3 New priests

Ordained and overjoyed at being called 'Father'

By Prent Browning
Voice Staff Writer

Three men began lifetimes of spiritual commitment last week while crowds of relatives and friends looked on in a joyful ceremony at St. Mary's Cathedral.

For Oscar F. Castenada, 53, Thomas Ronald, 42, and Robert M. Vallee, 26, Saturday, May 16, the day they were all ordained priests, is not a day they will soon forget.

The special ordination Mass was celebrated by Archbishop Edward McCarthy and over 100 Archdiocesan priests, many of whom in some way played a role in the spiritual formation of the candidates for the priesthood.

For most of their adult lives thoughts of entering the priesthood have never been far away from the minds of the three new priests. Perhaps, that's why when the moment finally arrived it was difficult thing to absorb all at once.

"I'm really excited," said Fr. Vallee before his ordination. "I haven't been able to sleep for the past couple of nights."

"It's strange, you spend all that time working and preparing for something and when it finally going to happen, you really can't believe it. It's still like a dream to me. I don't think it's going to sink in for a few weeks."

"I'm still getting use to the fact that I'm a priest," said Fr. Castenada after the ordination. "I can't believe when some people call me father."

After abortion...

Project Rachel teaches women to forgive themselves

Prent Browning
Voice Staff Writer

Their suffering has to a large extent been denied both by themselves and society. But the silence of the many women who have been traumatized because of abortion is about to be broken.

So says Fr. Michael Mannion, one expert involved with the Project Rachel program, a nationwide program that gives priests and Catholic lay people special training to counsel or minister to the victims of abortion.

Project Rachel, named after the Biblical Rachel who weeps for her children, has been initiated in some 50 dioceses over the past several years. Recently, in the Miami Archdiocese, nationally known speakers on abortion took part in a Project Rachel training day at Annunciation Church in Hollywood, sponsored by the Respect Life Apostolate.

"You are going to see this movement (Project Rachel and similar programs) explode in the next few years because of the number of wounded women," said Fr. Mannion, one of the speakers at the training day, during an interview. Fr. Mannion has had extensive experience counseling women who have had abortions and has written two books on the subject. Currently, he is a campus minister at Glassboro State College in New Jersey.

Other speakers included Dr. Wanda Franz, a clinical psychologist and associate professor at West Virginia University and Vice President of the National Right to Life Committee, and Olivia Gans (see separate story), Executive Director of American Victims of Abortion.

"The church has an incredibly powerful opportunity to call the broken

(continued on page 11)
Catholic journalists must aid the poor and unity

SAN ANTONIO, Texas (NC) — Catholic journalists must constantly remind readers of their dual mission to serve the downtrodden and to unify people, said San Antonio Archbishop Joseph R. Vazquez.

"It is no disgrace to be servant to the wretched, the uprooted mother, the undocumented, the illegal alien and the AIDS victim," he said. In addition, he said, those who do not work for unity "by restoring the brokenness" of peoples and nations should not claim to be Catholic. He made the comments during the homily of the opening liturgy today of the May 20-22 Catholic Press Association convention in San Antonio.

Push adoption not new conception methods — Bishop aide

WASHINGTON (NC) — Government funds should be spent to promote adoption and better health care for the poor instead of "'exotic reproductive technologies" that are "morally question-able," a spokesman for the U.S. bishops said in testimony on Capitol Hill yesterday. Richard Doerf-linger, assistant director of the pro-life activities office of the National Conference of Catholic Bishops, spoke as part of a panel testifying before the House Select Committee on Children, Youth and Families. Doerflinger said that "in the public policy should recognize "the human dignity of the child" and "the integrity of marriage and the family" as key principles guiding the use of reproductive technology." He particularly scored the practice of surrogate motherhood.

