Vatican: forgive 3rd World debt
Even if it hurts own economy

From Voice wire reports

The Vatican has issued a groundbreaking document laying down ethical guidelines for dealing with Third World debts and calling for a Marshall Plan-type aid program for developing countries.

The document, “At the Service of the Human Community: An Ethical Approach to the International Debt Question,” was prepared by the Pontifical Commission for Justice and Peace and personally approved by Pope John Paul II.

It calls for industrialized nations to help the debtor nations, even at the expense of their own economies, by stopping the interest on the enormous debts before bankruptcy occurs.

Commission officials said it represents the first occasion in which the Vatican has addressed a specific technical social question rather than speaking in more general global terms.

Although it did not specifically name any countries, the 31-page document was clearly referring to the enormous debts of several Latin American countries. It said the debt situation in some parts of the world is so urgent as to require “immediate solutions in the context of an ethics of survival.”

“The countries are on the very brink of bankruptcy” and require emergency measures to ensure their survival, it says. The document warns against unilateral actions by debtor nations. But it calls for a total cancellation of debts in the most urgent cases and for more relaxed repayment terms in others.

Over the last few years, the Pope has spoken out frequently about the problem of developing countries which are plagued by apparently insurmountable debts. But the new document offers an ethical overview for the world community. It describes the problem as

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Catholic Schools Week

A constellation of colorful balloons skittered through the skies of South Florida this week proclaiming pride in Catholic schools.

The balloon launches, including the one pictured at right at St. David School in Davie, were only the outward signs of celebrations taking place throughout the week in nearly every Catholic elementary and secondary school of the Archdiocese, as the entire nation marked Catholic Schools Week Feb. 1-7.

St. David’s followed up its balloon launch with a teacher appreciation day, during which the teachers received flowers and were served coffee and donuts by the students. There also was a picnic lunch and volleyball game between teachers and students and an open house for parents.

Nearby, students at St. Bernadette School in Hollywood also celebrated the week with a variety of activities, including an essay contest. The winning entries appear on page 14, as do more photos. On page 9, Education Secretary William Bennett speaks about Catholic schools.

Regis House

Gives kids freedom on way back from drugs

By Betsy Kennedy
Voice Staff Writer

Michael’s limp is one of the last things you notice about him. Perhaps it’s because you don’t expect such an attractive 19-year-old to have a piece of metal holding his right leg together. Michael’s football playing days are over, and when he has his own family, his kids may be able to beat him in a race around the block.

But he’s alive. And that is a lot to be grateful for when, before you’ve reached your 21st birthday, you’ve had three violent car accidents, four arrests and a stay in the juvenile detention center during which you were almost beaten to death.

Michael has finally realized he’s going to end up dead, in prison or in an institution if he keeps on using drugs. So he agreed to go to Regis House, a unique, privately funded halfway house for adolescent boys who have drug problems.

Regis, located at 320 N.E. 23rd St., was the inspiration of Father Francisco Lerena, S.J., of Gesu Church in downtown Miami.

“So many youngsters came to me in desperation because they couldn’t kick their drug habits. And the number of them who attempted suicide or were thinking about it was alarming,” said Fr. Lerena. Members of the lay community had also expressed their concern about the problem and offered their assistance in launching a program.

Realizing that to move mountains you may have to start with a few hills, Fr. Lerena got out his phone directory and contacted dozens of parishioners and supporters of Gesu. He convinced them of the urgent need for a privately funded, out-patient program for adolescent boys.

“We decided to open Regis not as a substitute to what the Archdiocese is doing in drug prevention and treatment, but to provide something just for teenagers, to add a plus to what was already being done,” said Fr. Lerena.

The Latin community gave generous backing to the project, he said, “because they wanted to give something back to the country that had offered them hope and sanctuary, even if they arrived with only $5 in their pockets.”

After a lot of hard work and hundreds of
WASHINGTON (RNS) — Catholic peace activists are calling on Pope John Paul II to make the words of peace in the pontiff's annual Christmas address to bishops in the Pontifical Academy of Sciences which is believed to include references to the Strategic Defense Initiative (SDI). The report was presented directly to John Paul for the "moral leadership you exercised," in a December speech to the Inter-Agency Consultative Group. The pontiff, in his address, made up of American, European and Soviet atomic scientists, that space should be free of "any type of hostile endeavor.

The cards said: "The release of the Vatican's scientific report on SDI was the first indication that SDI is a hostile endeavor and confirms the urgency of your plea. I urge you to have it released!"

Protesters need church help, says priest who ministers to them

CHICAGO (NC) — Catholics trying to implement the U.S. bishops' economy pastoral should be concerned about justice for prostitutes and their need for church help, said a priest who ministers to them. The priest, Franciscan Father DePaul Genska, said that the pastoral letter does not explicitly mention prostitution, but it does show clear concern for them when it says there is special need for the poor and outcast of society and when it calls for jobs with dignity and adequate pay for all. To put the pastoral into effect, he said, means "to be forthright in saying 'persons trapped in the oppressive occupation of female prostitution.'"

Fundamentalists Anonymous issues 'Hall of Infamy' awards

NEW YORK (RNS) — Fundamentalists Anonymous, whose members say they have suffered emotionally from their religious experiences, has named Oral Roberts, Pat Robertson, Jimmy Swaggart and Jerry Falwell as winners of its first annual Hall of Infamy "awards for religiously motivated hate."" 

The postcards express appreciation to John Paul for the "moral leadership you exercised," in a December speech to the Inter-Agency Consultative Group. The pontiff, in his address, made up of American, European and Soviet atomic scientists, that space should be free of "any type of hostile endeavor.

Military archdiocese says it will recruit priest vocations

SILVER SPRING, Md. (NC) — The U.S. military archdiocese announced Wednesday that it is recruiting its own vocations for priests in the military chaplaincy service. The archdiocese, which serves some 2.1 million Catholics in the U.S. armed forces, has the lowest priests-to-persons ratio of any U.S. diocese but "the largest potential pool of vocations in the country," said a news release announcing the decision. "Every year more than 25,000 single Catholics leave the military between the ages of 20 to 30, and all are at a transition point in their lives," the release said.

Retired bishop: poor nations have no voice regarding debts

WASHINGTON (NC) — The populations of some of the world's poorest nations are saddled with foreign debts created without their having a voice in the matter, said retired Bishop John O'Keefe. The archbishop, in an interview published in The New York Times, discussed the tensions between the Vatican and some members of the U.S. church over issues such as relieving Archdiocese of Washington (NC) — American Catholics have a "complex of Watergate," expecting candor in administrative areas to Auxiliary Bishop Donald H. Wuerl. The archdiocesan newspaper, The Catholic World, brought them the bogus award. The winner received a small writeup in the newsletter, a postcard, and a letter of appreciation from Archbishop Laghi, who is the Vatican civil rights commissioner. The really began Dec. 28 with prayers at the Kings County courthouse to protest the Klan violence. (NC photo)

Americans expect candor in discipline cases, says archbishop

WASHINGTON (NC) — American Catholics have a "complex of Watergate," expecting candor in disciplinary matters, but church authorities prefer discipline cases, says archbishop. The really began Dec. 28 with prayers at the Kings County courthouse to protest the Klan violence. (NC photo)

Missile protest at Cape ends with 138 arrests

CAPE CANAVERAL, Fla. (NC) — A "Cancel the Bomb" demonstration at Cape Canaveral ended with 138 arrests and with Auxiliary Bishop Thomas J. Gumbleton of Detroit, Mich., and a Catholic nun arrested Friday. The really began Dec. 28 with prayers at the Kings County courthouse to protest the Klan violence. (NC photo)

Clergy discuss church roles during meeting at Notre Dame

NOTRE DAME, Ind. (NC) — About 50 Catholic bishops, theologians and higher education leaders met at the University of Notre Dame Jan. 19-21 to discuss their respective roles in the church and how they should cooperate. The conference, closed to the press and general public, took place amid widespread controversy in the United States about what authority the church and the local bishop should have over Catholic colleges and universities and the theologians who teach in them. Holy Cross Father David Burrell, professor of Philosophy and theology at Notre Dame and convener of the group, said the meeting offered a chance "to explore further ways of collaborating as well as procedures for un-scrambling situations of potential conflict."

Civil rights

The south's biggest civil rights march since the 1960s streams past confederate flags and jarring Ku Klux Klansmen toward the courthouse square of all-white Cumming, Ga. An estimated 20,000 blacks and whites marched the mile and a half from the Forsyth County courthouse to protest the Klan violence. (NC photo)

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Catholics, Anglicans agree on 'justification'

National Catholic News Service

LONDON — An Anglican-Catholic ecumenical document has said there is no difference in the churches' view of justification, one of the most divisive theological issues of the 16th-century Reformation.

In a preface, ARCIC co-chairmen Anglican Bishop Mark Santer of Kennington and Catholic Bishop Cormac Murray of Southwark noted that "the subject of justification and salvation is so central to both Anglican and Roman Catholic faith that there is an agreement between our two churches.

"It is nearly 2,000 years since Christ's birth... and more than two-thirds of humankind are living in the conditions of animals", said retired Brazilian Archbishop Helder Pescio Camara.

"We are agreed that this is not an inalienable and intolerable demand which he imposed on the church, but one which he upheld as an inevitable condition for the condition in which a person is born... and that you avoid, personally and in your behavior, the things of this world... and wear the religious habit as a sacred, the pope said, modern societies are agreed on the essential and urgent character of this declaration, which demands that you be detached from these goods and use them exclusively for the sacred mission to the poor.

"The industrialized countries will need to plan a reversion of their economies with timely buffeting of the social effects of their population, the pope said.

"The current technical and economic competition under way between the industrialized and the less advanced countries puts a stop to new flows of capital from the Third World to the developed countries," it said.

"We need humane conditions (for repayment), not the crushing of people," said retired Brazilian Archbishop Helder Pescio Camara.

"We do not need any more guarantees, only the protection of the debtors," he said.

"You will not be displeased, the pope said, if this means initial problems for their economies.

"These debts, however, are not the only ones and must be compatible with respect for their debtors whose needs are often more urgent," he said.

The document calls on Third World countries to "cure the domestic causes of their economic ills." It said that "our money may be protected from the effects of the developing countries," it said, even if this means initial problems for their economies.

"It is therefore of great importance that interest payments alone are huge burdens. Annual interest paid by 107 countries is around $50 billion, the highest in the Third World."

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Vatican lists guarantees for religious liberty

VATICAN CITY (NC) — The Vatican has listed 10 guarantees which governments should apply to ensure respect for religious liberty. The Vatican list is a challenge to Soviet-bloc Eastern European governments, where many of the mentioned "guarantees" are illegal or not respected.

The proposed pledges were outlined by Msgr. Audrys Bačkus, undersecretary of the Council for the Public Affairs of the Church, at a European human rights meeting in Vienna, Austria.

"A civilization has credibility only when it knows how to offer everyone the possibility of speaking for himself and of progressing morally and spiritually as well as materially and scientifically," said Msgr. Bačkus.

Abb. Lefebvre plans to ordain 5 new bishops

(Rome) — The Vatican's missionary news agency, part of the Congregation for the Propagation of the Faith, said that the religious tensions have led to "bizarre actions" in several places.

