Pope’s visit ups ABCD importance

By Brent Browning
Voice staff writer

The annual ABCD drive was launched last week at a gala dinner with the $4.9 million goal taking on crucial importance because of the Pope’s anticipated visit.

The Archdiocese’s Charities and Development drive is crucial to ABCD finances in any year, but

“You see, somewhere up in my head I know God loves me...But if you don’t love me I can’t experience it.”

—Fr. Patrick O’Donnell

extra funds will be needed this year to handle the complex provisions needed for such a major event in the Archdiocese.

The importance of Catholics taking a leadership role in meeting community needs was also emphasized at this year’s second ABCD dinner. Jan. 13 at the Bahia Mar Hotel in Ft. Lauderdale. Fr. Patrick O’Donnell made a moving appeal for ABCD donors to inspire others to give to area charities through their own contributions.

Over 350 guests representing eight churches in northeastern Broward County attended the dinner, the second of nine ABCD dinners held in Dade, Broward and Monroe counties.

Fr. O’Donnell, pastor of St. Clement Church in Ft. Lauderdale and Broward priest coordinator, said, “We have to reach out and help others to let people know that God loves them. You see, somewhere up in my head I know God loves me...But if you don’t love me I can’t experience it.”

Also dominating the thoughts of speakers last night was the anticipated visit of Pope John Paul II in September.

The evangelization office is working in conjunction with other Archdiocesan ministries, he said, to help those who are alienated because of divorce and remarriage become reconciled with the church.

The office is also involved in an evangelization training program for those parishes that have aged populations. The program is also being used in conjunction with the pastoral parish and monthly faith rallies aimed at theunchurched.

Other preparation for the Pope involves more mundane considerations, in particular the spending of money on necessary facilities to serve the expected crowd at the papal Mass in South Dade.

Because of this the Archdiocese may need to raise more than its minimum goal of $4.9 million.

Archbishop McCarthy said at the dinner that he anticipates a crowd of half a million people along the Pope’s route. Since no money will be charged for those wishing to see the Pope, Archbishop McCarthy estimated that

(continued on page 3)
NEW YORK (NC) — Christian Brother Gregory Flowe, known by the French acronym BCP, from a development department of the Ethiopian Catholic Church, said in a New York interview that although the famine in Ethiopia has been alleviated some 2 million people remain in danger of starvation.

"The emphasis is now on not starvation, and this creates difficulties," he said. "There is still need for food for 2 million people, and it's going to be more difficult to get that today because it was two years ago to get food for 10 million."

"Ethiopia is no longer headline news," he said. "What news there is gives the encouraging impression the situation has been solved, so food is no longer needed. That is not true."

Brother Flowe, a native of the Bronx, taught in Christian Brothers schools in Ethiopia from 1969 to 1975, and returned in 1981 to do development work.

He said that although Ethiopia is a Marxist state, the government is not against some military support and often at odds with the U.S. government, it has agreed to let him serve as the Ethiopian church's liaison with the government.

"The Catholic Church in Ethiopia takes the stance that it is not involved in politics, nor at this time does it wish to be," he said. "This stance is accepted by the government. As a result of that, the church has been able to function."

He said the picture drawn in the October 1986 Reader's Digest article, "Famine Aid: Were We Too Late?" by the French author Bernard-Henri Levy, "is not my experience. He has certainly saved millions of lives," he said. Now, he said, relief for "serious pockets" of famine must continue while agencies give more attention to long-range development.

"Don't play up to Rome," nuns tell conference

WASHINGTON (NC) — The National Coalition of American Nuns has told the Leadership Conference of Women Religious not to "play up to Rome" and to maintain an "even-handed position" in dealings with church hierarchy. The comments appeared in the coalition's winter newsletter and accused the Leadership Conference of Women Religious of not strongly promoting women's issues and of being too deferential to Vatican officials. The coalition is an organization of 2,000 of the 130,000 nuns in the United States.

Adrian nuns send torn credit cards to Shell Oil

ADRIAN, Mich. (NC) — The Adrian Dominican Sisters have sent 40 torn credit cards to the company to protest what the nuns say is a Shell policy which supports the South African government. Leaders of another Adrian nun's parent company, Royal-Dutch Shell, supplies fuel to the apartheid economy of South Africa by selling it to the country's military, despite continued boycott threats from church and labor groups. "We will cut our Shell cards in half and send one-half to Shell headquarters telling them we, Adrian Dominican Sisters will boycott Shell until such time as Royal-Dutch Shell withdraws its role in the South African apartheid system," said Sister Altraetta Kelly, a general councilor for the order.

Catholic Conference cautiously agencies to shun immoral service

WASHINGTON (NC) — Catholic natural family planning agencies seeking government grants shun, only assist married couples and marriage preparation programs and avoid links to contraception, sterilization and Planned Parenthood, according to the National Conference of Catholic Bishops. The bishops' Committee for Pro-Life Activities also waited on national Catholic Social Development and World Peace.

Catholic-Jewish booklet shows work of Latin Church

WASHINGTON (NC) — A new Brazilian bishops' manual on Catholic-Jewish relations is "significant" because it reflects the "serious and productive" work of the Latin American in that area, said a U.S. church official. "This and the work of CELAM (the Latin American bishops council) reflect a qualitative move forward for Latin America," said Professor Fisher, head of the Secretariat for Catholic-Jewish relations of the U.S. bishops' conference. The 187-page booklet, published in Portuguese and distributed throughout Brazil in December, covers specific ways of handling differences between the two religions. About 90 percent of Brazil's 130 million population is Catholic.

Death penalty 'unnecessary' says bishops of Pennsylvania

HARRISBURG, Pa. (NC) — Capital punishment is "unnecessary and inappropriate in our age and in our society," said 17 bishops of Pennsylvania. The 500-word statement, released by the Pennsylvania Catholic Conference, urged that "other means must be used to stop these brutal and unending deaths of innocent men and women in order to stem violence and rehabilitation." A death penalty law is in effect in Pennsylvania and execution warrants for several Bishop Louis E. Gelineau of Providence, R.I., holds baby Tiffany Harrison in the maternity ward at St. Joseph's Hospital in Providence as the baby's mother, Jackie, watches approvingly. The bishop made the stop on a recent tour of the hospital to visit patients, n.c. photo

Pope stars in vocations video to promote priests

CHICAGO (NC) — A Serra International video-cassette to promote vocations to the priesthood stars Pope John Paul II and emphasizes his vocation as priest, not pope. Titled "A Call to Christ," the 15-minute videocassette focuses on the pope at prayer and Eucharist and includes footage of him as he speaks with crowds of teen-agers as well as interviews with several persons close to the pontiff.

"Pope John Paul II is the quintessential priest. He also has a special charm for reaching young people," said Francis J. McKeon Jr., president of Serra International, a lay organization to promote church vocations. Serra International, with headquarters in Chicago, plans to show the videocassette to high school and college students and parish organizations. The Vatican's television center produced the videocassette.

A Call to Christ can be purchased for $35 from Serra International, 185 W. Monroe St., Chicago, Ill. 60603.
Bishops: Life is precious at all stages

Statement commemorating Roe v. Wade decision, Catholic Bishops of Florida, January 22, 1987

This is the 14th anniversary of that momentous and dire date in the history of this nation, January 22, 1973, when the Supreme Court established abortion on demand as a constitutional right. Over 20 million unborn children are reported to have been aborted as the result of that decision. Unable to speak, unable to resist, their lives were terminated as part of the process of "terminating" a pregnancy.

The law is a profound teacher. The legal, routine destruction of unborn life has taught generations of Americans tragic lessons about the sanctity and vulnerability of life. But the lesson that the law does not mean that it is therefore morally right, or that it will always be legal. One hundred thirty years ago the United States Supreme Court in the Dred Scott case held that a free Negro whose African ancestors were brought to this country and sold as slaves, is not a "citizen" within the meaning of the Constitution. That ruling was overturned, and we trust and pray that the ruling in Roe v. Wade also will be.

Ours is a consistent ethic of life. All life is sacred, including the aged and the infirm, the dependent child, the drug addict, the prisoner on death row...[But] the cause of the unborn is exceptional. The rejection of the unborn child, the trivialization of his or her worth and the commercialization of the abortion industry combine to make the abortion issue the key life issue of this day. If society can continue to commercially attribute to weakest members in these numbers, they can hardly expect to defend any other segment of weak human life from assault from the same.

Our brothers and sisters in the pro-life movement have worked courageously in the face of many obstacles and they have our love and support. We call on all Catholics to join in supporting those efforts to return to unborn children that "inalienable right, the right to life..." that was a foundation of this nation. And we call on all to assert this right to life with love, with respect for law, and with an unassuming insistence on justice for those the least of our brothers. —Edward A. McCarthy, Archbishop of Miami; Thomas J. Crondo, Bishop of Orlando; W. Thomas Larkin, Bishop of St. Petersburg; John J. Snyder, Bishop of St. Augustine; John J. Nevins, Bishop of Pensacola-Tallahassee; Thomas V. Daly, Bishop of Palm Beach; John J. Dearden, Bishop of Venice; Agustin A. Rojas, Auxiliary Bishop of Miami; Norbert M. Dorsey, Auxiliary Bishop of Miami.

ABC'D '87: Extra needed for papal visit

(Continued from page 1)

thereabout $500,000 may have to be raised for papal visit

The money also will aid those who seek the resources of the Archdiocese of Miami's many ministries including Family Life and campus ministry, liturgy and spiritual life programs, the Rural Life Apostolate, the Respect Life and Evangelization offices, to name a few.

ABCD funds will also be directed towards Catholic Community Services, programs addressing inner city needs, Catholic schools and many other projects.

It was pointed out at the dinner that ABCD funds will be multiplied through government grants so any contribution towards Catholic Community Services, projects.

The pope's stay in Miami is only the most recent economic challenge faced by the ABCD campaign in the past few years since the Venice and Palm Beach diocese have split off from

under the Archbishop's leadership we have continued to develop and meet the needs of people of all ages in this last three year period," Tuohy said.

Trip sheds light on Vatican's Mideast policy

Cardinal, Jews: Misunderstanding cleared up

NEW YORK (NC) — Cardinal John J. O'Connor of New York held a three-hour meeting at his residence this week with eight Jewish leaders and other representatives of the Jewish community over his recent Middle East trip and the understanding that developed over his planned meetings with officials of the Israeli government.

The meeting came in the wake of a Jan. 10 statement by Jewish organizations criticizing comments Cardinal O'Connor made while on the trip. Cardinal O'Connor responded to the criticism with an initial statement by calling for an apology and saying he was deeply disappointed at the Jewish organizations' reaction.

In a joint statement released at a press conference at the conclusion of the "cordial" and "candid" Jan. 19 discussion, the group said, "Both the cardinal and his guests agreed that there were far more issues on those on which they held similar views than on those that they differed.

The new statement did not express the numbers of unborn killed by abortion in Israel since its founding.

While the Vatican makes no policy on specific issues in the Middle East area, it takes the political positions that it feels are necessary to protect a Christian presence in the Holy Land.

