-year trip around the world will cost about $1 million. The money was donated by corporations, individuals and the Canadian government.

Hansen also said he raised about $250,000 so far for spinal cord research.

Maryknoll marks 75th birthday

In 1918, the four pioneers set out for China. Today its members—priests, brothers and laity are working in more than 30 countries of Africa, Asia and Latin America.