"The religious of the Second Vatican Council."

"Giorni (30 days), published in Milan, Italy. The Swiss government and the people, and also between Christians, Hindus, battle in India with poison wells.

BOMBAY, India (NC) — A "running battle" between Christians and Hindus revives has been growing in tribal areas of east and central India, sparking reports of poisoned wells and attempts at making Christians impotent.

An Indian organization, the People's Union for Civil Liberties, said that the religious tensions have led to "bizarre incidents of poisons of wells" and "distribution of poisonous eatables" in several places.

Irish cardinal called 'evil' by members of parliament

ARMAGH, Northern Ireland (NC) — Irish primatial Cardinal Tomas O'Toole was called an "evil prelate" by a member of the British Parliament who criticized the churchman for failing to urge young Northern Ireland Catholics to join the provincial police force.

In a January letter, Cardinal O'Toole said that the church's reluctance to urge Catholics to join the police force was "evil".

The mission agency has described southern Africa as a "hotbed of violence." The Episcopal church said that the church's reluctance to urge Catholics to join the police force was "evil."
VATICAN CITY (NC) — Edith Stein, a Jewish convert who became a Carmelite nun and was killed by the Nazis, and American Mother Katharine Drexel have been declared venerable, the Vatican announced.

Two others also had their causes for sainthood advanced by the Vatican Congregation for Saints’ Causes in a Jan. 26 ceremony attended by Pope John Paul II.

In the decrees, published Jan. 27, the congregation declared Miss Stein a martyr of the church and possessor of “heroic virtues.” Miss Stein, whose Carmelite name was Sister Teresa, was sent to a convent in what was then Germany, now Poland, in 1931. Eleven years later, in 1933, she entered the Carmelite order.

The heroic virtues of Mother Drexel, founder of the Sisters of the Blessed Sacrament for Indians and Colored People, also were proclaimed. Mother Drexel, member of a wealthy Philadelphia family, renounced her fortune and in 1891 founded her order.

In the case of Edith Stein, the declaration of martyrdom means no proof of miracles is required for her beatification. Though raised in a Jewish family in what was then Germany, now Poland, Miss Stein was an atheist before her conversion to Catholicism at the age of 31. Eleven years later, in 1933, she entered the Carmelite order.

As Nazi anti-Semitism grew, the order sent Miss Stein to a convent in Holland. Following the German conquest of Holland, Miss Stein and her sister Rosa, who had followed her into the church, were sent to Auschwitz and executed.

Along with Miss Stein and Mother Drexel, Father Giuseppe Baldo, foundress of the Institute of the Little Flower, and Sister Benedicta of the Cross, a Catholic convert, order’s founder declared venerable. A miracle was attributed to the intercession of Giulio Nicola Roche, a Christian brother whose professed name was Brother Arnoldo.

In the United States, a miracle was attributed to the intercession of Glorid Carolina M. Stein.

The pope said that all the media should communicate “constructive choices” as well as “denounce all causes of violence and conflict.”

Such causes include “terrorism of every kind,” the build-up and commerce in arms, oppression and torture, “over- militarization” and exaggerated concern for national security, he said.

Communicators should make people aware that “every war can lose everything,” the pope said. They should also defend human rights and help end racial, political or religious oppression, he said.

Communicators, the pope said, should not ignore the need for social action, but at the same time they should present the need for prayer. He called prayer an “irreplaceable” part of the church’s contribution to peace and justice.
ROME (NC) — The Vatican is establishing a center of spiritual formation for ex-seminarians of dissenting Archbishop Marcel Lefebvre’s Society of St. Pius X, two French bishops have said.

The initiative, described by those familiar with it as a “halfway house” for would-be priests, was the idea of Pope John Paul II, several sources said. It was especially designed to take advantage of a recent large-scale departure from Archbishop Lefebvre’s seminary in Econe, Switzerland.

The bishops, after speaking with Vatican officials, said they supported the idea and emphasized that the center would not replace normal seminary training.

Earlier, some French churchmen were upset because of rumors that the Vatican officials, said they supported the idea and emphasized that the center would not replace normal seminary training. That has turned out to be untrue, said Bishop Jean Vilnet of Lille, head of the French bishops’ conference.

“The idea for the center arose last summer, when about 15-20 seminarians, most of them French, departed Archbishop Lefebvre’s traditional seminary in Econe, Switzerland. Their departure followed strong sermons against Pope John Paul II by the archbishop.”

Overseeing the center is a commission including representatives from the Vatican’s education, clergy and doctrinal congregations, according to Bishop Michel Saudreau of Le Havre. The center will not offer theology courses, Bishop Saudreau said. According to Bishop Vilnet, those who complete the center’s program and want to become priests would then consult with their bishops.

About a dozen men, half of them French, are expected to begin the program in coming weeks. The center’s spiritual director is Carmelite Father Philip Boyce, a professor of spirituality at Rome’s Teresianum Institute. Father Boyce, in a telephone interview, said most of those expected to participate in the program were from Econe. He also said the center may accept some people who considered going to the Econe seminary but “decided not to.”

He said the center may grow in the future, and is “in theory” open to those from other seminaries of the Society of St. Pius X, located in Italy, the United States, West Germany and Argentina. He would not say when the center would open.

The idea for such a center was born last summer, Bishop Vilnet said, when about 15-20 seminarians, most of them French, departed Econe following strong sermons against the pope by Archbishop Lefebvre.

The 81-year-old French archbishop, who departed Archbishop Lefebvre’s ‘traditionalist’ seminary in Econe, Switzerland, has continued to ordain priests against Vatican orders. He was suspended from his priestly ministry in 1976.

The Vatican has made no public announcement of the establishment of the center, and Vatican officials have declined comment on the project. The Vatican press office had no comment on the matter.

A similar center was set up in Rome for several years in the 1970s, Father Frechard said.

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WASHINGTON (NC) — Alien legalization regulations proposed by the Reagan administration are "entirely contrary to" the spirit of the immigration law passed by Congress in October, said an official of the U.S. Catholic Conference.

"They are not only contrary to the spirit of the law, but to the spirit of the members of Congress who enacted it," said Gilbert Paul Carrasco, director of immigration services for the USCC’s Migration and Refugee Services.

The Immigration and Naturalization Service released the proposed regulations Jan. 20. The rules will take effect after a period for public comment and final revision.

Persons residing in the United States illegally since Jan. 1, 1982, may use the new law to apply for legalization beginning May 5.

The USCC’s Migration and Refugee Services, which have offered to help immigrants apply, and expect to assist as many as 1 million of them.

In an interview recently, Carrasco objected to the fact that the proposed regulations:

- Suggest the likelihood that families will be split up when some members qualify for legalization and others do not.
- Grant employers only 24 hours to verify employees’ legal status.
- Establish a "Catch-22" situation by stating aliens will be ineligible for legalization if they accept public assistance, when at the same time immigration authorities refuse to grant work permits to detained aliens who qualify for legalization.
- Require employers to state their willingness to appear personally at immigration offices to substantiate affidavits concerning length of employment of aliens seeking legalization.

Carrasco also said the Reagan administration’s statement that immigration reform requires "flagrantly unjust" and "not morally defensible." He called the policy "simply wrong to continue to implement it."

Father Hehir noted that the median benefit level for a family of three receiving both Aid to Families with Dependent Children and Food Stamps is less than three-quarters of the official poverty line.

In addition to a minimum federal benefit level and national eligibility standards, he said welfare benefits should be adjusted to cover increases in the cost of living.

"States are entitled to the same federal protection as the elderly," he said, noting cost-of-living adjustments in the Social Security program.

The welfare system should also provide benefits to families with two parents at home — a reform opposed by the Reagan administration.

"In half of the states, two-parent families with children can get no "welfare aid, no matter how poor they are. A family gets nothing from the AFDC program unless one parent, usually the father, abandons the children."

He urged federal immigrant authorities to confer "some type of quasi-legal status" on ineligible family members, adding "there must be some assurance given that family unity will be preserved if the immigration service truly wishes people to come forward to obtain this new status."

Bishops push for welfare reforms

WASHINGTON (NC) — The U.S. Catholic Conference has urged Congress to increase welfare benefits to two-parent families and redesign the system to encourage gainful employment.

The advice occurs on the Aid to Families With Dependent Children program, in written testimony presented to the Senate Finance Committee’s subcommittee on Social Security and family policy by Father J. Bryan Hehir, USCC secretary for social development and world peace.

Bishops have remarked on the testimony of U.S. bishops’ 1986 pastoral letter on the economy, the priest urged implementation of a national welfare eligibility standard and a national minimum benefit level "to ensure adequate levels of support." Current welfare levels vary from state to state.

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C.H.R.S. will help us, in South Dade and elsewhere in South Florida, to honor our fathers and mothers.

Archbishop Szoka

America needs a new agency, a new approach to the venerable ministry.

Archbishop of Detroit

Miami, Florida / THE VOICE / Friday, February 6, 1987 / PAGE 7

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WASHINGTON (NC) — Surrogate motherhood puts conception and child rearing outside the context of marriage and puts people inside an area that disrupts "God's plan," said a priest from the Pope John XXIII Medical-Moral Education Center near Boston.

Mgr. Orville Griese, the center's director of research, made the comments in reference to a landmark case and artificial insemination by donor is wrong," the priest said Jan. 7 in a telephone interview.

"All of that is outside of the context of marriage and unfortunately it's a field where no one is doing God's will. It was an element of God's before and is being messed up by men."

The New Jersey court was to decide the validity of a surrogate parenting agreement between the Strens and Mrs. Whitehead and the state's Catholic bishops called surrogate motherhood "a legal outrage and a moral disaster."

The bishops' position was outlined in a letter to the chairman of the state Senate Judiciary Committee which had sought their views on the issue.

"It is totally incompatible with the sanctity of marriage and the nurturing of the family. Legally, they said, it violates state policy "by making licit the sale of a human being.""

The bishops said it is "morally wrong because it violates the biological and spiritual unity of the husband and wife and the parental relationships of parents and child. It is totally incompatible with the sanctity of marriage and the nurturing of the family."

"Sterility is a suffering," he added, "but should not be seen as "the end of the world and that everything possible must be done to avoid it.""

"It should be a warning shot across the bow," the priest said. "It's regrettable that the child is object of tug-of-

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Sex education

Surgeon general takes campaign to religious groups

NEW YORK (RNS) — Surgeon General C. Everett Koop, whose campaign for sex education in the schools as a way to combat AIDS has brought him into conflict with conservatives, refused to budge from that position during a speech Jan. 19 at the Rev. Jerry Falwell's Liberty University.

Dr. Koop's opposition to abortion is hailed among conservative Christians, but he found himself at odds with that same constituency when he recommended in October that sex education should begin as early as age 9.

According to a report in the Washington Post, Dr. Koop told more than 5,000 students and church leaders at Liberty University, "Your belief in God and your participation in the church community are going to be faced with tremendous dilemmas" because of the continuing deadly march of the AIDS virus.

He predicted that the disease — which attacks the body's immune system and renders it vulnerable to infection — could kill as many as 100 million people worldwide by the year 2000.