These include:

— Supporting a homeland for the Palestinians but not saying where that homeland should be.
— Refusing to recognize Israel or

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Author: Many French priests have left to get married

 Mexican leader wants to 'rein in' political clergy

 Mexican bishops are increasingly insolent and defiant and is now intervening politically in the political life of Mexico, Fuentes Diaz, Mexico's Constitution bars clergy from participating in parliamentary business as a protest over a new "war tax" on businesses implemented by the government.

 South Korean nuns want their work to focus on poor

 Cardinal asks for change in sexual mores to stop AIDS

 Pope plans trip to Chile and Argentina following treaty

### New York banker is named to Pontifical Peace Commission

 Vatican City (NC) — A senior vice president of the New York-based Chase Manhattan Bank is one of three people Pope John Paul II has appointed to the Pontifical Justice and Peace Commission. The three appointees, announced by the Vatican, are Mary B. Maguire, a native of New York who was worked for Chase Manhattan for 14 years; Cardinal Cardinal Bishop Antonio do Carmo Cheuche of Porto Alegre, Brazil, and Steve Solomon, secretary of the justice and peace commission for the Anglican and Lutheran-Anglican Antilles in Trinidad. The Pontifical Commission on Justice and Peace, instituted by Pope Paul VI in 1967, is the Holy See's organization for studying problems connected with justice and peace and awakening the sensitivity of Catholics to their responsibilities in these areas.

### Mexican leader wants to 'rein in' political clergy

 MEXICO CITY (NC) — A prominent member of Mexico's main opposition political party says the time has come to 'rein in' members of his country's "political clergy." Vicente Fuentes Diaz, a former federal legislator, told the newspaper Unamunismo that a political activist Mexican clergy is "becoming increasingly insolent and defiant and is now intervening in daily matters which are none of its concern." "The clergy has been increasing its illegal intervention in the political life of Mexico," Fuentes Diaz said. Mexico's Constitution bars clergy from participating in political activity and prohibits religious education. By law, clergy cannot vote or criticize the government or its laws, and church-run schools are not connected with justice and peace and awakening the sensitivity of Catholics to their responsibilities in these areas.

### South Korean nuns want their work to focus on poor

 HONG KONG (NC) — South Korea's nuns want their work with parishes to concentrate primarily on the poor, a missionary said. Fifty Superior of South Korea's women's orders said their approach to ministry has changed, and approximately 4,000 members decided to accept contracts with parishes only if they ensure that they can fulfill a commitment to the poor.

### Cardinal asks for change in sexual mores to stop AIDS

 LONDON (NC) — Cardinal George Basil Hume of Westminster called for a "radical change" in popular sexual attitudes in combating AIDS while warning against blaming particular groups for the disease. The cardinal said Catholic teaching provides a means of fighting acquired immune deficiency syndrome — "refusal to engage in extramarital sexual activity." Cardinal Hume, writing in The Times newspaper, also rejected the view that AIDS is "God's punishment of a sinful world.

### Pope plans trip to Chile and Argentina following treaty

 VATICAN CITY (NC) — Pope John Paul II has scheduled an April trip to Chile and Argentina to fulfill a promise to visit both countries after successful mediation of their border dispute. The trip also will include a one-day stop in Montevideo, Uruguay, the Vatican announced. The pope plans to visit 19 cities, leaving Rome March 31 and returning April 13, said the Vatican announcement. If May 1985 Chile and Argentina signed a papyrus mediated treaty ending a century-old territorial dispute off the southern tip of South America, which is divided between the countries.

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**Author: Many French priests have left to get married**

Undated (NC) — Two books recently published in France estimate that between 2,500 and 3,500 French priests have left their ministries to marry since 1940. According to Father Julien Potel, author of "They Got Married... And Then?" one quarter of the priests ordained between 1965 and 1969 left the priesthood. Most of those who left for the married life were young priests, and the greatest number left between 1970 and 1974. Fr. Potel estimated that between 1940 and 1982, about 3,500 men left the priesthood in France.

**Priests urge Soviet leader to uphold religious freedom**

VATICAN CITY (NC) — Priests in Lithuania have written a letter to Soviet leader Mikhail Gorbachev urging him to uphold constitutional guarantees of religious freedom. Vatican Radio reported. The priests complained that local authorities continually interfere in church matters, pressuring parish councils and individual believers, the report said. It also accused authorities of discrimination against believers in public life, appealed for the release of three Lithuanian priests imprisoned for religious activities and asked that two Lithuanian churches be restored to the faithful.

**Politicians must compromise says bishop of Belfast**

BELFAST, Northern Ireland (NC) — Northern Ireland's Catholic and Protestant politicians should accept the political realities of the province and be willing to compromise, said the Catholic bishop of Belfast. Bishop Cahal Daly of Down and Connor, which includes the provincial capital, said people who insist on conditions they know are unacceptable are ignoring political realities. About one-third of Northern Ireland population is Catholic, with the remainder mostly Protestant. Protectors who identify themselves as unionists favor the province's current status as part of Great Britain.
Priests told: Be compassionate

NEW ORLEANS (NC) — Offer compassion to those tempted by societal evils, Archbishop Philip M. Hannan of New Orleans advised priests.

Married couples who stay together despite "a climate of infidelity," singles leading chaste lives, and homosexuals are among those who require compassion, he said in a pastoral letter published this month.

In the 24-page pastoral letter titled "The Priesthood Today," the archbishop said compassion is "an elementary requirement for extending the ministry of Christ in the manner of 'Christ.'"

Priests, he said, must take care to communicate their compassion at all times. "Abruptness or sudden behavior in speaking with people who come with their problems, impatience with penitents in the sacrament of reconciliation, hurried and impersonal pronouncements of the words at Mass and in devotions are unworthy of a minister of Jesus."

Lack of compassion, Archbishop Hannan said, "bespeaks, I think, an arrogance born of pride that is totally inimical to the true priestly character."

Stressing the importance of acting with compassion toward married couples, the prelate said that "to maintain the home as 'domestic sanctuary' is a heroic task."

Archbishop Hannan said the separated and divorced and those who refuse to remarry out of respect for the sacramental marriage bond are "brave souls" and "confessors of the faith" deserving of compassion.

Singles who lead chaste lives in "a pansexual world that uses sex to advertise everything from half-ton trucks to air conditioners" also require compassion, he said.

Priests today must be conscious of their priestly duty to homosexuals, said Archbishop Hannan. "As Jesus was always prompt to extend his saving help to sinners, so must we to those who have a very taxing temptation presented by a homosexual or lesbian orientation."

The archbishop added that whether this orientation is acquired or innate makes no difference.

He also urged compassion toward the young. "Probably more than any other age group, [young people] are vulnerable to the influences of our pluralistic, materialistic and hedonistic society," he said.

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Expert disputes charge that Vatican is anti-Semitic

WASHINGTON (NC) — An assertion by columnist George F. Will that the Vatican was anti-Semitic during the Nazi Holocaust and is anti-Semitic today toward Israel is "patently ridiculous," an official of the Catholic League for Religious and Civil Rights has said.

Anthony Mangano, chairman of the Milwaukee-based organization's national interfaith committee, said in a telephone interview that Will is "terribly misinformed."

Will made the remarks Jan. 11 on ABC News' "This Week with David Brinkley."

The roundtable discussion program dealt with defense but in the last few minutes, Brinkley broached the subject of New York Cardinal John J. O'Connor's controversial trip to Israel and the Vatican policy that forbade him to meet with Israeli leaders in government offices in Jerusalem.

Will said such a policy illustrated "that there is a residual anti-Semitism at work."

"After the Vatican's contemptible behavior toward the Holocaust while the Holocaust was going on and its continuing contemptible behavior toward Israel, it is very hard not to suspect" anti-Semitism, Will said.

The Vatican does not recognize Israel's claim to Jerusalem as its capital and has called for international assistance to the Jews.

During his Christmas message of 1942, the pope told his listeners that humanity should help the Jews, who for the victims.

He said the pope's own, more personal initiatives were widespread, including a papal order to Vatican clergy to open to Jews in need of refuge. Many also found a safe harbor in religious houses in a number of countries.

In his Christmas message of 1942, the pope told his listeners that humanity should help the Jews, who for the reasons of their faith had been "marked for death."

Mangano added that later in a editorial The New York Times praised the pope as the world's "lone voice" against the evils of Nazism.

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The Pope criticized 'on the one hand the pursuit of economic well-being as its own goal and, on the other, the opposite excess of socialization of all the means of production.'

The church has insisted on the “personal and familial autonomy” of man in economic systems, the pope said. One constant principle has been that capital cannot be used against labor, because it cannot be used against man.

In the industrialized Italian northwest, the pope added, great amounts of capital are being used in a way that risks hurting the working person.

Citing an “unstoppable technological progress,” the pope also said the church was worried that the continuing industrial transformation might sacrifice the rights of workers.

The magazine said religious faith can be “a strong impulse” for spiritual reform and “can contribute to the fruitful renewal of society.”

JESUS MAGAZINE SAYS:

New Soviet 'liberalization' excludes religion

ROME (NC) — A Jesuit magazine has praised recent Soviet moves to “liberalize” its society, but said that so far such openness has not extended to religion.

Despite a relaxed attitude toward some political dissenters, a more self-critical look at institutions and the introduction of limited private enterprise, “the war against religion knows no truce,” said a recent article in La Civiltà Cattolica.

The biweekly journal often reflects Rulli examined in detail the “openness” campaign introduced by Soviet leader Mikhail Gorbachev.

The magazine praised Gorbachev’s recent freeing of scientist Andrei Sakharov from internal exile, along with recent freeing of scientist Andrei Sakharov from internal exile, along with some political dissenters, a more self-critical look at institutions and the introduction of limited private enterprise, “the war against religion knows no truce,” said a recent article in La Civiltà Cattolica.

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message of Martin Luther King is nothing less than the coming of the Kingdom of God among us." The Mass at St. Mary Cathedral celebrated King's birthday and was attended by 7th and 8th grade and some high school students from half a dozen Archdiocesan schools. Many speakers gave testimony to the importance of King's leadership to the civil rights movement of the 1960's. The students, most of whom were born after King's death, were told about how society used to treat blacks. In the South there were separate drinking fountains and rest rooms, and, recalled St. Mary parishioner Cliff Roberson, "even in church when we could go (to a white church), we had to sit in the rear." Nothing was really done to change all these things until Dr. Martin Luther King threw his efforts into non-violence," he said. 

There is evidence that the students needed to be reminded of King's significance. Several black students present at the Thursday Mass said that their friends didn't know too much about Martin Luther King and that they weren't taught much about him in school. "You hardly hear any talk about King or the civil rights movement," said Natasha St. Louis, a 12th grader from Magr. Pace high school. If civil rights is spoken about at all, one student said, it's mentioned in the context of the struggle against apartheid in South Africa. "Many youngsters today are probably not aware of what was so significant about moving to the back of the bus," he said.