Priest sues Mexican gov't over voting advocacy rights

TOLUCA, Mexico (NC) — A bishop from northern Mexico said he arranged for a diocesan priest to file a lawsuit against the government as a test case for the country's clergy. Bishop Luis Reynoso of Mexico City said the priest's suit was intended to be "on behalf of all the bishops." He said that he arranged it so that a priest of his diocese would act as the champion of the diocese — file the suit on behalf of all Mexicans," said Bishop Reynosa. The suit asks that Article 129 of the Mexican constitution, which declares unconstitutional on the grounds that it violates the rights of Mexican citizens. Article 343 prohibits clergy from publicly advocating that voters cast ballots for or against any candidate or party or from publicly urging them to abstain from voting.

S. African Bishops head sues state broadcasting

PRETORIA, South Africa (NC) — The impris- oned South African bishops' conference has sued the state broadcasting company and a newspaper over their coverage of his arrest last year on an arms charge, the conference 's secretary general said. The report said that the broad- cast company and a newspaper defamed the priest in their reporting of his arrest and of the firing of priests. He attributed it in part to the declining popularity of apartheid, the policy that banned racial mixing. Father Brink acknowledged a morale problem among priests. "We may be step nearer to an unification of church and state," he said. "It is no disgrace to be servant to the illegal alien and the AIDS victim," he said. In addition, he said that "public policy should recognize "the human dignity of the child" and "the integrity of marriage and the family" as key principles guiding the use of reproductive technology." He particularly scored the practice of surrogate motherhood.

Priest sues death culture' advancing in Italy

VATICAN CITY (NC) — Pope John Paul II, citing the legalization of abortion and divorce, said the church in Italy has lost ground to an advancing "culture of death" and an attack on family values. Speaking to Italy's bishops May 21, the pope urged them to work harder for a "more decisive reversal of the tendency." He warned that the mentality behind legalized abortion is now opening the way to "enlightenment — an apparent reference to unsuccessful legislative attempts to introduce a form of "mercy killing" in Italy.

Pope cites 'death culture' advancing in Italy

VATICAN CITY (NC) — Pope John Paul II, citing the legalization of abortion and divorce, said the church in Italy has lost ground to an advancing "culture of death" and an attack on family values. Speaking to Italy's bishops May 21, the pope urged them to work harder for a "more decisive reversal of the tendency." He warned that the mentality behind legalized abortion is now opening the way to "enlightenment — an apparent reference to unsuccessful legislative attempts to introduce a form of "mercy killing" in Italy.

Priest: Creative tension may be opportunity

ST. PAUL, Minn. (NC) — Creative tension within the church helps make this a time of opportu- nity despite problems of apartheid, said Father Joseph Brink of Covington, Ky., president-elect of the National Federation of Priests' Councils in an interview at the federation's May convention in St. Paul. He said the priesthood offers an "opportunity to be in the breach" he never has before," but added that "there are challenges and frustrations. Father Brink acknowledged a morale problem among priests. He attributed it in part to the declining number of priests, as well as "struggling with all ministries, determining what is the role of the ordained."

Pope to Ethiopia: let church grow

VATICAN CITY (NC) — The Ethiopian government should allow Catholic churches in the country to grow and develop, said Pope John Paul II today. In his first public comments on the subject, the pope said that "the church has a dual mission to serve the downtrodden and to unify people." He also said that the church should strive to "unify the country" and "serve the needs of the people." The pope added that the church should "not claim to be Catholic." He made the comments during his homily in the opening liturgy of the May 20-22 Catholic Press Association convention in San Antonio.

Religious leaders group to meet in Havana

WASHINGTON (NC) — Leaders of conferences of numbs, brothers and religious order priests in North and Latin America have planned as of a meeting on religious life May 25-June 1. The meeting will be announced in Washington May 26 by the Cardinal's Conference and the Religious and the Conference of Major Superiors of Men, which represents the heads of U.S. religious orders. During the conference, there will be the Latin American Religious, who are scheduled to meet with Jose Felipe Carbonado, head of the Col- onial Office and the Religious Affairs, Havana, capital of Cuba, where church activities have been severely limited under President Fidel Castro, was given a "protocol" by the Cuban government on "religious freedom as it is in Cuba," Franciscan Father Roland Foley, executive director of the Conference of Major Superiors of Men, said May 21.