In an earlier appearance on the United Methodist TV show "Catch the Spirit," Dr. Koop warned that failure by parents, schools and churches to provide sex education for the nation's children will be hazardous to their health. The warning echoed the advice Dr. Koop wrote into a 36-page report on AIDS that was commissioned by President Reagan and released in October.

He estimated that as many as 2 million people in the United States are carrying the virus now with no outward symptoms.

WASHINGTON (NC) — U.S. Education Secretary William J. Bennett this month outlined Education Department plans that touch the future of Catholic schools, especially the futures of poor and disadvantaged students in those schools.

In an interview with National Catholic News Secretary Bennett said his department is "seeking to change the shape" of the remedial aid program, known as Chapter I of the education act, to "reward success, make schools more accountable and encourage greater parental choice and involvement."

His department is still trying to resolve problems created by a 1985 Supreme Court ruling that public school teachers may not teach remedial classes on parochial school property.

In the year and a half since the decision, school districts have provided various alternative locations. But parochial school students are not taking part in the remedial programs they are legally entitled to receive.

Unlike Bennett's previous proposal, which would have given a voucher to any parent of a Chapter I student, the new proposal is restricted to local public school districts.

The Education Department planned to present its reauthorization proposal in February and Bennett said he believes the coalition between public and private education "is in pretty good shape."

Bennett said he has even had "encouraging discussions on (Capitol) Hill with people with whom we have had strong disagreements in the past. So I'm relatively optimistic. We've done our homework... we'll put our case forward in February."

Bennett's office has repeatedly emphasized drug prevention programs for young people and the education secretary said Catholic students are not exempt from drug problems.

"Drugs know no social lines, no class lines, no lines by religious affiliation. They're there. They're in our society and in our schools and we need to address this," he said.

Catholic schools are eligible to participate in drug education programs but "there's no substitute for clear, strong, firm policy at the school level" based on "a clear sense of right and wrong," he said.

"As in other cases where issues of right and wrong come up, the Catholic school should, if not have an advantage, have little difficulty in presenting that kind of case to its students," he added.

Bennett also has spoken out in favor of sex education programs that teach values. He said it is my sense that most American parents do want" such programs that discourage children from engaging in sexual intercourse, he said.

Courses "should be not be value free," and a sex education course that is not part of the "general enterprise of sex education" is a character is an error and an irresponsibility," he said.

"Everybody may not agree on all issues, he said, "but American people are not generally in a crisis about right and wrong. Some educators are, some intellectuals are... but largely the American people have a pretty clear, fixed, steady view of things like honesty, dependability, fidelity, patriotism, love of country, loyalty to family and friends."

In his interview with NC News Secretary Bennett also discussed how his department's plans could affect the future of Catholic higher education.

The Education Department has proposed a budget that would replace most existing financial aid programs for college students with an "income-contingent loans" plan.

Education chief counting on Catholic schools

Local celebrations of Catholic Schools Week, Pg. 14

Schott Memorial Center
for Deaf & Handicap

Deaf Center to Begin Weekly NOVENA TO ST. JUDE

The Schott Memorial Center, under the auspices of the Archdiocese of Miami and under the Patronage of St. Jude-The Miracle Worker, will be conducting weekly Novena, Thursdays at 7:00 p.m. in honor of St. Jude.

The uniqueness about this ancient tradition will be the fact that the entire Novena will be said in sign language, the language of the deaf.

All are welcome to attend.

The Novena will be held every Thursday evening at 7:00 p.m. in St. Jude's Chapel
6591 S.W. 124 Avenue
Ft. Lauderdale, FL

First Novena will begin on February 5, 1987

St. Paul, Minn. (RNS) — Junior high students, after experiencing a sex education program, generally agree that they are too young and vulnerable for sexual activity, one research project on sex education has found.

"Human Sexuality: Values and Choices," a sex education program primarily authored by a Minnesota Catholic priest, stresses the seven values of equality, honesty, respect, responsibility, promise-keeping, social justice and self-control.

Father John E. Forliti, who has had a major role in developing four national sex education programs, says the primary goal is to get across values which are supportive of positive human relationships.

The priest, now the vice president for student affairs at the College of St. Thomas here, is also clear that a curriculum for public school youth and their parents should include a "values-based, abstinence approach to sex education."

"Our kids today are living in a sex-saturated society and getting all kinds of pressures from the media and their peers," said Father Forliti.

"We need to recognize that kids are young and very vulnerable in a sexual relationship, that a sexual relationship requires maturity and that premarital sex is wrong."

Father Forliti was formerly the director of youth programs for the Minneapolis-based Search Institute. He served as project director and co-executive producer of "Human Sexuality: Values and Choices," a Search-sponsored project whose research was funded by the government's National Institute of Child Health.

The $400,000 funding for the development of its curriculum was provided by a private source.

Study finds that classes change kids' views on sex

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Pro-lifers release 'graphic' new film

WASHINGTON (NC) — Few Americans realize that legal abortions are performed through the ninth month of pregnancy, pro-lifers said at the premiere of a new film, "Eclipse of Reason," produced by Dr. Bernard N. Nathanson.


Another film, to address accusations of technical manipulation made about "Silent Scream," was to be shown Jan. 22, the day of the annual March for Life.

"Eclipse of Reason" shows a dilation and evacuation abortion — the dismemberment of an unborn child within the uterus — performed during the 19th or 20th week of pregnancy, according to Nathanson.

The 15-minute film "is very strong, it is graphic," said Nathanson, who once performed abortions but now is against abortion. He said the film has been described as "gory," but "regrettably it is necessary to show such a film."

Sen. Arlen Specter, who introduced Nathanson and the film, said, "It's a story that has to be told. Ignorance is not bliss."

He said that medical advances such as ultrasound photography have "revolutionized the mindset that an unborn child is an inanimate object."

Maura K. Quinlan, chief staff counselor for Americans United for Life, said that while most Americans understand that abortion is legal during the first three months of pregnancy, "few are aware that in the last three months it is available virtually on demand."

She said it is "perfectly legal" for two women, both seven months pregnant, to go to a hospital "one to deliver a premature baby and one her baby dismembered."

Abortion supporters downplay abortion trauma, which they assert can be as severe as the "delayed stress" syndrome some Vietnam veterans suffer.

Dr. Bernard Nathanson, who once performed abortions but is now against abortion, released a 12-minute film called "The Answer," which he said would address accusations of technical manipulation made against his controversial film "Silent Scream."

It was the second film released in two days by Nathanson. The previous new film was "Eclipse of Reason," which he said shows the dismemberment of an unborn child within the uterus at the 19th or 20th week of pregnancy.

At a separate press conference Jan. 22 abortion supporters criticized what they called manipulative tactics by pro-life people to discourage women from having abortions through "bogus clinics." The abortion supporters also celebrated the defeat of pro-lifers' legislative efforts in a number of states.

Both press conferences were held prior to the annual March for Life, which, despite heavy snow, was held to mark the 14th anniversary of the Supreme Court decision that legalized abortion.

Abortion trauma

Pro-lifers say women suffer consequences

WASHINGTON (NC) — More and more evidence shows women who have abortions suffer severe, ongoing trauma and are in "need of healing and forgiveness," pro-life supporters said Jan. 22.

At a Washington press conference sponsored by the National Right to Life Committee, speakers, who included three psychologists, discussed post-abortion trauma, which they asserted can be as severe as the "delayed stress" syndrome some Vietnam veterans suffer.

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Bundled up against the cold and snow, members of the Archdiocese of Miami's Respect Life Apostolate, including Director Father Dan Kubala (holding 'seal' poster), take part in the annual March for Life in Washington, DC. The Miami contingent included a group of 28 students from Belen Jesuit Prep and Lourdes Academy.
**Tips for better Masses**

By Ana Rodriguez-Soto  
Voice News Editor

Sunday Mass: inspiration or drudgery? Although it should be the high point of the week for Catholics, for many it’s the latter: an hour-too-linght with all the spark and spirituality of the multiplication tables.

What can improve the liturgies through better preaching, better music and better lectors be the subject of a day-long conference last Saturday sponsored by the Archdiocese of Miami’s Office of Worship and Spiritual Life.

More than 200 priests, musicians, lectors, ushers, and Eucharistic ministers gathered at the Konover Hotel to hear some practical tips from a panel of experts. The conference featured a group discussion on preparing liturgies for multi-cultural communities, workshops on Church architecture and organ music, and a concert by renown liturgical musicians David Haas and Marty Haugen.

Father Juan Sosa, director of the Office of Worship, said the conference was an effort to educate people in general and to respond to some of the issues raised by the Archdiocesan Synod. The quality of liturgies was a leading topic of concern among South Florida Catholics.

“We’re beginning to respond to bringing certain people that can deal with worship” in “inspirational and educational ways,” Father Sosa said.

Necessity was the mother of invention when Father Joseph Champlin, author and lecturer from the Diocese of Syracuse, N.Y., who has spent years studying what makes for good liturgies and good worship, stepped into the fray.

He began by giving a three-phase definition of a good liturgy: “You touched people, you listened, you sang.”

But wishing doesn’t make it so. “Good liturgies don’t just happen,” Father Champlin said. “You have to make them happen.”

Basically, that takes a lot of planning and coordination between the presider (priest), musicians, lectors, ushers, Eucharistic ministers and even the congregation as a whole. The hymns should be selected carefully to reinforce the theme of the readings. Father Champlin said, and lectors should pause between readings to allow people to meditate on them.

“We have liturgies (today) that have a non-stop noise,” he said. “That’s not exactly what the Second Vatican Council envisioned.”

While pre-Vatican II liturgies were lopsidedly silent, concerned with the “vertical” relationship between individuals and God, post-Vatican II liturgies put more emphasis on the “horizontal” relationship, giving people “a sense of community.”

The best liturgies, he explained, are “a fusion” of both: enabling individuals to feel a bond or sense of unity with each other, and permitting them also to experience “a sense of transcendence,” of the mystery of God.

Of course, it’s difficult to meditate, let alone hear, the readings while ushers are seating worshippers and too are being stepped on right and left. So Father Champlin suggested that parishes adopt the attitude of theaters and seat people only at set times: after each reading, for example.

That might cause “some annoyance for a while,” he said, “but within a short time they will get into the habit.”

Another extremely important part of Sunday Mass is the Eucharist, when people physically receive the Body of Christ. But the transcendence of this moment is often spoiled by priests and Eucharistic ministers who act as if they were passing out flyers at a shopping mall.

Father Champlin stressed that...
Dr. Ronald Catanzaro of the Palm Beach Institute lectures at the Pastoral Center about the spirituality of healing (Photo by Prent Browning)

Addiction Treatment Center, spoke to a part of a program sponsored by D.A.R.E., a drug prevention program of the Miami Archdiocese.

Dr. Eustace who shared his own personal battle with alcoholism and his subsequent religious awakening said that although recovery from the physical illness is possible without faith, "spirituality is really the healing part of the illness."

Dr. Catanzaro explained his belief that addiction is a symptom of a general condition of "non-spirituality," where a person is fundamentally dependent and self-centered. Equating spirituality with a concern for others, he agreed with Dr. Eustace that this quality is necessary for a complete recovery.

"An addicted person is totally preoccupied with himself and his addiction, he said, and is essentially "running on a treadmill... until he runs out of gas and his neck is about getting stuck." Dr. Catanzaro said. "Those places where a person was stuck there is no spiritual growth."