Despite the progress in eliminating overt forms of discrimination in the past twenty years, black students Thursday nodded their heads when asked if they have ever felt that they were the victims of racism at school. "I was walking up behind a group of kids," St. Louis related in a typical incident, "and they were joking and saying 'nigger this' and 'nigger that.' When they saw me they pretended they hadn't said anything. I got my lunch and sat down at another table." There were other warnings at the special Mass that the great civil rights leader's work is far from completed. "If we don't continue, that dream that King started is going to go nowhere," Fr. Rodney told his young audience. "It's not a full reality yet. We can't just get complacent and say 'everything is going to be so good.' I can do what I want to, I can get the jobs I want to."

But the children proved that this new generation is not immune to King's power to inspire "the dream" of equality. They enthusiastically applauded a recording of King's famous "I had a dream" speech and joined their voices to a rousing rendition of "We Shall Overcome," the anthem of the civil rights movement, that concluded the observance. 

Faiths celebrate spirit of unity

By Prent Browning

There will be no world peace until there is a reconciliation of all Christian denominations, a Greek Orthodox bishop said at an ecumenical service Saturday kicking off the annual Week of Prayer for Christian Unity. Bishop John of the Atlanta diocese of the Greek Orthodox Church which includes most of the Southeastern United States including Florida, was the homilist at the special prayer service at St. Sophia's Greek Orthodox Cathedral in Coral Gables. Catholic Auxiliary Bishop Agustin Roman and Rev. Charles Eastman, Executive Director of the United Protestant Appeal were present.

This year the week of prayer was expanded to a month-long observance which will conclude with a celebration at Miami Shores Presbyterian Church on Feb. 14.

Bishop John called the division of the Christian church "human error and the greatest of all follies," and expressed his belief that it contributed to world unrest. Many people, said the bishop, have come to accept the divisions in the church as a natural occurrence. "But Christ did not intend the church to be divided," he said. "Christ founded a church not churches."

"Up until the 20th century churches were not concerned with reconciliation...We are living in a truly historic time where giant steps are taken in pursuit of Christian unity."

By Prent Browning

Voice Staff Writer

The Voice

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The Week of Prayer for Christian Unity was originally started by an Episcopal priest, Fr. Paul James Francis Watson, in Graymoor, New York in 1908. Ironically, for many years separate Christian unity observances grew up because of an inability for all denominations to agree on a common program.

Since Vatican II, Catholics have joined the observance and today Christians everywhere celebrate the Week of Prayer which is observed between the Feast of St. Peter's Chair, Jan. 18, and the Feast of St. Paul, Jan. 25.
Ukrainians mark 30th anniversary of church building

By Lou Epstein
Special to The Voice

With a solemn Mass presided by their bishop and a jubilee banquet attended by Archbishop Edward McCarthy, members of Miami’s Assumption of the Blessed Virgin Mary Ukrainian Catholic Church celebrated the 30th anniversary of their church building last weekend.

The featured speaker at the liturgy was Bishop Robert M. Moskal, head of the Ukrainian Catholic Eparchy (diocese) of Parma, Ohio, which includes the Miami parish. Until his appointment to Parma, Bishop Moskal served as auxiliary bishop of Philadelphia with Cardinal John Krol.

The bishop voiced the highest praise for the community of Assumption parish, which, 35 years ago, was the first Eastern-rite Catholic Church to be founded in Florida. Ukrainian Catholics are united with the Church of Rome but celebrate the Mass in Ukrainian, according to their customs and traditions.

“A great faith, love and loyalty to God and our Ukrainian Church has been exhibited by the children of the parish pioneers,” Bishop Moskal said.

His words were echoed by Father Steven Zarichny, pastor of the parish, who reminded the community that a spiritually historic event is coming up in 1988: the celebration of the millennium of Christianity in the Ukraine.

“This isn’t just one day of glory but a lifetime to re-dedicate ourselves to spreading our Christian faith to all nations and to truly living that faith which St. Vladimir gave us,” Father Zarichny said.

Farmworker issues will be topic of conference

A workshop highlighting issues which affect the lives of migrant farmworkers will be sponsored jointly by the Archdiocese of Miami Rural Life Office and the National Farm Worker Ministry between 9 a.m. and 5 p.m. Jan. 31 at the Archdiocesan Youth Center, 3333 S. Miami Ave., Miami.

Experts as well as farm workers will speak on agriculture, legislation and other issues that affect their lives.

Those planning to attend should register no later than Jan. 28 by calling 757-6341, ext. 195.

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Employees tackle tough issues

As second phase of Archdiocesan Synod begins

By Ana Rodriguez-Soto
Voice News Editor

Salaries, promotions, and relations between clergy and lay employees were the subject of animated discussion last week at the Archdiocesan Pastoral Center, as employees began seeking answers to some of the tough questions they raised at last year's Synod hearings.

As the second phase of the three-year Synod gets under way, a similar process should be taking place in every Catholic Church in South Florida: parishioners should be meeting to study and resolve those issues that affect them in their parishes.

In the meantime, at the Archdiocesan level, groups of experts—known as Synod commissions—are beginning to seek answers to the questions that affect Catholics throughout South Florida. For example:

- How to make the laity more active participants in the running of parishes;
- How to reach more of the unchurched through radio and television;
- How to minimize effects more effectively to the poor in this area.

A list of some of those issues—those ranked among the top 10 in each of seven Synod categories—will appear in the next issue of The Voice.

As is true of most Synod issues, the concerns raised by Pastoral Center employees ranged from the very basic to the extremely touchy. The very basic may be resolved immediately, but the extremely touchy may take much more study and dialogue.

One of the Pastoral Center's issues, for example, states: "The suggestion box should be removed from the cafeteria because there are no results from suggestions made."

Pastoral Center employees Maria Garcia (center) and Betty Blank discuss Synod issues. (Voice photo/A. Rodriguez-Soto)

After some study, the employee group dealing with that issue will make a recommendation: the box should stay or the box should be removed. At a second hearing next spring, the group will have the opportunity to explain its decision, their co-workers will have a chance to agree or disagree, and once that recommendation is approved by the Chancellor (or pastor, in the case of a parish), the box either will be removed or will stay, with perhaps better utilization.

(However, theological or canonical issues raised by the Synod at large—women priests, for example—cannot be resolved by popular vote, because the Archdiocese cannot teach what is contrary to the teaching of Rome. In these cases, the Synod might recommend that Archbishop Edward McCarthy convey to Rome what South Florida's Catholics are saying and, at the same time, educate Catholics here by presenting the moral and theological reasons for the Church's position. The Synod also may make recommendations in terms of dealing with the issue on a pastoral level. All of the Synod's recommendations must be approved by the Archbishop before being implemented.)

Another Pastoral Center issue may take much longer to resolve, however: Fair and just wages for all Archdiocesan employees and a system or process of advancement.

Several members have been asking for a "getting basic facts" said Connie Loffredo, a rotary in the Archdiocesan Marriage Tribunal who is a facilitator for the group.

(Continued on page 14)
Men, women Religious mark ... 

Nine men and women Religious from the Archdiocese of Miami will celebrate the diamond, golden and silver jubilees of their Religious consecration during a concelebrated Mass this Saturday, Jan. 24, at 11 a.m. at St. John Vianney College Seminary in Miami.

The six men and women Religious will be the 50 men and 50 women who were celebrated last year. They will be attended by the jubilarians as well as their families and fellow Religious from the Archdiocese.

The diamonds were for 75 years of religious service, the golden for 50 years, and the silvers for 25 years.

Following are brief biographies of the jubilarians:

Diamond Jubilarians

Sister Marie Joseph Barry, a member of the Barry family which is well known to Catholic Floridians, left County Clare, Ireland in 1927 and travelled to Adrian, Mich. to enter the Dominican Order. For most of her religious life, she has served the Church in the ministry of education in the state of Florida.

She was the founding principal of Assumption School in Jacksonville and Our Lady Queen of Martyrs School in Fort Lauderdale. She was on the faculty of Saint Ann West Palm Beach, Little Flower in Hollywood, Sacred Heart in Pensacola, Saint James in North Miami, and Saint Joseph in Miami Beach. Presently, Sister is a resident of Villa Maria Community in Miami. She is presently a member of the Barry Villa Community in Miami. Sister Marie Mary Cichocka entered the Congregation of the Sisters of the Holy Family of Nazareth on September 18, 1927. She received a bachelor's degree in Elementary Education from Holy Family College in Philadelphia. She was transferred to Columbus High School in Ohio, where she is currently teaching reading as a semi-retired Sister.

Brother James Creighton was born in New York City of Irish immigrant parents. He received elementary and secondary education in the schools of the Marist Brothers in New York City. On July 26, 1927, he received the habit of the Marist Brothers at St. Ann's Seminary in Poughkeepsie, N.Y. Brother received a bachelor's degree from Fordham University and a master's degree from Columbia University. Teaching assignments included schools in New York, Georgia and Illinois.

In 1957 he was principal of the junior high school of Mount Saint Michael's Academy in New York City until he retired in 1977. For many years he was a camp counselor at Camp Marist in Central Oregon, N.H. Brother is presently a member of the Marist community in Miami. He is presently the library coordinator at St. Gregory School in Fort Lauderdale.

Sister Clare Agnes Carroll, born in Dublin, Ireland attended the Bon Secours Novitiate in Baltimore, Maryland, where her aunt, Mother Clara, was Mistress of Novices. After graduation from Bon Secours School of Nursing, Sister held various supervisory positions in Bon Secours institutions and in St. Edmond's Home for Crippled Children, Rosemont, Pa. She established new clinics to aid the teaching program for intern and residents, including the grandparent clinic, in Grosse Pointe, Mich.

Sister was local Superior for the community and director of nurses at St. Francis Country House in Darby, Pa. before coming to Miami, where she directed the first Bon Secours Senior Center in North Miami. Sister is presently Sister Visitor as Villa Maria Hospital and Rehabilitation Center. A native of Sayville, N.Y. Sister Mary Christine Engel is daughter of Henry and Louise Engel and one of seven children. Sister was professed as a School Sister of Notre Dame in 1937 at the Motherhouse in Baltimore, Md. Sister has been teaching first grade for the past 17 years at Visitation School in North Miami. Previously she taught in Orlando, Fla.; Harrisburg, Pa. and Rochester, N.Y.

Brother Charles Opferman made his first profession of vows as a member of the Society of Mary in Dayton, Ohio College in 1931. He has served the Church in Washington, D.C.; Baltimore, Md.; Puerto Rico; Canada. Canada, Africa and most cities of the United States.

Brother was professor and principal of Chaminade High School in Dayton, Ohio; Chaminade College School in Toronto, Canada; Memphis Catholic High School in Tennessee; Purcell High School in Cincinnati; and headmaster of Aquinas High School in Nairobi, Kenya. He also served as assistant superintendent of Schools for the Diocese.

From 1951 to 1955, Brother Charles was vocation director for the Cincinnati Province of the Marist Fraternity from 1977 to 1980, he was director of the Maristian Promotion Service in Melbourne, Australia. At the present time, Brother is semi-retired in the Hollywood Marianist Community, where his time is spent taking care of the sick at Hollywood Medical Center and taking food to the poor with the “Meals on Wheels” program.