Ordained, lay ministries always separate — Pope

VATICAN CITY (NC) — A clear distinction between the ordained priesthood and the ministries performed by the laity has existed since the early days of the church, said Pope John Paul II May 17. "The faithful know the "laying on of hands" constitutes visible sign of a vocation and consecra- tion which sets one apart for a special ministry," he said. Priestly 'laity' do the same, he said, in a "day like today to know more about religious life in it as it is in Cuba," Franciscan Father Roland Foley, executive director of the Conference of Major Superiors of Men, said May 21.

Pope had fancy dessert on his 67th birthday

VATICAN CITY (NC) — Pope John Paul II celebrated his 67th birthday May 18 with a working lunch with officials of the U.S. bishops' conference. "He didn't have a cake or candles, but there was a fancy dessert — and we wish him happy birthday," said Archbishop John J. Harvey of St. Louis, president of the National Conference of Catholic Bishops. The pope greeted each of the 30-minute lunch discussing the pope's September trip to the United States, Archbishop Mary said. Also attending the meeting at the Vatican were Cardinal Pilarczyk of Cincinnati, NCCB vice president, and Msgr. Daniel Hone, NCCB general secretary.

Hunthausen case resolution may be step nearer

VATICAN CITY (NC) — A commission of three leading U.S. churchmen presented the Vatican with a recommendation aimed at resolving the situation of Seattle Archbishop Raymond Hunthausen and now expects a Vatican decision on the matter, said Cardinal Joseph Bernardin of Chicago, a com- mission member. Cardinal Bernardin said the day after the group met with Pope John Paul II, May 21 that commission members had a "positive exchange" with Vatican officials in dis- cussing their report. He refused to discuss the content of the commission's recommendation, or say with whom the group met. He said the commission, appointed by the Vatican in February, is Cardinal John O'Connor of New York and Archbishop John Quin of San Francisco.

Malta's new head says socialists violated church rights

VATICAN CITY (NC) — Malta's new prime minister has pledged "full liberty" for the island- state's Catholic Church, which represented the heads of U.S. religious orders, and now expects a Vatican decision on the matter, said Cardinal Joseph Bernardin of Chicago, a commission member. Cardinal Bernardin said that the day after the group met with Pope John Paul II, May 21 that commission members had a "positive exchange" with Vatican officials in dis- cussing their report. He refused to discuss the content of the commission's recommendation, or say with whom the group met. He said the commission, appointed by the Vatican in February, is Church and Archbishop John Quin of San Francisco.
ROME (NC) — At the beginning of World War II Pope Pius XII took "a terrible risk" and conspired with German generals planning to overthrow Adolf Hitler in hopes of ending the conflict, according to Jesuit Father Robert Graham, a prominent Vatican historian.

The general's plan was to negotiate a peace once in power, he said. But they eventually got "cold feet" and dropped the plan.

At the request of the generals the pope secretly relayed the plan to the British government, said Father Graham.

A leading figure in the plot was ex-Army chief of staff Gen. Ludwig Beck, who resigned in early 1938 in a disagreement with Hitler over the dictator's expansionist policy, according to historians.

"It was an unfriendly act by the pope against Hitler," which if discovered by the Nazi leader would have been disastrous for the Catholic Church, Father Graham said.

The plot did it "for the cause of peace," he added. "If it worked, 20 million people wouldn't have died."

The plot, developed in 1939 and early 1940 in the German invasion of France, called for Hitler's arrest and a takeover of the German government, he said.

The papal involvement in the coup planning first came to public light in 1945 at the Nuremberg trials of German officials accused of war crimes, Father Graham said. The plot and Pope Pius' role in it was mentioned during the trials, he said.

In an interview with National Catholic News Service, Father Graham said he agreed with the comments on the episode contained in a recently published book, "Britain and the Vatican During the Second World War," by British historian Owen Chadwick.

In the book, Chadwick says that "never in all history had a pope engaged so delicately in a conspiracy to overthrow a tyrant by force."

The book cites British Foreign Office documents which indicate the pope relayed the German generals' message and information about who the generals were to British Ambassador to the Holy See D'Arcy Godolphin Osborne.