It is this "pilgrimage from selfishness to spiritual growth" he believes had led to the "gothic, Christian heritage," Fr. O'Sullivan said after the talk.

Even though, and especially the addict has to make the journey from despair to hope."

His committee last year recommended numerous ways that religious communities could help in that journey. A booklet published by the religious leadership committee which consists of 17 members all the major religious faiths and denominations recommends that churches or synagogues could appoint an "addiction program coordinator" to conduct substance abuse programs. These seminars could be made up of clergy, lay people, religious educators, parents, and the elderly.

Meanwhile, the committee or church leaders has developed a list of conditions that persons or persons in the church or synagogue which can help battle addiction who are addicted want to know about drug counseling to Regis House.

"They have been pushed out of the field by counselors and psychiatrists and basically they didn't realize that people who are diagnosed as addicted to the church spirituality, they want perhaps to learn about prayer," Dr. Catanzaro said.

As an underscore this conviction, two prominent area doctors who were introduced by Fr. O'Sullivan recently spoke to this audience saying the important role spirituality plays in recovering from addictions.

Dr. Ronald Catanzaro, director of the Palm Beach Institute, a prestigious resource center for the treatment of addictions, and Dr. John Eustace, Clinical Director of the Mt. Sinai

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Dr. Ronald Catanzaro, director of the Palm Beach Institute, a prestigious resource center for the treatment of addictions, and Dr. John Eustace, Clinical Director of the Mt. Sinai
Aquinas marks 50 years of spirit

By Prent Browning
Voice Staff Writer

You aren’t getting older, you’re getting better. A cliche perhaps, but it’s what many feel about St. Thomas Aquinas High School in Ft. Lauderdale these days. The school, although not elderly yet, recently celebrated middle age with its 50th anniversary.

"You have wealthy kids here, poor kids, there is really such a mixture." John Bush, Assistant Principal in charge of Development

The oldest Catholic school in Broward County, St. Thomas commemorated its anniversary Jan. 29 with a special Mass in the school’s gymnasium concelebrated by Archbishop Edward McCarthy and Fr. Vincent Kelly, Superintendent of Schools and St. Thomas Supervising Principal.

In recent years you could say the high school has reached its stride, with praise heaped on it from several quarters for high standards in academics, athletics, and community service.

But the school is very conscious of a proud tradition.

On its anniversary credit was given to the school’s founders who had the foresight to see future growth where others saw undeveloped swamp land.

Back in 1936 St. Thomas actually began as St. Anthony High School, located on the site of St. Anthony’s parish but moved to its present location on SW 12th street in 1952, changing its name to Central Catholic. As other Catholic high schools sprouted up in Broward County it changed its name again in 1961 to St. Thomas Aquinas.

Because it was originally the only Catholic school in Broward it always had a blend of students from different backgrounds: affluent, middle class and poor.

This part of the St. Thomas tradition is perhaps best crystallized in the story of one of its graduates, Brian Piccolo, who died of cancer while only 26 and was perhaps most mentioned when talking to students is the friendly relationship that they have with their teachers.

"There’s a rapport between students and teachers that you don’t really see in other places I’ve been in contact with," says 16 year Spanish teacher Jose Martinez.

There’s an atmosphere here that’s just kind of special," says principal Sister John Norton who has worked at the school for 20 years. "The kids always use the word ‘caring’ - that the teachers care about them.

"The friendly environment and the involvement of students, parents and faculty in the school are factors that greatly impressed judges of the Exemplary Private School Recognition Project. St. Thomas was singled out by that organization in 1985 as one of the most mentioned when talking to students is the friendly relationship that they have with their teachers.

"There’s a rapport between students and teachers that you don’t really see in other places I’ve been in contact with," says John Bush, Assistant Principal in Charge of Development.

In fact, St. Thomas has a large black enrollment consisting of six percent of its student population. Ten percent of the students are Hispanic and about four percent are Oriental and Haitian.

Despite differences in background and the large student body of 1500, St. Thomas students are quick to point out the "family atmosphere" of the school.

"You can’t help but become friends with each other," says senior Ted Irwin. "There are lots of programs like the Encounter program which is part of Campus Ministry that helps bring students together. You get away from telephones and distractions for a weekend and it allows you to express your feelings to each other. You learn so much about how to relate to each other better."

Perhaps most mentioned when talking to students is the friendly relationship that they have with their teachers.

"There’s a rapport between students and teachers that you don’t really see in other places I’ve been in contact with." teacher Jose Martinez

Today, Archbishop McCarthy told students that they could learn from an example that is now 50 years old—the example of the effort and faith exercised by the school’s founders.

"Tejano effort" was required to make the original St. Anthony school a reality, he said, in order to overcome environmental obstacles and the anti-Catholic bigotry which was rampant in those days in this area. Today, Archbishop McCarthy told the students, there are many secular influences that will challenge their faith. How well students like them meet that challenge, they were told, will help determine the direction of the next fifty years.

Committed volunteers

Over 35,000 hours were volunteered by students last year alone. A complete list of these activities would take up too much room because not only are volunteer projects a requirement of theology courses but each class and class clubs sponsor programs. They include commitments to spending time at nursing homes and with the elderly, sending materials to an Indian school in South Dakota, and food drives at Thanksgiving and Christmas for needy families and residents of Miami’s Camillus House, a shelter for homeless men.

All of this makes demands on a student’s time. "The first year that volunteer programs became part of the theology department," says Sr. Norton, "the kids were mad. They said ‘who is she to tell us what to do with our free time.’" The teachers, she said, helped to reconcile them to it.

Now enthusiasm for these service activities isn’t unusual. "Everything that we do just gets bigger and bigger every year," says student council president Lance Relicke. "We have to turn volunteers away on many projects."

Fr. Kelly at the anniversary Mass spoke of the challenge of St. Thomas graduates to continue in leadership positions to provide services to those in need.

"You, along with graduates of all our Catholic schools, are called to stand for the values of Jesus,” he said at the Mass attended by faculty, the student body, parents, former principals and friends of the school.

The administrator told students that they might learn from an example that is now 50 years old—the example of the effort and faith exercised by the school’s founders.

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Jewish leaders are firing with a double-barrel: the children and the Bible.

The first meeting took place this month in Miami, when 11 "key" Catholic educators from the Archdiocese of Miami and three representatives of the Anti-Defamation League met with a Scriptural expert and three representatives of the Anti-Defamation League of B'nai B'rith (ADL).

Between now and this summer, groups of Catholic and Jewish experts will point out areas where Jews and Catholics share a common heritage. The lessons will center on frequently misinterpreted passages of the New Testament, which down through the ages have provided inspiration to bigots and anti-Semites. But the lessons also serve another purpose: the children and the Bible. The children of St. Bernadette elementary in Hollywood participated in a number of activities during Catholic Schools Week, including an essay contest (see below), a beautification day when they planted flowers and shrubs around the school, and a school-wide Mass that was followed by a balloon launch. The students also proclaimed their pride in Catholic schools with a colorful wooden sign plainly visible to passing motorists. The sign, which says "Love Grows Here," was made by St. Bernadette's principal, Valerie Phagan, pictured here (center) with a representative group of schoolchildren: Pre-Kindergartener Chris Bunn; Kindergartener Eddie Angelotti; 1st-grader Shawn Riggans; 3rd-grader Kelly Keefe; 4th-grader Colleen Youst; 5th-grader Jerry Jordan; 6th-graders Tara Ploter and Tom Healy; 7th-grader Maggie Finlanco; and 8th-graders Joe Carone and Jennifer Grubbs.

Catholics, Jews together devise lesson plans so seeds of prejudice won't be planted in children

"We're just raising consciousness to the fact that when we present the Jews as part of the Gospel we must recognize that Jesus and His disciples were also part of the Jewish community. The distinctness and separateness of our two faiths evolved over the years," she added. By the same token, the lesson-plan project is an outgrowth of 20 years of renewed understanding and cooperation between Catholics and Jews in the Archdiocese and a member of the working group.

All computed

During the 1986-87 school year, students at Mary, Edward Pace High School in Opa-Locka wanted to improve the school's computer lab, and they didn't waste any time getting down to work. Soon, they had raised enough money to buy 30 new computers, color monitors and printers, which replaced outdated models. Presenting the $30,000 check to Supervising Principal Brother John A. Krol, OSA, and Principal Dr. Richard J. Perhla are Student Council members Steve Martinez and Suzzy Espinoza. Future plans include furnishing a small computer lab that will serve as a learning tool for many departments and making Computer Programming a requirement for graduation next year.

"I don't think we're changing the interpretation [of the Gospel] as much as making sure we understand the stories in relationship to the times in which they were written," Sister Marie Danielle told The Voice.

"We're just raising consciousness to the fact that when we present the Jews as part of the Gospel we must recognize that Jesus and His disciples were also part of the Jewish community. The distinctness and separateness of our two
Carrollton girls

College prep school celebrates 25th birthday

By Betsy Kennedy
Voice Staff Writer

What does it mean to be a Carrollton girl?
It means that you attend a private, college prep, Catholic school in Coconut Grove where teaching young women to be the leaders of their community is a consecrated way of life.

It means that although you more than likely come from a prosperous family, you will be taught to help others less fortunate than yourself.

It means that years after you have packed away your white graduation gown and carefully pressed the peasals of your red rose into a book of memories—you will uphold the Catholic values you were taught.

Housed in a romantic Moorish mansion called "El Jardin", surrounded by picturesque grounds, Carrollton School was founded in 1961 by the Society of the Sacred Heart. Following more than 200 years of service in the field of education, the sisters have not let the passage of time alter their educational goals.

Unyielding faith

On Jan. 25, the school for Catholic girls celebrated its silver anniversary. Amidst the background of a lush garden, beside an Olympic-sized swimming pool and a bubbly fountain, 688 alumnae gathered to applaud the school beside an Olympic-sized swimming pool and a bubbly fountain. 688 alumnae gathered to applaud the school.

"We're a relatively young school, but people seem to know about us. Many times people come to Miami from countries in Europe and they've heard of Carrollton here in the Grove," said Sr. Carrollton here in the Grove," said Sr. Ann Taylor, headmistress.

Written in the small book of "Goals and Criteria" followed by every one of 200 Society of the Sacred Heart schools in 35 countries are the words of the plan, "The Religious of the Sacred Heart in 35 countries are the words of the plan of studies, "The Religious of the Sacred Heart are consecrated by their vocation to education."

Sr. Madaleine Barat, the founder of the Society of the Sacred Heart, was one of the first sisters from any religious order to educate young women. During her lifetime, which was the 1800s, the church directed most of its education at young men.

Serious goals

"She had a conviction that there is a role for a school devoted exclusively to young women. We take our educational goals seriously, and this way, no do the students. There is less competition and the girls don't have their lives complicated by having boyfriends on campus. They can dedicate themselves exclusively to the learning process," said Sr. Taylor.

This process, although devotedly in keeping with tradition is flexible enough to provide the girls room to foster their own individualism and sense of responsibility.