Brother Louis Schott was born in Pocahontas County, Iowa where he was raised and educated. He attended Sacred Heart High School, graduating in 1925. He worked at home on the family farm with his parents Charles and Anna, and the family. Louis also worked for two years in Frank...
O'Brien's Drugstore and attended Trinity College in Sioux City, Iowa, graduating in 1933. Three years later he joined the Marianist Order of Priests and Brothers in Dayton, Ohio, professing his vows for the first time on February 2, 1937. After 40 years of teaching and counseling assignments in Ohio, New York, and Puerto Rico, he is retired but active in the Marianist Community in Hollywood.

Sister Marie Schramko is the daughter of Mrs. Julia Schramko and the late Frank Schramko. She was born and educated in Johnstown, Pa. On September 8, 1934, she entered the Sisters of St. Francis and made religious profession on August 12, 1937. Sister obtained a Bachelor's degree from the College of St. Francis in Joliet; a Master's degree from De Paul University in Chicago and continued her education at the University of Illinois on a Science grant. She also completed a Master's degree in Administration and Counseling at Florida Atlantic University, Boca Raton. Sister taught Religion, Science and Mathematics in elementary high schools throughout Ohio and Illinois.

In 1961, at the request of Archbishop Carroll, Sister Marie was sent to Fort Lauderdale to start a Catholic high school. She co-founded Cardinal Gibbons High School and became its first principal. It grew from its beginnings as a co-institutional high school to a co-educational high school in 1972. Sister is presently its academic principal of the school, which has a student population of 170. Besides her work in education, Sister has served on the Archdiocesan Pension Board of Trustees for 13 years.

Silver Jubilarians

Born in Miami to Adolfo and Marie Cardel, Sister Mary Catherine is a Catholic school teacher in Miami, beginning at Corpus Christi Academy in 1960 as principal. She entered the Franciscan Sisters of Allegany, New York in September 1981 and lived in New Jersey, Connecticut and New York before returning to Miami. Sister's experience in ministry has included teaching, religious education, jail ministry, administration and educational work. She has been elected to the Commission for Religious for the Archdiocese.

Sister M. Josita Churla, daughter of Wanda and the late John Churla, was born in Scranton, Pa. Sister Josita attended Sacred Hearts of Jesus and Mary Grade School in Scranton and completed high school at Academy in Philadelphia. Sister received her Bachelor's degree from Immaculata College as a nursery, kindergarten teacher. Presently Sister Helen teaches first grade at Epiphany School, South Miami. She is a member of Pax Christi, USA, American Association on Mental Deficiency, Council for Exceptional Children, Association for Adults and Children with Learning Disabilities and Council for Learning Disabilities. Sister also maintains an affiliation with The National Catholic Office for Persons with Disabilities.

The Gillis family moved to Florida from Minnesota in 1951. Sister Diane Gillis, the eldest of 13, attended St. Mary's School and Notre Dame Academy. In 1960, Sister entered the Daughters of the Holy Spirit in Putnam, Connecticut. After studies she taught for eight years in grammar and high schools, in the midst of changes brought about in the Church and religious life by Vatican Council II. Since then Sister Diane has been engaged in pastoral ministry, especially in the Hispanic community.

Born in Pottsville, Pennsylvania, Sister Mary Martin Heffron received her Bachelor's degree in social studies at Immaculata College and her master's in religious studies at St. Charles Seminary. Sister has taught on the elementary through junior high levels in Reading and Philadelphia, Pa.; Virginia Beach and Falls Church, Va. In each of these schools she taught CCD in addition to parish school classes. Sister Mary came to Miami in 1986 to join the staff and parish family of St. Rose of Lima as director of Religious education. She also coordinates the sacramental programs in St. Rose of Lima parish, assists in preparing school liturgies and teaches an adult education course.

Sister Ann E. McDermott was born and raised in Monmouth County, N.J., the thirteenth child of German-Irish parents. She attended neighborhood Catholic schools with social life centered around the parish church. Drawn to the helping professions, Sister entered the Novitiate of the Franciscan Sisters of Penance and Christian Charity in 1961 at Stella Niagara, N.Y. In 1967 she earned a Bachelor's degree from Daemen College in Buffalo, N.Y.

After six years in the Buffalo Catholic School System, she began social service work with Catholic Charities in the Diocese of Buffalo. In 1976 she earned a Master's degree in social work from Catholic University of America and returned to Buffalo to minister in the black community for five years.

In 1981 Sister came to South Florida, where she continued social work with the Religious Community in Fort Lauderdale. She also serves as archdiocesan director for the Campaign for Human Development.

New catechetical catalogue available

The Archdiocesan Catechetical Center has Supplement Three of the Audio-Visual Catalog ready for distribution to each parish and school of the Archdiocese. The supplement contains the listing of all materials added to the center from December, 1985 through December, 1986. Anyone who has received a copy by February either through the Department of Religious Education or the Department of Schools should contact the Catechetical Center after February 9. Anyone who has purchased a copy of the '83 catalog with this year's amendments is asked to obtain a copy. Call 757-6241, Ext. 399.
No 'miracles' at Bayside

Declarations concerning the 'Bayside Movement'
By Bishop Francis John Mugavero of Brooklyn

In recent months, doubts have been raised by members of the so-called "Bayside Movement" concerning the legitimacy of the group. The movement, based in the Diocese of Brooklyn, has been accused of spreading propaganda literature that is against the teachings of the Catholic Church. In response, Bishop Mugavero has issued a statement to clarify the situation.

Bishop Mugavero said that after his November declaration, "Danger to faith", he continued to discourage Catholics in the Brooklyn Archdiocese from participating in the "Bayside activities." Although Father LaCerra, like some other Priests, went door to door with the Bayside literature, other Priests felt that the "Lueken" publications were anti-Catholic and not in keeping with the teachings of the Church.

"I think the missionaries being used in Catholic churches all across the country today are much more of a danger than they have the chance of being in the Bible," the Bishop told a group of reporters.

The Bishop is in total error. There have been many investigations into the messages and other literature by this "Movement", and the Congregation "had concluded that the "messages" contained propaganda literature that is against the teachings of the Catholic Church...As a result, those publishing or disseminating this propaganda literature are acting against the judgment of legitimate Church authority."

According to the Bishop, "No credibility can be given to the so-called "apparitions" reported by Veronica Leukon and her followers. The "messages" and other related propaganda contain statements which, among other things, are contrary to the teachings of the Catholic Church...As a result, those publishing or disseminating this propaganda literature are acting against the judgment of legitimate Church authority."

The Bishop also wrote, "I, the undersigned Diocesan Bishop of Brooklyn, in my role as the legitimate shepherd of the Catholic Church, wish to confirm the constant authority of the Diocese of Brooklyn that a thorough investigation revealed that the alleged "visions of Bayside" completely lacked authority."

Bishop Mugavero said that after his November declaration, "Danger to faith", he continued to discourage Catholics in the Brooklyn Archdiocese from participating in the "Bayside activities." In his November declaration, "Danger to faith", the Bishop said that he had concluded that the "visions of Bayside" contained statements that were contrary to the teachings of the Catholic Church. In response, he wrote, "The Bishop is in total error. There have been many investigations into the messages and other literature by this "Movement", and the Congregation "had concluded that the "messages" contained propaganda literature that is against the teachings of the Catholic Church...As a result, those publishing or disseminating this propaganda literature are acting against the judgment of legitimate Church authority."

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Bishop Mugavero concluded, "All the faithful spend their time and energies in promoting devotion to our blessed Lady, in the many forms which have been approved by the Catholic Church.

Given at the Diocesan Curia of Brooklyn, New York,
this 4th day of November, 1986.

But 'believers' won't accept Church stand

(Continued from page 1)

The Apostles' Creed is disputed by some Baysiders and the Church is sometimes to be either to be or not to be the Bayside movement is a danger to faith and morals.

In a telephone interview with The Voice, Bishop Mugavero said that after consulting with the Congregation for the Doctrine of the Faith, he had been concluded that the "messages" contained ideas actually "contrary to the teachings of the Catholic Church.

The Bishop is in total error. There have been many investigations into the messages and other literature by this "Movement", and the Congregation "had concluded that the "messages" contained propaganda literature that is against the teachings of the Catholic Church...As a result, those publishing or disseminating this propaganda literature are acting against the judgment of legitimate Church authority."

The Bishop also wrote, "I think the missionaries being used in Catholic churches all across the country today are much more of a danger than they have the chance of being in the Bible." The (Catholic Church is constantly revising the translations of sacred texts in light of improved scholarship and new information on the language and culture of Biblical times.)

Penn also refuses to believe that a thorough investigation was made into the Lueken literature. "The Bishop is in total error. There have been many investigations into the messages and other literature by this "Movement", and the Congregation "had concluded that the "messages" contained propaganda literature that is against the teachings of the Catholic Church...As a result, those publishing or disseminating this propaganda literature are acting against the judgment of legitimate Church authority."

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Wanted: Hispanic vocations

National meeting offers lessons, suggestions for recruiting

By Araceli Cantero

The bishop of the United States have come to the conclusion that the Catholic Church here can't survive without Hispanic vocations. So they've asked Hispanics for help. How can more Hispanics be recruited to the priesthood and Religious life?

That was the subject of "In My Father's House," a six-day conference held recently at Miami's St. Thomas University and attended by more than 200 directors of vocations from throughout the United States.

In addition to hearing Hispanic culture, the vocations directors had an opportunity to experience it first-hand, when they visited centers of Hispanic life in Miami and spoke with Hispanic youth, parents and seminarians.

Among the many things they learned was that Hispanics often feel like outsiders in the Church. That feeling is exacerbated when young Hispanics enter the seminary or Religious life and feel pressured to discard their 'non-Anglo' ways.

Hispanic parents fear losing their children to religious vocations not because the children have to leave the family, said Mexican-American theologian Father Virgilio Elizondo, "but because when they come back they are ashamed of who they are. Then, we have a problem.

Hispanic life in Miami and spoke with Hispanic youths, parents and seminarians. Among the tips she offered:

- By keeping in touch with civic organizations who can help identify candidates for service in the Church.

Not 'churchy'

The vocations directors also received some tips on understanding the traditional relationship between Hispanics and the Church. Father Virgilio Elizondo noted that 'Hispanics are deeply religious but not 'churchy.' They have no sense of Sundays but a great sense of days. They love personal devotion and yet also love crowds and processions: the icon gives stability and crowds initiate you into the community.'

He said another characteristic of Hispanic families in the United States is their poverty and suffering, due in large part to their lack of immigration status.

"The great majority of our families live without immigration papers," the priest said, "so they naturally fear participating in parish activities.

A sign of hope

Not everything about Hispanics and the Church is bleak, however. In fact, the Archdiocese of Miami is one of only a few dioceses providing a positive role model for the rest of the U.S. Church, especially regarding Hispanic vocations.

Low number of Hispanic vocations, added Father Opolo Pechamor, a veteran of 25 years in the field who works in the Washington, DC, area.

"A young person who doesn't know whether he's Puerto Rican or Mexican doesn't have a set of values that identify him, consequently he won't be able to commit himself to anything," the priest said.

Religious communities may be contributing to the lack of vocations by not offering examples of the heroic or the 'prophetic' to young people who otherwise respect that ideal.

"The problem today is one of focus," the priest said. "We must be doing something right because the numbers are up. But we still have to do more."

Both St. John Vianney College Seminary in St. Vincent Archdiocese of Paul Regional Seminary are bilingual and bicultural, requiring all students to master English and Spanish, language and culture before graduating.

"We must be doing something right because the numbers are up," said Father Niels Doherty, director of Vocations and Religious life. "Not only do Hispanics here enter the seminary, they pointed out, "they are ordained and remain in the United States.

In the future, an even more novel approach to recruiting young vocations is being planned, said Father Ricardo Cepan, associate director of vocations for the Miami Archdiocese.

The plan calls for opening small homes or residences, staffing them with one priest, and recruiting young men who are trying to discern their vocation to live there before entering the seminary.

Historic moment

Fifteen years ago this was inconceivable," said Father Opolo Pechamor of the Diocese of Washington, DC, pointing to the conference and to the U.S. bishops' efforts to recruit Hispanics.

"They thought it was enough to give Hispanics the parish hall for Sunday Masses, because they didn't think they could organize the priests. Now they hear them say, 'please come, because we don't know what to do.'" He said the statistical reality fairly rank in: Hispanics make up 52 percent of the Catholics in New York, 62 percent of the Catholics in Miami and 49 percent of the Catholics in Chicago, all among the largest dioceses in the U.S.

Other nationally-known speakers who spoke at the conference were: Father Allan Deck, SJ, who discussed the theological aspects of vocations; Father Mario Vizcaíno of the SouthEast Pastoral Region for Hispanics, who reflected on cultural prejudices; Father Felipe Estevez, former rector of St. Vincent de Paul Seminary in Boynton Beach, who discussed the morality of evangelization.

"This is a historic meeting," repeated Father Pechamor. "There are more interesting and exciting aspects of evangelization soil. They'll spread the seeds.

Or, as Bishop Peta of Texas put it: "You can make the desert bloom. You can help identify the vocations the Church needs and the Hispanic community will respond.'
'Searching' ends

She takes vows as Sister of Mercy

By Ana Rodriguez-Soto

Voice News Editor

Searching—feeling what, she didn’t know—Margaret Mary Rorick came from Buffalo, NY, to Lake Worth, FL, almost a decade ago. She planned to stay a year. It has turned into a lifetime.

Earlier this month, Sister Margaret Mary Rorick made her final profession as a Sister of Mercy of Clogher, Ireland. Present during the consistory at St. Bernadette Church in Hollywood were her mother, two brothers and two sisters, friends and parishioners, and most importantly, the Sisters of Mercy, whose "openness and friendliness" had attracted the young woman to the order in the first place.

Never before coming to South Florida had Sister Margaret heard of the Irish congregation that arrived in the Archdiocese of Miami 30 years ago. Today, 18 of them staff schools in three parishes: Immaculate Conception in Hialeah; St. Bernadette and Annunciation in Hollywood; and a novitiate in Deerfield Beach.

The final goal sought by The Voice's Project Magi came to $6,975, an amount which helped make Christmas a happy time for a number of South Florida families. Among them: Birdie, the grandmother of nine whose child is not in school, and who donates the savings she makes by working. Her grandchildren received brand new clothes which they desperately needed. Her thanks came in the form of a smile, according to Eileen Lowe, newly-appointed executive director of Catholic Family and Children's Services.

"One of our intake workers has just told me that the smile on the face of [Birdie] when new clothing was delivered. [The worker] had never seen the woman smile before. Soon after, this family attended the circus through tickets donated by the American Legion Auxiliary. They were all dressed up in their new clothes!" (Duplicate donations have been given to Catholic Family and Children's Services and will be used to help needy families in similar situations.)

Another group to whom Project Magi brought glad tidings this Christmas was the Schott Foundation Memorial Center for the Deaf and Handicapped in Fort Lauderdale. A $1,000 contribution from the Knights of Columbus Council 4772 in Hialeah was split between the Schott Center and the Marian Center, a school for the mentally retarded run by the Sisters of St. Joseph Conestogo. The Knights had stipulated that the money be used to help the handicapped and mentally retarded.

In a note of thanks to The Voice, Father Jim Vitucci, director of the Schott Center, wrote: "I was truly humbled to think that so many people love us and our mission. A special gift will help us build our 'dream' playground, a playground exclusively designed for the handicapped and their families."

Father Vitucci added, "Please be assured that when our project is complete, you will have the benefit of our prayers and gratitude and most especially, as the laughter of our children rises to the throne of God, the Lord Himself will know all the names [of those] who made such a beautiful and special hymn of praise possible."

The same wish is extended to all the donors who made Project Magi—and consequently, God's presence in South Florida this Christmas—"a physical reality for so many in our community. For "as long as you did it for one of these, the least of my brethren, you did it for me."

(Continued from page 9)

"We should be the microcosm of the Archdiocese in terms of the ability to work together and have a common vision," he continued. "Anything that brings us together, by removing either barriers or concerns, is just simply strengthening the role of the Pastoral Center within the diocese. So I welcome it and I think it's very healthy."
New Year, old fears

By By Robert Paul Mohan

It would be pleasant to feel that the embittered and joyous greetings soon to be exchanged for this new year automatically find expression and realization in all those units now torn amiss. And it would be even more pleasant to feel that the last of life is really that part for which the first was made.

But one of the sudden truths that sometimes accompanies advancing years is the growth of fear. I am not talking about paralyzing phobic behavior or the unceasing fear of losing one’s life on a grapevines for reality has grown more than mereBox and in time, to personify the kind of patriotism being trumpeted by President Reagan, who immediately asserted that their situation has been regarded as a "special" Israeli problem by the United States.

Levin, whose serious and intense manner is occasionally lightened by his intellectual curiosity, is a skilled and successful dishonesty for granted. We get the impression that the world is moving faster than we are, and we are afraid of falling behind in our ability to cope with fear, fearful of an uncertain future, of fearful of the nature of our fear. But this is to purchase a kind of Nirvana at the expense of our humanity. This is our world and this is our time. Olivier Wendell Holmes said that a man should share the action and passion of his time at the risk of being judged not to have lived. The ancient question of Genesis - "Am I my brother’s keeper?" - is not merely a moral question. Like most religious truths it demands a response in our lives, and in this case the answer is yes. To avoid fear by ignoring the world and its problems is really no solution but an evasion of the problem. A second thing we might consider is a rational scrutiny of the object of our fear. Madame Curie once said that nothing is to be feared - it is only to be understood. This is not quite true, for there are things that do pose threats to our spiritual or physical integrity, and they should be recognized as such. But there is no theory; there is only a theory.

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The false prophet from New York

"Oh, you of little faith!" Thus Jesus chastised the people for wanting signs and wonders to believe in rather than accepting his message of love as sufficient in itself. Others expected Jesus to fulfill their agenda of retribution against their oppressors. And so it has gone throughout history, religion being turned to the psychological or political needs of various groups or individuals of the moment.

One such phenomenon currently under way is known as the Bayside movement, referring to an area of New York City where "apparitions" of Mary have been claimed by a housewife from Queens for some 17 years, as reported in today's Voice, page 1, including an official statement from the Brooklyn Diocese debunking the whole thing.

It is not our desire to rain on anyone's parade and sometimes it is best to just ignore the various private "visionaries" who come and go. But the Bayside group, though fairly small, has nevertheless grown and has even taken ads in local media for seminar and prayer group interest in their movement. The Baysiders we have seen appear to be sincere Catholics, but, alas, their movement is taking on the earmarks of a cult, one which is recruiting members and leading them astray.

There is the cult leader, the estrangement from the norm, the new dogmas (though ladled out along with standard truths), the siege mentality, blaming the hierarchy for putting them down as well as belonging to the Masons, installing an imperious Pope, etc. Therefore, it is time to face unequivocally the Truth: the Bayside apparitions are simply the products of Mrs. Veronica Leuken's voluminous imagination. Her success in gaining followers is due to a number of reasons.

One, she fulfills the need for signs and wonders. In an age of doubt and confusion, Mrs. Leuken provides a pipeline directly from God.

And does she ever! In the movement's newspaper which quotes verbatim Mrs. Leuken's revelations, she goes on and on and on about Mary floating around in the sky, all very beautiful and spectacular, just take her word for it: Mary is moving forward, like as not to give some dire prediction of doom if the old ways are not restored; now Jesus is floating down beside her, then some saint glides into the picture to have his say about this or that, and the sky changes color and there is a giant orange ball of retribution, and it goes on and on and on like some endless light and double exposures for instance, and really take a look at Mrs. Leuken and her visions, they would realize how ridiculous it all is--especially as contrasted to the relatively simple messages of Lourdes or Fatima.

Two, perhaps most important of all, the "messages" that pour forth are of the ultra-conservative agenda, assuming virtually every Vatican II change in church life. This appeals to a deep-seated need of many people who yearn for yesterday's simplicities of more discipline and less thinking.

The most serious concern here is that some of Mrs. Leuken's roll-back-the-clock messages contradict the teachings of the Church.

A Baysider once pointed out that the messages condemn such things as drugs and urge family prayer, and what's wrong with that? Obviously nothing. The Church tells us such things all the time. We don't need Mrs. Leuken to tell us that. But what is condemning Communism in the hand as an abomination even though that is the way Jesus no doubt instituted the sacrament and the Church practiced for centuries. It is one thing, for instance, to disagree with the Church in the matter of what is right or wrong, but what is wrong is telling a woman that God wants the altar rails put back or else, and that Bibles and missals printed after 1964 are the work of diabolical brainwashing and harmful and then have been incidents in some parishes up North over them. How dare Mrs. Leuken spread such lies in the name of God! But this is the ultra-conservative agenda she is promoting--with emphasis on the ultra (she even condemns the charismatic movements).

She has even extended herself into the realm of crudely, not to mention blasphemously, by having Mary declare that test tube babies have no soul! Even the babies of rape are granted equal rights in the eyes of God, but to Mrs. Leuken the acts of the parents disqualify the baby from any claim on divine love.

One distressed gentleman has visited The Voice asking advice because his wife has become so embroiled in the Bayside cult that it has strained their holy marriage. He is a good practicing Catholic, he just will not go on with all the Bayside nonsense.

These are just a few of the things wrong with Bayside.

It is time for Baysiders to get back to reality and abandon Mrs. Leuken's forum of self-delusion and endless mind-boggling, pretty and seductive though it may be.

The legitimate Church and its various movements and ministries are varied and rich in reward for those seeking meaning in their lives and closeness to their divine destiny.

Seek them out and leave the housewife from Queens to stew in her own illusions.

Jews and Jesus

Editor: In the article titled "Interfaith Dialogue" (11-28-86) one line, I think, was not very well thought out. The line I am referring to is, "After all Jesus was a Jew." It is hard for me to think of Jesus in the past tense, since as part of the Trinity Jesus always is. Jesus will always be Jewish. When Jesus told His Jewish brethren of His Fathers plan for Salvation, He did not condemn them. What is wrong is condemning Communism in the hand as an abomination even though that is the way Jesus no doubt instituted the sacrament and the Church practiced for centuries. It is one thing, for instance, to disagree with the Church in the matter of what is right or wrong, but what is wrong is telling a woman that God wants the altar rails put back or else, and that Bibles and missals printed after 1964 are the work of diabolical brainwashing and harmful and then have been incidents in some parishes up North over them. How dare Mrs. Leuken spread such lies in the name of God! But this is the ultra-conservative agenda she is promoting--with emphasis on the ultra (she even condemns the charismatic movements).