"We give our girls a lot more freedom than other schools. They have a 45-minute free period and they can do what they please with it. Seniors are allowed off campus for lunch every day and juniors twice a week. They will learn the responsibility of study on their own—no one hovers over them telling them what to do," said Julie Ann Ray, director of students at Carrollton.

Democratic voice

The Carrollton congress is a unique form of student government established at the school to enable the girls to vote on issues affecting their school life. A president is elected to lead each class and there are two student coordinators and an administrative representative from the faculty.

There are 13 different committees which have been formulated to plan activities ranging from athletic events to the study of wild life.

If students want to change a policy or institute a new one, they write out a proposal for the congress then turn it over to the student body for a vote. If it passes, it goes on to the teachers and ultimately to Sr. Taylor herself, who like the president, can pass or fail it.

Last year, one of the students sent out a proposal suggesting that everyone wear tennis shoes on exam days, so that no disturbances will be caused by noisy regular shoes. It passed.

Although most of the families of Carrollton girls are well able to foot the cost of tuition at the school, the students are not coöldled or sheltered.

They are kept aware of what is happening in the world around them—and more important, they are taught how to deal with it.

The girls are also taught to tackle problems head on by getting involved in community service, "as a way of life," said Ray.

Freshmen, sophomores and juniors do service work on campus—assisting teachers for example—and seniors are permitted to do off-campus work to work with the elderly, abused children or any number of other projects. Of course, as on any school campus, the Carrollton girls have their fun-loving moments too. On any given day beneath the shady palms they can be seen sharing secrets and suddenly break-

"They value learning. They must follow a very specific curricu-

They value learning. It is hard work here and they must follow a very specific curriculum which has evolved over the years. Every day these girls are my inspiration."

Sister Ann Taylor
Headmistress

Miami, Florida / THE VOICE / Friday, February 6, 1987 / PAGE 15
The subject is money, Church money in particular, and the even more particular desire of South Florida Catholics to have a say in how it's spent.

That's the not-so-easy question entrusted to 24 people, members of the Archdiocesan Synod Commission on Temporalities. Thirteen of the members are lay Catholics, seven are priests, and four are Religious, three women and one man (see box).

They've been meeting on a regular basis since late last year, poring over hundreds of issues on 41 different subjects, all of which related to Church money and how it's spent.

The issues were raised by Catholics throughout the Archdiocese with a special focus on Archdiocesan buildings and land.

Mr. Frank McDonough, Chairperson
Mr. John Vaughan, Executive Secretary
Mr. James Assalone
Mr. Frederick Brice
Mr. Francisco Loo B., O.S.F.
Brother John Campbell, S.M.
Mr. Laurence Conway
Mr. John R. Di Prima
Dr. Minor Duggan
Sister Trinita Flood, O.F.P.
Mr. Michael Garlic-Sieste
Ms. Carlos Garcia
Ms. Jorge Garcia
Father Timothy Harmon
Mr. Joseph P. Jacobs
Mr. Arthur Kane
Sister Kathryn Lawlor, B.V.M.
Mr. Ben Lopez
Mr. John McClun
Father John McLaughlin
Father Eugene M. Quinlan
Mr. John R. Rogers
Mr. Gabriel Vigues
Father Kenneth D. Whittaker

The Synod Commission on Temporalities grapples with issues on Archdiocesan finances, property, and their knowledge about what the Archdiocesan is already doing," he said, reflecting on some of the issues which have been put before his commission, especially those regarding funding for some charitable projects.

At the same time, "We felt such a sense of responsibility at first that we didn't know what to do (with all the issues)," said Ben Lopez, an architect who chairs the commission sub-committee that has been charged with studying the issues that concern Church properties.

"Some people want more and smaller churches that will foster a greater sense of community and other want bigger churches," Lopez said. His work on the commission has led him to reflect on his own profession, and how bigger churches," Lopez said. His work on the commission has led him to reflect on his own profession, and how

Meanwhile, for Sister Kathryn Lawlor, two other issues are of pressing importance: pensions and salaries for Religious.

"For many Religious, the Archdiocesan stipend does not cover the cost of living and other basic living expenses, especially if their retirement. But the Religious can't qualify because they began working for the Archdiocese before the change took effect.

Despite these tough and difficult issues, however, many commission members feel optimistic and hopeful about the results of the Synod process.

"[The members feel] optimistic and hopeful about the results of the Synod process," said Father John Vaughan, executive secretary of the commission and, as director of Temporalities, the man who chair the project. "It is not intended to bite the apple of the laity. Everything is perfectly feasible."

United States.

The two groups began talking in 1985 under the Second Vatican Council's declaration of "Nostra Aetate." That landmark document declared that every are of human activity, including religion (the "filth of Christ) and in fact share a common heritage with Christians.

In 1986, the National Conference of Catholic Bishops' Secretariat for Catholic-Jewish Relations teamed up with the Anti-Defamation League to produce a curriculum guide for religious teachers, "Araham Our Father in the New Testament," which was released last summer.

Fred David Levine, associate director of the Florida regional office of the ADL, explained the reason for targeting teachers and students in Catholic schools: "Religious education is the source of enduring opinions, and opinions are formed, perhaps most essentially, during youth."

He said the lesson plans are "not meant to co-opt Catholic tradition." But they are "very concrete," so that teachers will be prepared to handle sensitive aspects of the Gospel.

"It's meant to give teachers the tools to teach their subjects with sensitivity and with the knowledge that will enable them to avoid creating anti-Semitism," Levine said.

At future working sessions, Catholic and Jewish educators will develop lesson plans for the trial of Jesus (New York); the Passion narratives (Houston); and the Gospels of Matthew, Mark and Luke (Chicago).

Mr. Carlos Garcia
Mr. Jorge Garcia
Father Timothy Harmon
Mr. Joseph P. Jacobs
Mr. Arthur Kane
Sister Kathryn Lawlor, B.V.M.
Mr. Ben Lopez
Mr. John McClun
Father John McLaughlin
Father Eugene M. Quinlan
Mr. John R. Rogers
Mr. Gabriel Vigues
Father Kenneth D. Whittaker

Catholics, Jews draw up Bible lesson plans

3. Require timely publication of Archdiocesan parish and ABCD financial statements.
4. Spend less on Archdiocesan building construction and more on services for the faithful.
5. Establish an equitable retirement plan for Archdiocesan clergy, Religious and lay employees.
6. Encourage parishes to adopt a lay financial administrator concept.
7. Improve maintenance of church buildings and grounds.
8. Concern for greater use of lay talent (volunteer and professional) in parish administration and ministry.
9. Strongly advocate "inter-parish" financial assistance.
10. Involve laity in the design and construction of churches and other buildings and in renovation of existing properties.
11. Need [was] expressed for a model of ministry where compensation and benefits for all are equitable.
12. Provide for broader participation in allocation and distribution of ABCD funds.
13. Provide additional cemeteries at affordable prices.

The Issues

For those of you who share this view is Father John Vaughan, executive secretary of the commission and, as director of Temporalities, the man who currently makes many of the Archdiocese's financial decisions.

He said he doesn't foresee problems in complying with the requests of the laity. "Everything is perfectly feasible."

orders. But many Religious still don't qualify because they began working for the Archdiocesan before the change took effect.

Despite these touchy and difficult issues, however, many commission members feel optimistic and hopeful about the results of the Synod process.

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FROM PAGE 14

The Synod commission on Temporalities grapples with issues on Archdiocesan finances, property, and their knowledge about what the Archdiocesan is already doing," he said, reflecting on some of the issues which have been put before his commission, especially those regarding funding for some charitable projects.

At the same time, "We felt such a sense of responsibility at first that we didn't know what to do (with all the issues)," said Ben Lopez, an architect who chairs the commission sub-committee that has been charged with studying the issues that concern Church properties.

"Some people want more and smaller churches that will foster a greater sense of community and other want bigger churches," Lopez said. His work on the commission has led him to reflect on his own profession, and how bigger churches," Lopez said. His work on the commission has led him to reflect on his own profession, and how

Meanwhile, for Sister Kathryn Lawlor, two other issues are of pressing importance: pensions and salaries for Religious.

"For many Religious, the Archdiocesan stipend does not cover the cost of living and other basic living expenses, especially if their retirement. But the Religious can't qualify because they began working for the Archdiocese before the change took effect.

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Canada, Massachusetts, New York and Florida, this group of dedicated in-
dividuals gathering this day to share a

ishioners were retired military men.

priest who loved to have his congrega-

munities interested in legalizing their status -

migrants who want to stay in the United States.

Fr. Fernandez del Moral, 96

A Mass of Christian Burial was

celebrated at St. John Bosco Church in

Miami for Father Francisco Fernandez del Moral, 96, who died Jan. 29.

Father del Moral, who arrived in the Archdiocese in April, 1960, had worked

and resided in St. John Bosco parish ever since.

Born in Cardenas, in the province of

Matanzas, Cuba, he was ordained to the priesthood in 1939. He served as a

teacher at the seminary in Havana and later was rector of the cathedral there.

Bural was in the priest's section of

Our Lady of Mercy Catholic Cemetery in Miami.

Correction

In our Jan. 23 issue, in the article

about the ABCD campaign, Fr. Patrick

McDonnell, pastor of St. Clement

Church in Fort Lauderdale, was incor-

crectly identified as Fr. O'Donnell. The

Ice regrets the error.

(continued from page 11)

ministers should make eye contact with the

communicant while offering the

blessing. He then, if communion is being re-

cieved in the hand, allow for some

physical touch on the palm.

While all these "touches" are impor-

tant, however, the priest is crucial.

Father Champlin said. "A priest still

stamps his quality in a parish...just his

style says something."

Later, at a workshop for priests, he

suggested that they be receptive to the

preferences and feelings of the con-

gregation.

He gave the example of an Arizona

priest who loved to have his congrega-

tion hold hands during the Our Father.

Unfortunately, 90 percent of his par-

cisioners were retired military men.

The same thing applies to other

actions that are not intrinsic to the

liturgy, such as having groups of people

gather around the sanctuary during the

consecration or using liturgical dance to

enhance the celebration. The goal of

liturgy, he said, is to build community,

not fracture it.

And he reminded all the liturgical

ministers that while the Mass is a

celebration, it is not a celebration in the

true sense of the word.

"A real celebration" is not necessarily

"whoopee," Father Champlin said. It

is "a mix of joy and sorrow, ritual and

spontaneity."

"A faith-filled celebration may be

feelingless, and a feeling-full celebration

may be faithless," he added, urging

ministers to be prayerful about their

work.

During the liturgy, it's "not so much

how well you do your task but what is

your attitude when you're not doing

something." Father Champlin said.

If ministers make prayer a daily habit,

he said, the farm workers' prayers will

carry over into the Sunday liturgies.

"There needs to be every day some

set time for you and God alone," Father

Champlin said.

Stockton added that all immigrants

interested in legalizing their status -

regardless of whether they have all of

none of their papers ready -- will be

welcome at Saturday's intake session.

"It's important that farm workers

owe more to their employers

than their employers do to them.

We are moving closer to the
dream of Una Sola Union (only
one union) for all farmworkers."

"Farmworkers who long for a

change have the Farm workers' Move

ment (NFWM) to help them."

The NFWM is still learning

gaining about itself and the

immigration law passed by Congress

which it will impose on

farmworkers.