Editor: Usually, when we read over his completed "Summa Theologica," which has so many otherwise beautiful and powerful helps toward understanding and living the message that Jesus died to teach us. Why is it that the helps to spiritual growth were learned by so few, and the badly-reasoned support given to imperial and monarchical power—even to violence for hundreds of years—was known and used only too well.

Sister N. Boggs, Miami

Charismatics are part of Church

Editor: In response to a sister in Christ who numbers herself among "poor striving Christians," disapproving of "Charismatic fervor, extreme emotionalism, and "hoopla." I'm sorry she feels this way, but what is wrong withChannels of Communication? I am referring to is, "After all Jesus was a Jew." It is hard for me to think of Jesus in the past tense, since as part of the Trinity Jesus always is. Jesus will always be Jewish. When Jesus told His Jewish brethren of His Parents plan for Salvation, He did not condemn them. What is wrong is condemning Communism in the hand as an abomination even though that is the way Jesus no doubt instituted the sacrament and the Church practiced for centuries. It is one thing, for instance, to disagree with the Church in the matter of what is right or wrong, but what is wrong is telling a woman that God wants the altar rails put back or else, and that Bibles and missals printed after 1964 are the work of diabolical brainwashing and harmful and then have been incidents in some parishes up North over them. How dare Mrs. Leuken spread such lies in the name of God! But this is the ultra-conservative agenda she is promoting--with emphasis on the ultra (she even condemns the charismatic movements).

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Domenick Dell'Isola

Dania

Words of wisdom for our times ?

Editor: In these days of nuclear and climatic menace, runaway AIDS and economic/social instability, seven aphorisms haunt me: 1) Lest we forget. 2) These sins crying to Heaven for vengeance: wilful murder (abortion); the sin of Sodom (read San Francisco); defiling the laborer of his just wages (Egregious profiteering and uncom-

Flore Anista Miramar

Miami
Marrying cousins and the church

Q. I am engaged to marry the one man I have loved for years, but I have one doubt. He is my third cousin. I'm afraid our children may have some type of mental disorder.

By Fr. John Dietzen

I know of couples who have married cousins and their children are healthy. What are the views of the church regarding marrying your third cousin? Children would be important in my life but I feel I could not go on just starting a family with that possibility. I'm afraid to mention it to my fiancé because of his temper and the possibility that he would dismiss it as an overreaction. That is just a fright of my own feelings. (Texas)

A. I would not attempt to respond to your question from the viewpoint of science. That is not my field and I'm sure you have better resources.

I can tell you the church's regulations and the reasoning behind them. You might try to see which way you feel about the matter. For one thing, you can know about this just from experience.

You are referring to an impediment to marriage that is called consanguinity, which literally means 'common blood.' The type of consanguinity in your case is called collateral. This is the relationship, for example, between brothers and sisters (first degree), first cousins (second degree) and so on.

According to general Catholic Church law, any collateral relationship up to and including the third degree (what we usually call second cousins) is an impediment to marriage. (Canon 1091.) Perhaps you have seen this for those who are familiar with former canon law that the 1983 code changed the definition of these relationships are designated.)

Of course, no dispensation can ever be given for the church to a marriage between brother and sister. In other words, however, the church through the bishop can (and quite often does) dispense for a serious enough reason.

Marriage between first cousins, for example, is far more common in some other cultures of the world than it is in our own. In those situations dispensations by the church for first cousin marriages are also relatively common.

The church's laws forbidding marriages within certain degrees of consanguinity, of course, are based on social and health reasons which are rather obvious and about which you are concerned.

To my knowledge, the church has never had any serious regulation prohibiting marriage between third cousins.

(A free brochure explaining Catholic regulations concerning marriage in the Masons and other organizations is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701)

Leaving things behind

Dear Antoinette Bosco

Thank you for telling me about yourself and your tenacity of late. You certainly have enough to be jumpy about but I know you don't want it to become a negative symptom. May I ask an unrelated question? How much caffeine do you take in? Coffee, cola and chocolate are loaded with it. If you experience colic problems or your leg jumps involuntarily at night could it be the caffeine? Are you taking any medications or drugs in combinations? What was normal for you a few years ago might be excessive for you today. Our bodies change. Be aware of substances you're putting into your body, they may have troublesome side effects.

The worst addictions are drugs and alcohol, but every addiction is a pathological relationship with a mood-altering substance or experience. Gambling or compulsive sex are also addictive mood-altering experiences. When the dependency becomes more important than family, friends and work you've lost. Views to quit are overpowered by the force of the addiction itself. Addicts usually deny there is a problem. They blame others for all their ills, as they minimize or magnify their addictions: alcohol and gambling are common combinations. The consequences of all this can be a disruptive life (e.g., lost jobs, arrests, automobile accidents, etc.). Addicts often dismiss these things as irrelevant or blame them on other factors, but never on the addiction itself.

If you recognize yourself in any of this, get help.

By Fr. John Catoir

Alcoholics Anonymous, Gamblers Anonymous, Narcotics Anonymous, Sexaholics Anonymous, Emotions Anonymous, are all self-help groups based on the powerful 12 Step Program. Learn as much about it as you can.

Everything about your body changes: your thoughts change, even your emotions change, but your soul remains immortal. It is you inner light, the central core of your goodness. Get in contact with your immortal soul. Let it become a temple of the Holy Spirit. Listen to what your own inner spirit asks you.

Turn to God for help. If you do this, promise your tenerness will ease and you will be strong with His strength.

By Antoinette Bosco

I walked up to the two women running the sale and told them how sad it made me feel. They said they understood and actually had felt the same way. Before the sale was open to the public, they made sure that her piano and personal musical momentos were acquired by a musician who would truly value them.

I wanted to buy something that my daughter and I would keep and love so they brought out a couple of boxes of old recordings, music books and opera scores.

It made me realize how important it is after we're gone that somebody cherishes something we have left behind. Then our belongings have some meaning to them. My daughter will have this singer's music and cherish it.

If someone cares, the communication continues from one life to another through the material object.

The sad experience in the singer's home also had the effect of reminding me how little we want to accumulate. We came away realizing that we would spend our money on life not on things.

And whatever do we accumulate ought to have some inherent value that others can pick up that when we go a part of us can continue living with dignity.

By Frank Morgan

Ismil's biblical roots

About 2000 B.C. Abraham and his Egyptian slave girl had a son they called Ishmael. The Arabs believe that Abraham became a prophet when he was thanked with the sacred Kaaba which is a small, cube shaped building in the courtyard of the Great Mosque of Mecca, Saudi Arabia. The building contains a black stone, a meteorite which was given to Abraham and Ishmael by the Angel Gabriel. Ishmael, who became a great warrior archer, is looked upon by the Arabs as the true heir of Abraham.

In 570 A.D. Mohammed was born in Mecca. As a young camel driver for caravans, he came into contact with many religions and marveled at his wealth. He later married Kadija, a beautiful woman and they had a daughter, Fatima. At the age of 40, Mohammed began to have visions in which he was told by the angel Gabriel that he was a prophet of God and was to take up where Jesus Christ left off.

But Mohammed, being illiterate, could not write these recollections down, so he told them to his secretary who later published them as the Koran. The Koran forbids gambling, the drinking of alcohol and the eating of pork. It also forbids the painting of animal or human figures. This led Arab artists into interpreting the Koran. The Arab artists saw that the Koran was a poetic and religious document and they were also able to express the Koran in a visual form. This led to the development of calligraphy.

The monks of Islam are called "whirling dervishes." They are a rather fearful lot but believe they have a special dispensation because they are close to God.

Jahar was an 8th century Arabian chemist of Baghdad who discovered sulfuric and nitric acid. He was called the Alchemists who thought that since metals are all of a common foundation, transmutation from lead to Gold is theoretically possible.
Once when I was working in family ministry in a parish helping to link accountants with elderly who needed help with their budgets and taxes, an accountant said to me, “I never considered my work ministry. I always thought ministry meant to preach, teach, usher and sing.”

Yet, he was giving a couple of hours of evening time weekly, working patiently with people who were uncertain about their financial lives and trusted and loved him for his caring.

I’ve often thought about him and how limited our view of ministry is. We reserve it to church functions rather than to everyday giftness. In the intervening years, I’ve noted categories of ministry which go unsung but which make our lives richer.

First, there’s the ministry of the convener. This is the person who calls others and says: “Let’s go on that retreat or to that workshop.”

When I was teaching at Creighton University in Omaha, a candidate from Lincoln, an hour away, attended both days. When I remarked on their traveling to another diocese for nourishment, one laughed and said, “We do it all the time because Dotty who goes to the candy stores and collects their leftovers.”

The ministry of collector is another unsung one. This is the one who collects old clothes, food, coupons et al for various causes. I know a woman who goes to the candy stores and collects their leftovers for a treat for the needy children. When I work the soup kitchen I am deeply aware of this ministry as people come in with produce and bread collected from grocery stores.

People who collect clothing become known and trusted. Let’s thank them. Let’s tell them.

Finally, there’s the ministry of the reminderer. This is the one who takes the time to call another and say, “I didn’t want you to forget about that meeting or party tonight.” In our busy lives, this person is a treasure. I’ve benefited numerous times from this ministry and I don’t resent the reminder because I’m one of the people who frequently think, “I want to go to that,” and promptly put it out of mind.

Yet the ministry of collector is another unsung one. This is the one who gives up a neat garage temporarily. My mother was the parish collector and I remember our side porch as a constant repository of old clothing.

The ministry of the deeply spiritual is another gift. They don’t often do which they see as spiritual but when are they around us, the rest of us come away with renewed hope and spirituality. We ought to declare these unsung people ecclesiastical heroes.

The reconciler is another precious minister. This is the person who reaches in families and parishes, bringing wisdom and love to conflict and tension. These are true healers and blessed are we that they are among us.

Finally, there’s the ministry of the optimist, the one who sees the best in persons separated, divorced and widowed. Without letting go, one tends to carry that person as a potential target for parental discipline. The wisdom comes in knowing which to select for attention. First preferences should not be given to individuals who mistreat behavior, simply because it is much more economical to focus parental time and attention on good behavior.

Parents should be flexible. A way of rewarding successes rather than punishing failures or mishap. Time and attention are rewarding, even if they are negative. Why waste parental time and attention on bad behavior? As most parents well know, this does not work very effectively to stop the bad behavior, even though the lecture sounds great.

The ideal is to identify a bad behavior like fighting or too much noise or coming home late. Then figure out the opposite, like playing cooperatively or coming home on time. And reward the good behavior.

3. Start small. Begin when the child is, not where you want him to be. Parents should reward any movement in the right direction. Break larger tasks up into smaller units and reward each small success. A good example might be cleaning up a messy room.

Instead of simply demanding that a child clean up his room, divide the job into units like “make bed,” “pick up floor,” “put dirty clothes in hamper.” Give credit for each small accomplishment.

4. Parents must be concrete and specific. Select behaviors that can be observed and counted. Much discipline fails to work because the target is too vague. Goals like “attitude” and “respect” and a “sense of responsibility” are too general. Parents must ask themselves what the child needs to do to show a “good attitude.” Then reward the “good attitude” when it happens.

5. Be consistent. Consistency does not mean that parents cannot change their disciplinary goals. It does mean that parents stick to a plan. And, when they change their plan, they must keep their child aware of what they expect and why. Parents need to agree with each other and to follow through on their word, day after day.

6. Keep score with charts. Charting is a good way to keep score. Basket coaches keep track of production. They call it statistics. Parents do well when they keep statistics on good behavior of their children.

Charting behavior is a fun way to keep track of the behavior you want. Another name for charting might be behavioral bookkeeping. The charts are a written record of the date and target behavior, with a space left blank for smile faces or stars to reward the desired behavior when it occurs. Charting works.

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

By Dolores Curran

The Kennys' credo on discipline

By Dr. James and Mary Kenny

Family matters

When you're single again

By Sister Virginia McCall

Director of Ministry to Separated and Divorced

Each of us must cope from time to time with being single. As with all groupings, we are surrounded by people who love. However, being single - whether by choice or by circumstances - has a dimension which increases feelings of isolation as we are living in a less familiarly oriented society, we seem to be surrounded by those who have someone else.

Couples seem to recede from the life of the single-again person. This may be the consequence of the constant message of people feeling comfortable with new relationships, or because a single person in their midst or they may be at a loss how to respond to the other’s pain. More often, however, it is the conscious or unconscious choice of the single-again person who feels out of place - a choice necessary for the person recently separated, divorced or widowed as they adjust to being single again.

To be single again means making decisions alone. It means the loss of adult companionship at meals, in going to church and other familiar social settings. To be single again means there are no more forks in the road, no one to turn to for companionship, comfort and love. To be single again means long evenings of waiting - yet knowing no one is coming home. It means reaching over in bed to touch that life-long companion only to be confronted that “I am alone.”

This is a painful transition time as these feelings of isolation and loneliness can become so overwhelming. It is at this time of adjusting the mind-sets of that many single-again persons rush too quickly into another relationship hoping to find someone to take the pain away.

But healing takes time and needs to be taken time to be alone in order to feel and to cope with the loss. It also takes time alone to journey within oneself, discover the beauty and gifts waiting to be called forth. And it is in this solitude that one touches the source of life - God.

By Sister Virginia McCall

Family Life Enrichment Center, 651-8280.

To facilitate this transition which takes several years, the Archdiocese of Miami offers a number of opportunities. There are the increasing support groups which meet in 15 locations throughout Dade and Broward Counties.

The beginning Experience is another resource for persons separated, divorced and widowed. This is a weekend spent in a safe environment confronting the feelings and the pain resulting from death or divorce.

The goal of the weekend is to let go of the former relationship so one can move on with his or her life. Without letting go, one tends to carry that person as well as their woundedness into another relationship.

The next Beginning Experience will be held March 6-8 at Our Lady of Florida Monastery in North Palm Beach.

More spiritually based is the NEET Weekend which will be held at the Family Enrichment Center on February 6-8.

For further information about any of these programs contact Sister Virginia McCall, Family Enrichment Center, 651-8280.
series have even attempted; consistently superior writing, characters who are not only likable but loveable in the deepest sense of that word, a willingness to grapple with complex issues without resorting to sensationalism as well and as a prime time show over the top, as far as I am concerned—a recognition that religious faith plays a significant role in people's lives (something other shows seem not to be aware of, much less dealing with). When "St. Elsewhere" debuted in 1982, it showed signs of being an above-average program. The ensemble cast of excellent performers, was supposed by superb guest actors. They all had the underpinning of outstanding, original, clever and always suprising scripts. I wrote in a column in April, 1983, that "St. Elsewhere" was "the best new drama series on any network;" in fact, the best drama series, new or old, then on the air. The first six episodes or so were first-class with the tight writing, characters who are serious and intense—I'll add that the show had very little sex and violence, no ulterior motives. The episodes this season alone have provided case after case of how a TV show can intelligently and sensetively handle religious topics, including:

- A rabbi's witness (usually the butt of TV jokes or dramas about how unreasonable their beliefs are) treated as a thinking person with deep convictions;
- Dr. Fiscus' near-death experience in which he visualized his ideas of heaven, hell and purgatory;
- The entire staff's longing to comprehend death and what it means to their work and personal philosophies;
- orthodox rabbi's fervent prayers and fault-motivated acceptance of death.

"St. Elsewhere" is remarkable and deserves all the credit—and viewers—it deserves. And as chock-full with laughs as any sitcom on the air.

Well, I don't know if my questions about the series really had anything to do with it, but "St. Elsewhere" is one of the most religion-conscious (other than church-sponsored shows) to appear on the air. We've seen Dr. Craig, the Episcopal priest, lose his faith after the death of his son; we've watched Dr. Auschlander, dying of cancer, move slowly back to his Jewish roots; we've witnessed Dr. Westphall's struggle with both his Jewish faith as a Catholic; and we've been with the priest-founder of the hospital from his young, gung-ho days to his declining years.

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Visiting rectors

They've sent the Miami Archdiocese over 100 priests in the past 25 years so it was only fair that the Archdiocese host seven visiting Irish seminary rectors. The rectors, recently making one of their frequent trips to South Florida are pictured above with Archbishop Edward McCarthy and Auxiliary Bishop Norbert Dorsey (both center). The rectors are (from left): Msgr. John Delaney, Vocation Coordinator for Ireland and pastor of Holy Trinity church; Fr. Michael O'Connor, St. John's College Seminary in Waterford; Fr. Martin Campion of St. Kieran's College Seminary in Killkenny; Fr. Gus O'Donnell, St. Patrick's Seminary in Thurles; Fr. Laurence O'Connor, St. Peter's College Seminary in Westford; Fr. Kevin Rafferty, All Hallows Seminary in Dublin and Fr. John McDonald of St. Patrick Seminary in Carlow. Also pictured (far right) is Fr. Neil Doherty, Director of Vocations for the Miami Archdiocese.

**It's a Date**

**Spiritual renewal**

The Women of Light monthly Bible Breakfast sponsored by the Archdiocese of Miami are held on the third Saturday of each month. They include scripture teaching, music and personal sharing. Reservations must be made in advance by the Wednesday prior to the Breakfast. Tickets are not sold at door. To make reservations call Lila at 735-2077 or Sharon at 721-4846.

The Our Lady of the Lakes Women's Club is hosting a Day of Recollection on Feb. 7 beginning at 9 a.m. with registration and ending at 5 p.m. with Mass at the church, 13501 NW 67th Ave., Miami Lakes. All women invited. Call Nancie Schlicht at 558-7465 for more info.

San Pedro Men's Club is announcing its annual communion lunch on Feb. 1 at 1 p.m. at Eric's Floating Restaurant in Tavernier, Fl. Guest speaker: Sr. Camille Bourdillat. Donation $12.50 each.

**Single/divorced/widowed**

St. Maurice Singles Group and Catholic Alumni Club is hosting a Till Your Heart's Desire Valentine's Day Dance to be held at St. David's parish hall, 7501 SW 39th St., in Davie Feb. 14 from 9 p.m. 'til 1 a.m.

The North Dade Catholic Widow and Widowers Club will hold a meeting at 7:30 p.m. on Jan. 22nd at Visitation Church Hall, 100 N.E. 191st St. in Miami. All faithful welcome. Call 681-5399 or 652-5052.

St. Timothy Catholic Church, 5400 SW 102nd Ave. in Miami, hosts meetings for divorced, separated, widowed and all singles every Monday at 7 p.m. All faiths welcome. Phone: 274-4225.

The Catholic Widow-ers Club of Hollywood will hold its monthly meeting on Feb. 6 at Nativity parish hall, 700 Cheminade Drive, Hollywood, at 7:30 p.m. Covered dish supper. Non-members $5. Refreshments, music and dancing. Further info call Mary at 921-6065 or Feb. 7.

The Dade Catholic Support Group for the Separated and Divorced is havving a Valentine's Dance on Feb. 7th at 8:30 p.m. at St. Rose of Lima Auditorium, 414 N.E. 105th St., Miami Shores. Donation $5. For information call 858-6220 or 993-1211.

**Entertainment**

St. Bernard Church Women's Guild will present on stage Feb. 1 at 8 p.m. The Ink Spots and a comedian at the parish center, 8279 Sunset Strip, Sunrise. Tickets $5.50. Contact Miled at 741-3834 or Betty at 742-7243 for more information.

Barry's New Puppet Theatre Company will perform along with other puppet companies at the Greater Miami Puppet Mini-Fest to be held in Greynolds Park in North Miami on Jan. 25. Free all-day event.

Papotouri

St. Clement's Women's Club will present a "Cupids in the Sky" Fashion Show and Lunch on Feb. 1 at 11 a.m. at the Holiday Inn at Sunrise Blvd. and A.I.A. Begins at 11:30 a.m. For reservations call Lina at 975-0252 after 5 p.m. Reservation deadline: Feb. 7.

St. Helen's will host their 17th Annual Family Reunion in the grounds at 3340 West Oakland Park Boulevard in Fort Lauderdale from Jan. 29th- Feb. 1st. Thursday and Friday from 5 p.m. to 11 p.m. and Saturday and Sunday from noon to 11 p.m. Rides, games, bounce and plus. The Family Enrichment Center will be presenting a series of five classes in the holistic therapeutic method of Natural Family Planning beginning on Jan. 26 at 7:30 p.m. at the Family Enrichment Center, 18330 NW 12th Ave. in North Dade. For more info or registration call Kevin and Caryl 747-8366. Another series will begin Feb. 10th at St. John Neumann Parish, 10801 SW 120th St. in South Dade. Tickets $12 and $10 and are available at all Bass ticket locations including Spec's music stores.

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Lituragical conference to be held Jan. 31

School of Divinity and director of Caring for Today’s Church, a program for cantor formation; Marty Haugen, a recording artist of liturgical music; and the Rev. Jaime Lara, director of the Art and Architecture Commission of the Diocese of Brooklyn as well as director of the Office of Liturgical and Pastoral Affairs of Centro Pastoral de Nuestra.

A concert featuring David Haas and Marty Haugen will conclude the one-day conference at 7:30 p.m. on Jan. 31.

For further information call 757-6241, Ext. 352.

Entrance exams

LaSalle High School , 3601 South Miami Ave., Miami will be holding an entrance exam at 7:30 a.m. Jan. 31 and there will be an open house on Jan. 15 for interested 8th graders and their parents from 1 p.m. to 3 p.m.

Chaminade College Preparatory School is holding an entrance test for 9th & 10th graders on Jan. 31 at 8 a.m.