Warren Clark, a Tampa pastor and
director of IMPACT, explained how

his organization -- which works for

legislation and seeks support from

farmworkers.

Clark said farmworkers in Florida

are the low end of the pay scale among

working people, and at times the

farmers owe more to their employers

than their employers do to them.

"It's important that farmworkers

qualify under the recently

passed Immigration Law are urged to

attend the first of several massive

"intake" sessions sponsored by the

Archdiocese of Miami's Rural Life

Ministry.

The NFWM continues to seek help

in providing a Church presence on the

side of the poor. Currently the NFWM

sponsors 21 staff people at substance

level (room and board plus $10 a week)

within the farmworkers movement. For

further information on the NFWM, write to:

National Farm Worker Ministry,
P.O. Box 9024, Tampa, FL 33675.
Men, women Religious honored for years of dedicated service

By Ana Rodriguez-Soto
Voice News Editor

Sixty years after saying "I do" to God, Brother James Creighton looked back upon his life and saw that it was good.

"I never thought I'd reach this stage in my life. It's been a glorious period," said the Marianist Religious, a man now frail in body but nimble as a youth in spirit.

Similar sentiments were voiced by Sister Ann McDermott, a "youngster" but still nimble as a youth. Said the Marist Religious, "I express regrets for the times and crises in the world," said the Archbishop praising more often in the past.

Archbishop Edward McCarthy, Auxiliary Bishop Agustín Roman and more than a dozen priests from the Archdiocese concelebrated the jubilee liturgy and caring for the needy, really are professionals at "the skill of loving." Religious are truly "free," the Archbishop said: freed from the traps of materialism by their vow of poverty; freed from the lure of sensuality by their vow of chastity; freed from the chains of self-centeredness by their vow of obedience.

The Archbishop said that men and women Religious, by virtue of their exemplary lives, deserve to be called the "keepers of our dawn." After a lifetime on the job, Brother James Creighton wouldn't describe his vocation in such poetic terms, but he spoke eloquently none the less. "Make your commitment," he advised young people. "God's grace will be there for you."
George Will's anti-Vatican slap

"The pope, unlike many far mightier than he, alleviated, relieved, retrieved, petitioned—and saved as best he could by his own lights."

—Author Pinchas Lapide

By Richard McMunn

On Jan. 11, 1987, ABC Television's news show, "This Week with David Brinkley" highlighted the controversy surrounding the visit of New York's Cardinal John O'Connor to Israel. Appearing with Brinkley were ABC newsman Sam Donaldson and George Will, the nationally-syndicated columnist and political commentator.

In the course of the program, Will savaged the Cardinal's pro-Israel position and suggested that President Reagan is anti-Semitic because, like the Vatican, the United States refuses to recognize Jerusalem as Israel's capital.

Will's other charges pertaining to Israeli-Vatican relations since 1949 have been discussed at nauseating length. Here we will not belabor the point.

What cannot be ignored is Will's vicious remark concerning "the contemptible behavior of the Vatican during the Holocaust.

With those words Will implies that the Church was somehow responsible for the Holocaust, that Pope Pius XII turned his back as over 6 million European Jews and the Church did nothing to help the Jews. Such implications cannot be supported—and, indeed, are contradicted by the historical record. Yet the charges are today nearly universally accepted as fact by all but the Church. Only in 1937, the year he was made a cardinal, then Pius XII condemned the "most abominable, inhuman and inexcusable" massacre of Jews. Even that most respectable human being will not call that an anti-Semitic act.

While space available here prevents inclusion of all the evidence that refutes Will's oft-repeated, ugly and false charges (the Catholic League is publishing a book on the subject), Jewish authors, politicians and historians have stood to testify to the truth. On the week of Pius XII in 1958, Jewish leaders wrote the pope over lamented the Holocaust.

Dr. Nahum Goldmann, president of the World Jewish Congress said: "With special gratitude we render all he [Pope Pius XII] has done for the Jews.

Dr. Ralph Cantori, hero of Italy's Jewish Assistance Committee, wrote: "The Church and the Pope have saved Jews from the Nazis and insultiou which they could have saved Christians. Six million of my co-religionists have been murdered by the Nazis...but there could have been many more victims if it had not been for the efficacious intervention of Pius XII."

Rabbi Israel Zvi, Chief rabbi of Rome during the war, wrote: "What the Vatican did will be indelibly and eternally engraved in our hearts...Priests and even high prelates did things that will forever be an honor to Catholicism."

Perhaps the most stirring tribute to the efforts of Pius XII on behalf of the Jews during the Holocaust came from Jewish author, historian and diplomat Pinchas Lapide who, in response to Hochhut's calumny, wrote the book Three Popes and the Jews. In it, Lapide writes:

"When armed force ruled well nigh omnipotence, and morality was at its lowest ebb, Pius XII commanded none of the former and could only appeal to the latter, in confronting, with bare hands, the full might of evil. A sounding peal, which might turn out to be self-dwaring-or quiet, piecemeal rescue? Loud words or prudent deeds? The dilemma must have been sheer agony, for whichever course he chose, horrible consequences were inevitable. Unable to cure the sickness of an entire civilization, and unwilling to bear the brunt of Hitler's fury, the Pope, unlike many far mightier than he, alleviated, relieved, retrieved, petitioned—and saved as best he could by his own lights.

Who but a prophet or a martyr could have done much more?

The Talmud teaches us that "whoever preserves one life, he is accounted to him by Scripture as if he had preserved a city." If this is true-and it is as true at most of Jewish times, the sanctity of human life thus Pope Pius XII deserves that forest in the Judean hills which kindly people in Israel proposed for him in October 1958. A memorial forest, like those planted for Winston Churchill, King Peter of Yugoslavia and Count Bernadotte of Sweden-with 860,000 trees.

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Who but a prophet or a martyr could have done much more?
We must prove Marxists wrong

It seems that while the rich are getting richer here in America the poor are getting poorer.

This conclusion was drawn recently at a meeting, not in Moscow, but in Washington. The meeting was not a communist convention but a gathering of the mayors of America's cities.

Many of the mayors said that their cities had been helped by the economic recovery of the last few years, but nine out of ten said in a report that "the recovery has not helped the hungry, the homeless or other low-income people in the city."

The report added that unless the government does something dramatic the poverty, homelessness and hunger will increase.

This is precisely what the U.S. bishops were talking about in their pastoral on the economy last year—that is, while we capitalist society produces more goods and services—money—and other systems, there are always segments of the population which simply are unable to participate in its fruits.

There are the elderly, the children, the women alone in decimated apartments, minorities locked in generations of insecurity environments and despooled family life, homeless street people such as mental defectives and alcoholics sleeping under bridges and over steam culverts, migrant farmworkers living out of jalopies, illegal aliens fleeing starvation south of the border, and others.

Marxists like to point to these people as castoffs of capitalism. Of course, we know that there are complex reasons for the existence of these people, not all related to the economic system. But the point is that the moral health of a society can be measured in part by the degree of importance it places on helping its misbegotten ones, regardless of how they got there. One of the first lessons learned in the Bible is that we are our brother's keeper.

Responsibility for others holds true even at the world level. On page one of today's Voice the Vatican is reported urging the world's developed countries to recognize their responsibility toward the poor of the world by writing off the multi-billion-dollar debt interest that is strangling their ability to recover. It is because of our economic power that we can do this if we want to.

What little money those poor Latin countries make cannot be used to advance their economies because it goes toward the huge interest alone, with the debt itself going on forever. The poor stay poor.

And within a nation, the justification of capitalism is that while its free enterprise creates more rich people it also creates more middleclass and even the lower classes are better off than the dregs of a communist country.

However, if we ignore the homeless and voiceless of our cities then we have no defense against criticism of our way of life. Ours is a nation of enormous growth, high mobility and fast paced living and job pressures. While these things produce much material wealth, they also produce side-effects that are hard on family and social structures, some of which result in decayed families, unemployed minorities and stress people who have stepped out of mainstream living. And now even families are joining the homeless ranks.

Slavery is an example of a product of free enterprise unfettered by moral or civil constraints, which left a legacy—as we have seen again through recent incidents—as racism and discrimination and a cycle of poverty that is perniciously unyielding.

Welfare reform that is being studied even now will probably be one step in the right direction to break this pattern if it is innovative and based on a sense of justice.

Editor:

Oral Roberts recently asked his televangelists to send him some "quick money," or God would not let him live past March. He asked for $100 donations and pledges for more money by the end of February and March. His goal was $4.5 million to be used for scholarships.

Oral Roberts said, "I'm asking you to help me extend my life... We're at the point where God could call Oral Roberts home." This is a form of emotional blackmail which purports pressure or people to give, whether they can afford it or not.

It is cruel to tell people that God will take the life of Oral Roberts if he does not raise the money. It implies that God will punish those few who do not obey. After all, if God would punish Oral Roberts, a preacher, what will He do to all the ordinary people?

In trying to achieve a monetary goal, Oral Roberts seems to have lost sight of the primary goal which should be to glorify God. His method of raising money is a disservice to people and a disservice to the image of God that is totally false. A God of unconditional love is present in all our activities. His gift of free will allows us to see goals or not, to work towards goals or sit idle, to succeed or fail. None of these things deprive us of God's love or call down God's wrath. Achieving goals is part of our personal fulfillment; it is not compulsory.

Oral Roberts' disciples to God lies in the fact of letting multitudes of people think that God is mercenary, petty and vengeful, a God of human qualities instead of a God of virtues.

God might choose to call Oral Roberts home before March, but it will definitely not be because he has failed to collect $4.5 million.

Lucille A. Zimnotch

Westport, Ct.

Seven sayings to consider

Editor:

In these days of nuclear and climatic menace, runaway AIDS and economic/social instability, seven aphorisms haunt me:

1) Let us forget.
2) There sins crying to Heaven for vengeance: wilful murder (abortion); the sin of Jews and others who refused conversion in Spain and Italy—and so-called "Catholic Europe."
3) The mills of God grind slowly, but they grind exceedingly sure.
4) The sins of the fathers shall be visited upon the children
5) While there is life, there is hope.
6) It is never too late to mend.
7) Sackcloth and ashes (prayer and penance).

Seven sayings to consider

Editor:

Speaking of myths and Paritans (Voice, Nov. 20): Kevin Long clearly identifies evidence of Protestant intolerance of Catholics in the early days of New England. But isn't it possible such behavior is the result of the bloody persecution inflicted on Protestants by the Catholic Queen Mary in the land from which they fled?

It is a sad fact of history that many of their Protestant predecessors were tortured and burnt at the stake in Germany and in France, to say nothing of the Jews and others who refused conversion in Spain and Italy—in so-called "Catholic Europe."

Yes, if the Catholic passengers of the Mayflower could have included in their baggage the heavy volumes of the "Summa Theologia," they might have learned some of the social teachings of St. Thomas Aquinas. Long suggests, "the Pilgrims would have saved themselves a lot of misery without living through the failure of experimenting with communal living."

Trouble is, they and others also could have read in the "Summa" (I-IIae,Quest XI art. 3): "Heretics who persist in their error after a second admonition ought not only to be excommunicated but also abandon the secular arm to be put to death."

Small wonder that St. Thomas wept when he read over his completed "Summa Theologia," 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-needed support given to imperial and monarchal power—even to violence for hundreds of years—was known and used only too well.