K of C basketball winners

The Knights of Columbus-Immaculate Heart of Mary Council 4800 have chosen their 1st annual free throw basketball competition and the following have won first place in their respective age brackets: Boys: **11 years old, George Melti; 12 years old, Anthony Brooks and Dennis P. Triana, 13 years old; Fernando Plato 14 years old. Girls: 11 years old, Shannon Floyd; 12 years old, Cyndi Dilliton; 14 years old, Nacy Antillano.

"Called to be a Celebrating Church" is the theme of a Liturgical Conference which will be sponsored by the Archdiocese of Miami on Saturday, Jan. 31 at the Konover Hotel, 5445 Collins Ave., North Beach.

Sessions in English and Spanish

Hospice seeks volunteers

Hospice Inc. of Miami which helps meet the physical and emotional needs of terminally ill patients at their homes or in an in-patient. Our patient's basis is seeking volunteers.

Hospice providers provide direct care to patients at home, assist the inpatient unit staff or help bereaved families and relatives through the grieving process.

Among other duties, volunteers may aid in community education, serve on the Speakers Bureau, perform office work, or manage volunteer units.

For more information contact the hospice at 325-0245.

Call 758-0543

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Thanks to St. Jude for prayers answered. Publication promised.

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Thanks to St. Jude for prayers answered. Publication promised.

Thank you St. Jude for your favors. Please continue. Ginny

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ST. JULIUS NOVENA

May the sacred heart of Jesus be adored, glorified, loved and near to you and to me. Amen. I have had my prayers answered. Publication promised.

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Having problems? Talk, talk, talk

By NC News Service

What is it about being married that almost guarantees occasional conflicts? For some people, a cause for future conflict is their view of what married life will be like, said Laura Meagher, director of religious education at St. Mary of the Assumption Parish in Hockessin, Del. Couples fail to anticipate how much each partner will change and to foster common interests.

She told of a couple who married in their early 20s in 1964 while he was in law school and she was a college undergraduate. As they grew older their "values changed a lot." He became passionately involved in politics. At one time, his job on Capitol Hill became his top priority, to the detriment of family life. His wife found herself almost a single parent in caring for their children.

"It's a familiar paradox for Christians, like losing your life to gain it. Marriages may be made in heaven, but few escape the conflicts brought about because two unique free human beings are living in the most intimate of human relationships.

I see four factors, however, that create an amorphous web of conflict which can be approached healthily. The first is love.

The command heard in John's Gospel is hard in the harsh reality of today's world. "Love one another as I have loved you" (John 15:12). The fact is, God's love changes us. When we really love, we can transform each other.

Of course, love is not a few isolated instances carefully staged like a Neil Simon play. It's day after day, stormy or sunny.

Risky business? Sure. You allow yourself to become vulnerable but increase your self-worth. You subordinate selfinterest but feel you gain. It's a paradox for Christians, risking your life to gain it.

Because you love, you gain power. Power that generates growth—not control—for each spouse. A sturdy foundation, power that fosters understanding, growth.
'White-water' marriage

Couples should learn to deal with conflict in a healthy way

For me, the image of white-water rafting has a special meaning for the married. We all have been victimized to some degree or another by images of marriage that depict it as "living happily ever after" or "sailing into the sunset." These secular images seduce us into thinking that happy marriages are supposed to be trouble-free unions. Couples who experience disagreement or who bury their anger under thick blankets often feel guilty because they have not measured up to the ideal.

But for most of us the marital journey is more like the raft ride down rough rapids than like sailing into the sunset. We know there are days of tranquility, but there are days of difficulty too.

Marriage is the attempt to wed individuals who are dissimilar from head to toe. Think about how each one's body is completely made up of cells which are sex-typed. The research pouring in each day tells us how women and men think differently, emote in a varied manner and approach life situations in ways unique to each sex. Added to this is the fact that each person comes to marriage with a matched life history. Some might conclude it is almost a miracle that marriages can become deep, loving, lifelong unions.

And many do. Marriage can work.

What is needed as part of our religious imagination are images of marriage which underscore its challenge and which appreciate the fact that essential to marital growth is acceptance of conflict and development of skills for dealing with it in healthy ways.

When Christian marriage is good, much of its goodness lies in the couple's ability to work through conflict for the benefit of both persons. Couples accomplished in this skill speak of the time they take to talk out difficulties. They are willing to be honest and they know how to tell the truth of their experience. They listen, they listen and they listen.

They know how to distinguish genuine love and honorable disagreement. They know when it is time to resist and they know when it is time to bend. They also recognize when it is time to get outside help.

Here are a few rules for white-water marriages:

1. Admit that marriages are not intended to be perfect. They are best understood as simply moving toward the better.
2. When conflicts or disagreements surface, take some time to discuss the matter. Give both sides equal time and value.
3. Probe to where the conflict originates. Maybe it's part of one's family background. Maybe it had to do with the traffic jam one experienced earlier that day. Maybe it's because you haven't spent enough good time together in recent weeks.
4. Reap a sense of humor. Marriage is serious business but if it gets too serious we can lose that needed distance which allows us to laugh at our futile attempts to be perfect.
5. Don't be afraid to ask for help. Maybe you can consult a trusted friend or even a professional trained to help people over rough rapids.

**Know Your Faith**

*The marital journey is more like the raft ride down rough rapids than like sailing into the sunset. We know there are days of tranquility, but there are days of difficulty, too.*

"beginning in Galilee." But it would appear a strange place for the Messiah to inaugurate his reign. Jerusalem, perhaps, or even the desert, but not the land of the heathens.

**Commentary**

Yet that's precisely where Matthew focusses our attention. Galilee is seen, despite the reservations of pious Jews, as a necessary starting point for what Jesus will do.

"by the sea..." Isaiah spoke of a "seaward road" as being "glorified." He had in mind the major trade route that headed toward the sea, namely the Mediterranean. For Matthew, "by the sea" becomes the Sea of Galilee, along which Capernaum lay.

The significant truth lies in the fact that Galilee was "living in darkness," the Law's light not being followed. The entire scene, where Jesus arises in a shadowy land, is Matthew's way of saying what Jesus Himself declares in John's Gospel: "I am the light of the world."

**Disciples:** He who moved to a city "along the sea" now walks "along the sea" and calls his first disciples. Our attention now shifts to those men who immediately respond to the words of Jesus. That immediate response itself sets the stage for what will soon follow (beginning at 5:1). They abandon everything, and soon, as we come to the "opening" for which this episode prepares, they will be asked to abandon even more than they do now...

**Crowds:** Our attention moves, finally, to the "crowds," as Jesus expands his movement to cover "all of Galilee." That "circle" of the heathens, to which Jesus went, and where he took up residence, is now completely filled, like the ripples flowing to the edge of a pond once a stone has been cast into its waters. They are a pitiable lot, a "people of every disease," "all afflicted with various diseases," and Jesus "cured them all."

Matthew is heightening a sense of totality, a universality. With the very next verse, to be read next Sunday when the Sermon on the Mount begins (like the opening of a play), we discover what Matthew has been up to all along. Matthew has set the stage for that Sermon on the Mount. The quick pace of the three scenes, despite the significance of each, fuses into a flurry of activity leading to the serenity of what Jesus will now go on to proclaim: blessedness to all who are "poor in spirit."

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Nuns survive Amtrak crash

(NC) Sister Mary Roger Thibodeau was chatting about Rome with her seatmate on Amtrak's Colonial when the train collided with three Conrail freight locomotives on Jan. 4, killing 15 people and injuring 176 more.

"It felt like an eternity...I remember thinking, this is it," the nun told The Catholic Standard and Times, newspaper of the Archdiocese of Philadelphia.

The job I do has me on the road 85 percent of the time, but I mostly travel by plane. I remember thinking, I never thought it would happen on a train. I marveled that I had so much time to think that way.

Sr. Thibodeau, who works for the National Office for Black Catholics in Washington, was headed for Philadelphia to attend a conference at the motherhouse of her order, the Sisters of the Blessed Sacrament, in Bensalem, Pa., the next day.

As the train sped through the Maryland countryside, Sister Thibodeau and her seatmate, Roslyn DiNatti, a Peace Corps instructor, chatted, unaware of the danger ahead near West Twin Rivers, Md., about 12 miles northeast of Baltimore.

"I felt at the time a kind of hard impact, a lot of jerking and thrusting," Sr. Thibodeau said of the tragic crash.

"We all had to brace ourselves. It felt like the car was plunging to the left." When the train came to a halt, the nun discovered that she was unhurt, but the impact had removed her right shoe.

Sr. Ann Bernard Carlin and Rose Rivers, Md., about 12 miles northeast of Baltimore.

"The kindness and unselfishness is what I remember most..." Sister Ann Bernard Carlin.

She recalled seeing one young rescuer crying because the man he had been helping, "died in his arms."

Also traveling on the Colonial but in the next-to-last car were Sisters of St. Joseph Ann Bernard Carlin and Rose Rivers, Md., both blood sisters. They were headed to Philadelphia to their convents. A niece who is a nun was also traveling with them.

"I think I was reading...just relaxing," Sister Ann Bernard said. "The first thing was the sudden jolt of the brakes. The train kept going for several seconds until the impact. Then everyone was thrown forward."

She said when her sister suffered a broken nose and was "bleeding profusely." "My sister and I were the last two out. I knew she was feeling weak so we waited," she told The Catholic Review, newspaper of the Archdiocese of Baltimore.

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"Everybody was doing what they could to help. The kindness and unselfishness is what I remember most," she said.

One local Catholic couple, Robert and Diane DiNatti, members of Our Lady Queen of Peace parish in Middle River, Md., arrived on the scene about a half hour after the accident when they learned Sr. Ann Bernard was looking for them. Once a teacher at their parish, she remembered the couple.

Robert DiNatti helped the sisters, including Sister Thibodeau, carry their luggage up a steep hill to his home.

During the sisters six-hour stay, the DiNattis gave them blankets, something warm to drink and allowed them to call their motherhouses in Philadelphia to let them know they were safe.

"We all had people at our houses," DiNatti said. "We had 200 to 300 people in our community hall and that was overcrowded. We had to take them in somewhere."

Typical of the residents of the area, DiNatti did not hesitate to volunteer his help at the crash site.

"The first thing I thought about was the people on the train," he said. "But when you saw it you knew people had to be dead in there."

In Baltimore, Archbishop William D. Borders expressed his sympathy.

"If our faith is challenged by the mystery of human suffering with which tragedy confronts us, it is also strengthened by the compassion of human solidarity with which our friends and neighbors have responded to it," he said.

Father Richard Woy, a Catholic fire department chaplain who was called to the crash described it as "incredible-how something heavy like that could be so crumpled."

"One of the things that stood out was the expressions on the rescuers' faces when they were relieved (from their work). Just the utter disbelief at the human tragedy they'd been involved. They'd been so busy working that the impact didn't hit them until they stopped."

For the families of those who did not survive, Amtrak set up a command center at a local motel. Father William Foley was one of three priests called in to break the sad news to the families of the deceased.

Red Cross officials isolated each family in a room and "gently broke the news," Fr. Foley said.

"Most of them had some inkling that they were going to get bad news, but it was still really sad. The people were really devastated."

Fr. Foley saw the tragedy as a chance to enrich his and others' faith.

"This was a teachable moment...and the tragedy became an opportunity..."