Sister N. Roggs, Miami

THE VOICE welcomes letters of opinion. They must include the writer's name and address. Mail to: Letters; The Voice; PO Box 1059; Miami, Fl. 33138

PERSECUTION CUTS BOTH WAYS
Differences between churches

Q. What is meant when we speak of other Christian churches? And if we believe that the Christian groups are real churches, what difference does it make in what denominations you belong to? (North Carolina)

By Fr. John Dietzen

Church refers to other Christian denominations as "churches." This means that they do, in fact, exist and are, in obvious, members of the family of believers in Jesus Christ and true Christian community.

Vatican II's Decree on Ecumenism states explicitly: "Each non-Catholic, Christian church or communion with its own distinct, identifiable traditions and many sacred services that unquestionably have the power to cause grace and that we must acknowledge as effective in opening the way hidden to the communion of salvation."

It is not easy to ask whether one denomination is just as good as another. This is too complicated a question to discuss in detail again in this column. But briefly, all Christian churches agree on many major areas of belief about Jesus, God and his church on earth. Individual Christians must follow their consciences as they understand what God asks of them in their relationship to him.

However, it is overly simple to jump to the conclusion that "one denomination is as good as another," since, in many denominations, differ significantly in major points of doctrine.

Politics, for example, along with Anglicans and most Lutherans at least, believe in the real presence of Jesus in the Eucharist. Other Christians may not believe this and we presume they understand what God asks of them in their relationship to him.

However, it would be foolish and thoroughly irrational to hold that it really doesn't make any difference whether one believes it or not, or whether it is true or not. For example, if Jesus' words not present in the Eucharist are, as we believe, are (even though in faith) believing that what is only bread is really God.

On the other hand, if Jesus is truly present in the Eucharist and there are offered and received as the great sign and means of the unity of his people on earth, then who rejects that belief (again, even in good faith) are missing one of the most beautiful elements of our Christian life on earth.

While there is only one God and one Lord, we need to take care that tolerance and acceptance of one another particularly Christians, regardless of our difference of beliefs, does not turn into a permissiveness that denies the difference you believe as long as you believe in something."

The need for family

By Antoinette Bosco

We need each other and we have to make sure that human bonds are maintained. Family, in general, provides the most automatic, most natural and most unconditional bonds we can find.

So, when the shape of the traditional family is altered, many people invent ways to strengthen other family connections because it is necessary.

But too often, the young man moves far away from his relatives when she got married. She expected to have a traditional family life. But after her husband left her she ended up moving back to her hometown to raise her daughter in constant contact with cousins, aunts, and uncles.

Her family may not look like an intact family, in statistical terms. But reality is that she finds a way to give her daughter the full rich family life she needed.

Most of us have an innate drive to connect with family, even though not everyone is able to fulfill this need.

The family is ideally a source of refreshment, life and privacy away from the hussle, demanding world. The family is a source of peace because of the love and acceptance found in it.

Despite all our worrying about the decline of family values, no outsider measures will ever succeed in destroying the family. As a source of life, love and connection, it is as basic as food and air.

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Facing death

By Fr. John Catoir

Not too long ago I gave a day of recollection in New Jersey and I had the pleasure once again of seeing Joe and Julie Quinlan, the parents of Karen Quinlan. Before her death, Karen, was in a coma for over ten years, brain dead as a result of bad judgment--she underestimated the danger of chemical abuse. The celebrated court case surrounding the removal of a respirator made legal history and international headlines.

The Quinslins recently celebrated their 40th wedding anniversary with a Mass at St. Jude's parish in Hamburg, N.J. Their long ordeal to nobly endure is over and they are at last enjoying a little privacy. But their lives have taken a new turn. After Karen died, they established a hospice for the terminally ill. I wondered how they managed to keep going in what many consider to be a rather depressing ministry. Julie said, "I think in order to help the terminally ill I must first come to terms with your own death."

An interesting statement. We rarely think about our own death. Do we really think we can see the end of our lives? Other than a few we realize isn't easy for most people. They ask, "Why does God do this to us?" I wish I had the whole answer. God's answers are always mysterious and death itself. All we know is that eventually everyone suffers and dies. It seems so me that in order to die well, that is to make death a conscious act, we only have to accept the fact of our own death but to embrace it consciously while we are alive and healthy.

Death is an important part of our lives. Although we know we are going home to a place of comfort and love, death still carries with it a feeling of darkness and fear. But when seen as part of our destiny, "Death loses its sting," as Paul put it.

We may be fearful about the manner of our death. Jesus certainly suffered this same anguish, but anguish does not alter the fact that death is a gateway to eternal joy.

The Quinslins can help the terminally ill because they are not afraid of death. And why should they be? They are full of faith and hope in Christ Jesus.

(For a free copy of The Christopher News Note, Dealing with Grief, when a stamped self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017)

Time capsules

Valentine, the marrying saint

By Frank Morgan

When Emperor Claudius II tried to recruit soldiers for his wars, he found that the men didn't want to leave their wives or sweethearts to join his army. In retaliation, the angry monarch decided that no marriage licenses would be issued, and that all engagements were canceled.

Valentine, a young priest, didn't think that this was fair to young couples, so he continued to issue marriage licenses and performed the marriages secretly, and with his priest's help and the consent of the betrothed couple. But in time he was discovered and Claudius threw Valentine in prison for it.

Valentine was eventually executed by Emperor's order on February 14, 269.

Two hundred years later, St. Valentine was canonized and emerged as the patron saint of lovers.

Young ladies in 19th century England on the eve of St. Valentine's Day believed it was a lucky omen that they see their future husband in a dream, or have a hard boiled egg, including the shell.

... To escape the Vikings, Kenneth MacAlpin, about 825, took his followers from the islands off the Irish coast to

Scone, Scotland. There he founded the Kingdom of Scotland as King Kenneth I.

... Li Tai Po was China's eighth century master of verse. He loved wine and women and whenever he was in his cups, he would improvise poetry of matchless beauty only to forget every word when he was sober. When Emperor Ming Huang realized the value of his talent, he decided to act as Li's secretary and record the pearls that dropped from the drunken man's lips.

... Many of Li's poems, which now constitute China's poetic heritage, were thus saved by the Emperor's voluntary effort.

... But one moonlit night, the drunken Li went on a boat ride without his faithful secretary. During the ride he made the serious mistake of trying to kiss the secretary's reflection in the water. He fell out of the boat and drowned.

... The earliest known printed book is the Diamond Sutra, a Buddhist scripture, printed in China in 868 by Wang Chien, the first known printer of a book.
Supporting a troubled daughter

Dear Mary: I am 73. I am writing you about one of my daughters. She has two boys and has worked since she married. One boy is a lawyer, the other a carpenter. She keeps a lovely home and is attractive.

Her husband is going out with some other woman. She tried to talk to him, but he won't answer her. Her sons won't listen either.

When she comes home, she takes a drink or two, then starts supper. Her children resent her drinking, but she works, has helped both boys with homes and cars and sends them home. What does a man want? I want to ask my son-in-law. How can I help her?

Adult children, like everyone else, need the support of others. It is refreshing to hear from a person who recognizes this need and is trying to meet it.

You have tried to describe your daughter's family from your point of view, that of an outsider. Unfortunately, such descriptions are rarely accurate. For example, it is not clear whether your daughter's drinking is harmless or whether she has an alcohol problem you are trying to excuse by pointing out the stresses in her life.

You mention that her husband is seeing another woman. This is surely hard on her, and she needs support. Bless you for not loading her down with statistics on this.

I have a priest friend who was at a retreat center when I arrived with the flagged copy of my book to edit. A flagged copy meant about 350 pages of typed first draft, corrected by an editor, and loaded with 100 or so little yellow slips attached reading, "What's your point?" or "You already said this." or "Unclear," or "Your need statistics on this.

In addition, the pages themselves are colorful with similar blue pencilled comments. It's an awesome chore and one most authors approach with resignation and the realization that hard work lies ahead.

My friend, who has considered writing a book himself, hefted the weighty manuscript, flipped through the pages, and said, "I couldn't handle getting something like this back from the publisher. I would feel horribly rejected.

I laughed because that's how I felt the first time an accepted book manuscript came back to me. I was outraged. How could they do this to me? They didn't mean anything by it and that they rejected my cooking, too. But things were tense for awhile.

As the years and vacations went by, we had many good laughs together over that experience. She learned to get out the hamburgers and hot dogs and forget the complicated meals in which she inveigled her love. She learned, this time as a grandmother, that when children turn down our cooking, it doesn't mean they don't love us.

Rejection is a powerful emotion which attacks in many forms. A pastor slaves over preparing a scripture course and two people show up. "They don't like me," he thinks. A child cleans his room and his parents say, "Why such a messy closet?" They may not like what we say or cook, but they still love us.

The secret of withstanding rejection lies in our ability to distinguish between the act and the person. One of the first rules I use with a new class or seminar is, "We can disagree and still like each other." I insist the group say it aloud together three times. It helps them to voice opinions and objections. It also helps them deal with disagreements from others in a mature fashion. They don't feel rejected and disturbed if someone objects to something right after one has defended spanning. Indeed, one will often quip, "We can disagree..." and the other finish, "...and still like each other."

We did not feel we should bother our mother with our state or turn up our noses at our food. They may not like what we say or cook, but they still love us and we them.

Apparently your daughter is not getting support from her husband and sons at this time. You may be the only person she can rely on.

2. Ask your daughter directly, "Tell me how I can help you." She may have some tangible needs you have overlooked.

3. Do not dwell on her problems. If she wishes to share her problems, listen. Do not encourage her if she becomes problems as an excuse to justify her drinking.

4. Do not criticize her children. Ultimately you would hope that she develops a good support relationship with her sons. You can help to promote such a relationship by pointing out their good qualities. Criticizing can only promote disharmony in her family.

As an outsider, the influence you can have on your daughter's family is limited. However, you can meet a very important need by providing personal support, encouragement and admiration.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47798)

By Dolores Curran

"disagree but I still like you"

By Dr. James and Mary Kenny

A lesson in throwing things away

I can no sooner throw something in the garbage than someone else pulls it back out. "Mom, you can't trash my baseball bat," yelled oldest son when I had a chance to camouflage it under other garbage.

"You haven't used that thing for years and it's broken in three places," I pointed out.

"But I hit my only Little League home run with it," he pleaded.

My husband is as bad. "I don't think it makes sense for a grown man to want to hang on to his fourth-grade dental hygiene manual," I told him.

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A televised suicide

Did some stations exploit a man's suffering?

I cannot think of a single excuse for any television station to have shown the public suicide of the Pennsylvania state treasurer about to be sentenced for taking bribes.

By James Breig

The event occurred in Harrisburg on Jan. 22 when R. Budd Dwyer called a press conference just before he was to appear in court to be sentenced. Reporters and aides thought he was about to announce his resignation. Instead, he pulled a revolver from an envelope, stuck it in his mouth and pulled the trigger.

To the everlasting shame of ABC, CBS, CNN, NBC and most local stations, the scene of the man's death was omitted. To the everlasting shame of a few channels, the entire event was broadcast on news shows.

The vast majority of news directors took a humane approach which covered the news event without exploiting it. Some simply showed a still photo of Dwyer and recited what happened. Others showed the beginning of the news conference but cut away at the moment of death, letting the sound track convey the horror of suicide. The chilling event was adequately covered either way.

But a few stations took a vampirish-like interest in the suicide, showing the whole bloody scene. Thus—a sick man born its physical and spiritual manifestations. It is an inspirational portrait of humility but strong, wise, uncompromising and devoted man.

The Bedroom Window

A-III, R

Steve Guttenberg is a young, carefree executive whose affair with his boss's wife (Isabelle Huppert) leads to her death when a killer-epithet they tried to bring to justice is freed. The engaging, convoluted plot includes only brief instances of nudity, profanity and violence but the themes of dishonesty and betrayal are decidedly for mature audiences.

Capsule Reviews

Assassination A-III, PG-13

Through his experience and cunning, a Secret Service agent, (Charles Bronson) protects the wife of the president of the United States (Jill Ireland) from assassination. The film is more romantic and less violent than the star's usual fare. Bronson's professional and sexual exploits are restrained.

The Good Father A-II, R

A middle-aged executive, troubled with anxiety, outsmarts a Secret Service agent in a custody battle. Anthony Hopkins' state-treasurer about to be sentenced for any television station to have shown the public suicide of the Pennsylvania state treasurer about to be sentenced for taking bribes.

IMPROPER PRYOR—In a scene from his latest film, "Critical Condition," Richard Pryor tries to coax Lucius Houghton out from his hiding place beneath a psychiatric ward bed. Although the language is inexcusably vulgar and harsh, "the message about both personal and professional integrity is well worth viewing for mature audiences," says the U.S. Catholic Conference which rates the movie, A-II, adults. (NC photo).
Students devour books, pizzas in new program

Schools and libraries are part of a new program designed to encourage reading. The program, called "Dine and Read," will offer students the opportunity to eat at a restaurant and enjoy a meal while reading a book. The program is intended to promote a love of reading and to encourage students to explore new genres and authors. The program will be held at various locations throughout the school district, and meals will be provided to students who participate. The program is aimed at all ages and is open to students of all grade levels. The reading materials will be available at the school libraries, and students will be encouraged to recommend books to their peers. The program is funded by local businesses and community organizations who are committed to supporting education and literacy. The "Dine and Read" program is part of a larger initiative to promote reading and learning in the community. By encouraging students to read and enjoy their meals, the program aims to create a positive and supportive environment for learning and exploration.
Christmas party for senior citizens of Guadalupe will be on hand for the festivities as the Knights of Columbus, at 8 p.m. on Feb. 20.

The event, organized by Catholics United for Life, is best known as the organization that upheld the defense of Christian marriage and family life. CUL is best known as the organization that performed the exorcism of Rosemary Wimbush, a USDA employee who had been exhibiting demonic behavior.

The party will be held at the Knights of Columbus Hall, 749-5451.

The party will feature a traditional Christmas dinner, music, and entertainment. All are welcome to attend.

Members of a national pro-life organization, Catholics United for Life, will be speaking on "Saving Unborn Babies Today and Always" at St. Augustine’s, Orange Avenue, 8 p.m. on Feb. 20.

Catholics United for Life (CUL) is a national campaign dedicated to the defense of Christian marriage and family life. CUL is best known as the organization that performed the exorcism of Rosemary Wimbush, a USDA employee who had been exhibiting demonic behavior.

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Keys to a happy marriage

By Neil Parent
NC News Service

Marriage is meant to transform spouses, to help them become more mature, caring and loving persons. But it doesn't happen automatically. For marriage to enrich spouses, marriage itself has to be enriched.

What it takes for each couple to keep their marriage fresh is somewhat specialized. No two marriages are alike. Each involves a unique set of personalities, preferences and lifestyles. Some marriages are highly influenced by ethnic and cultural backgrounds; others less so. There are variations in age, health, family size, income and religious backgrounds.

Still, there are some things that most couples can emphasize to enhance their marriage.

In practically every survey taken, communication between spouses tops the list of what is considered important for a good marriage.

Communication, of course, is more than a transfer of information. It is an all-important means by which a couple becomes one entity, the two-in-one with Jesus spoken about. Literally, to communicate is "to make common, to share.

Communication between spouses involves a deepening knowledge and understanding of the other. Marriage is much like a stream. Its very essence is change. No matter how good its beginning may have been, no matter how satisfying in present state, a marriage must continue to change and grow if it is to remain fresh and meaningful.

Love must blossom, intimacy deepen and the boundaries of sharing broaden. Otherwise the relationship well could waste away. Good communication helps ensure that this will not happen.

Recognizing the critical role of communication in marriage, movements such as Marriage Encounter aim to help spouses communicate more effectively. But even without the benefit of such experiences, couples can enhance their communication by simply focusing more attention on getting to know each other better.

This means taking some quality time to be alone, to talk non-judgmentally about their relationship, from such simple concerns as vacation preferences to the more sensitive matters of the bedroom.

For Catholics, an important area of communication and sharing is that of the spiritual. Christian marriage is not only a shared experience of life; it is also a vital means by which spouses, individually and together, can grow closer to God.

For the married Christian, God often is discovered in the ebb and flow of daily family living. As the marriage unfolds and deepens, so does the couple's knowledge and love of God.

Doesn't that mean that sharing thoughts and feelings about life's meaning and purpose and the call to be a disciple of Jesus can bond spouses closer together? Praying together for each other...worshipping together...and working side by side to help others in need add meaning to a couple's relationship.

Discovering more fully the spiritual side of one's spouse means discovering perhaps the most meaningful dimension of his or her personality. This can enrich a marriage.

Some couples enhance the spiritual side of their relationship by participating together in retreats, parish renewal groups, faith sharing groups and the Christian Family Movement. Whatever the means, their goal is to enhance their marriage while growing in faith.

The renowned psychologist Erik Erikson noted that a major task of adult life is generativity - moving beyond one's own needs and interests to contribute to the well-being of others.

Couples who work together to help others or to better the community often develop their own horizons, adding interest and meaning to their life together.

Some serve as foster parents; others help with a shelter for the homeless; others assist with food preparation. The possibilities are endless, as are the needs.

Keeping a marriage fresh and enriched is a continuing challenge for couples. It warrants their best commitment and their most generous outreach.

Even 'perfect' marriages require 'preventive medicine'

By NC News Service

Marriage enrichment is a "difficult concept to sell," says Father Joseph V. Di Mauro, family life director in the Diocese of Camden, N.J. In the same way that people will rush to the dentist only when a toothache will drag people to the dentist but they continue to skip the annual checkup. Similarly, people pay little attention to their relationship until a crisis arises.

Marriage enrichment reminds couples to focus on their relationship, to keep their marriage fresh and meaningful.

Scriptures

Abstain from wickedness

Reflections on the first reading for Sunday, Feb. 8:
Isaiah 58:7-10

Introduction

The blast of a trumpet! That's not much of an "introduction" is it? But if the trumpet were actually heard, our interest and attention would be held. As our present chapter opens, we "hear" the sound of a trumpet, and it is meant to startle us.

Background

Trumbers are still associated with armies and battles, and they were used to summon Israel's army (as in Jer. 4:1). Just as soldiers assembled when the trumpet sounded, so did the blast of a trumpet become associated with assembling the people of God for worship. The trumpet's call became associated with the opening of solemn ceremonies in the temple. (The sound of the shofar is still an integral part of synagogue worship for the Day of Atonement.)

But our present chapter comes from a time prior to the fall of Jerusalem, when Jerusalem still lay in ruins. In place of a trumpet, God directs the prophet to lift up his "voice like a trumpet" (v.1). It is to be "full-throated," blaring aloud the people's "wickedness," a piercing sound intended to startle an unlistening crowd. The truth of the matter was that the people were disregarding the process of rebuilding. The pledges were long and arduous, with little results. It would be years before the temple could be finished and the liturgies take place.

The people had observed the ritual fasts, but in the eyes of the people, the prophet was displeased. The process of rebuilding was long and arduous, with little results. It would be years before the temple could be finished and the liturgies take place. The truth of the matter was that the people were disregarding the process of rebuilding. The pledges were long and arduous, with little results. It would be years before the temple could be finished and the liturgies take place.

The prophet declares that Israel was "like a people," who had observed God's ordinances.
God will be apparent in a rebuilt temple, then they must truly observe “fasting.”

If God’s people await a “day” when the presence of God closely resembles the word for “day” mishpat sedeqah observance. Instead of empty ritual, however, the proper, were meant to go together.

Two Hebrew words, and a play on those words, (mishpat) and “done what is just” (sedeqah). Those two concepts, obeying ordinances and doing what is proper, were meant to go together.

The complaint of verse 3 declares that they had observed the ritual ordinances, but they had failed to do what is just. Therefore their ritual was an empty observance. Instead of empty ritual, however, the prophet issues a stern call to do mishpat and sedeqah together.

Commentary

Know Your Faith
'Shoestring adventures'

For couples who want to remain happily married

By Theodore Hengesbach
NC News Service

Marriage for me is an environment for intimate friendship which enables each partner to flourish and grow. But like a garden that needs watering and fertilizing so that seeds can flower, a marriage needs care and attention to keep a couple’s relationship growing.

A short continuing-education course together. You learn a new skill, meet new people and perhaps find out something you didn’t know about your partner. Another suggestion: Draw a 30-mile radius on a map of your local area and divide it into quarters. Then plan to take a leisurely drive together through each of the four areas every other week. It’s amazing what you will find so close to home: pretty streams, the ever present garage sale, churches to visit.

On such a trip you might want to try a “potluck picnic.” Bring along an empty cooler and collect food as you go, from country stands or tiny grocery stores.

Several years ago when our aged car died we vacationed right in our own city. With guide book in hand, we toured a beautiful old federal courtroom we didn’t know existed, took a bus ride from one end of the line to the other and attended a jury trial.

Having fun together can enrich marriage by providing couples a chance to tighten their bond of friendship in easy, relaxed settings. It helps them to create a marital environment that can be a continuing source of strength.

With a shared set of happy memories, couples may find themselves more willing to put forth the extra effort needed to overcome problems.

Archdiocese offers variety of marriage support programs

The Archdiocese of Miami, through its Family Life Ministry, offers a number of programs to support married couples and families. These are:

- Marriage Encounter, for couples interested in improving their relationship and communication with each other and God.
- Marriage Retorno, for couples who wish to develop a deeper prayer life together.
- Christian Family Movement, for couples and their children, to develop better communication and a deeper sense of unity among all the members of the family.
- Marriage Lifeline, a program begun only last year to strengthen the conflict-resolution and communication skills of married couples.
- Marriage Ministry, a program that trains married couples to help other married couples who are experiencing difficulties.

For information on any of these programs, some of which are offered in both English and Spanish, please call the Family Enrichment Center at 651-0280 in Dade. For Ask for Lynda Di Prima, director of Ministry to Engaged and Married Couples, or Elaine Syler, director of Hispanic Family Ministry.

Archdiocese of Miami, Family Life Ministry

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Support your parish's ABCD Drive

Contact your parish, or
Call the Archdiocese ABCD Office, 757-6241, ext. 123