Some Jews worried by E. Stein beatification

By Ana Rodriguez-Soto

Voice News Editor

A controversy has arisen over the Pope's recent beatification of Edith Stein, a Jewish convert to Catholicism who was killed by the Nazis during World War II.

In letters to the editor and newspaper articles throughout the United States (including South Florida), some Jews have expressed concern that the beatification sends a message to Catholics that they must work to convert all Jews to Christianity. Others can't understand why Edith Stein is a Catholic martyr. They maintain that she was killed not for the Catholic faith but simply because she was Jewish, as were nearly six million others.

In response to these concerns, Dr. Eugene Fisher, and of the U.S. bishops' Secretariat for Catholic-Jewish Relations, has issued a statement which says "it, through Stein's beatification, the Church wishes to "honor all the six million Jewish victims" of the Holocaust.

In addition, the statement says, the beatification is "in no way" be understood "as giving impetus to unwarranted proselytizing among the Jewish community."

"The Voice obtained a copy of the statement from Sister Noel Bagues, vice-chairman of the Ecumenical and Interfaith Commission of the Archdiocese of Miami.

According to the statement, "Catholic recognition of Edith Stein will necessarily contribute to a continuing and deepened examination of conscience regarding sins of commission and omission perpetrated by Christians against Jews during the dark years of World War II, as well as reflection on those Christians who risked their very lives to save their Jewish brothers and sisters."

It notes that Sister Teresa Benedict of the Cross, as Edith Stein became known after her conversion, was arrested by the Nazis and sent to Auschwitz in retaliation for a public letter by the Dutch bishops protesting the wholesale deportation of Jews.

"Through the beatification of Edith Stein the Church calls all Christians today to join with Jewish people in opposing any and all forms of anti-Semitism," the statement says.

"Catholic respect for the integrity of Judaism and for the ongoing validity of God's irrevocable covenant with the Jewish people is solidly founded on our faith in the unshakeable faithfulness of God's own word," it continues.

The beatification "urges us to ponder the continuing religious significance of Jewish traditions, with which we have so much in common, and to approach Jews not as potential 'objects' of conversion but rather as bearers of a unique witness to the Name of the One God, the God of Israel."

Children to get education on Catholic-Jewish relations

The Miami chapter of the American Jewish Committee, in conjunction with the Archdiocese of Miami, has announced the creation of a teaching program on Catholic-Jewish relations for Jewish schools.

The program will provide a resource kit entitled, "Vatican Council II: Catholic Jewish Relations 1965-1986," as well as teacher training and a speakers bureau.

The effort coincides with Pope John Paul II's upcoming visit to Miami, where he will meet with Jewish leaders from across the nation. The Archdiocese wants to continue to develop these kinds of Catholic-Jewish programs after the papal visit.

The American Jewish Committee is participating not only because of the papal meeting in September but also because of its historic and current involvement with the Church's Vatican II process.

For more information, contact William Granick at 576-4240.
Priests group backs Hunthausen

ST. PAUL, Minn. (NC) — Delegates to the National Federation of Priests' Councils have called on their bishops to help resolve "the impasse that presently exists" between Archbishop Raymond Hunthausen of Seattle and the Holy See.

Meeting in St. Paul May 11-15, first in general convention and then as the federation's House of Delegates, the priests also passed several resolutions urging greater justice for church personnel and backing a variety of justice and peace activities.

The priests voted 121-3 for a resolution which said Archbishop Hunthausen should have his authority restored to him immediately, completely and unconditionally.

The Vatican-requested division of authority between the archbishop and his auxiliary, Bishop Donald Wuerl, is "extremely divisive" and "has not in fact brought about any positive results," the resolution said. The division of authority was announced last September.

The chief focus of the meeting was the U.S. bishops' 1986 pastoral letter on the economy.

Archbishop Rembert Weakland of Milwaukee, head of the committee that wrote the pastoral, said the pastoral has helped American Catholics stop looking at religion as "a private affair between me and my God," divorced from the public arena.

At another session Immaculate Heart of Mary Sister Amata Miller, an economist, said America is experiencing a "dramatic shift in the distribution of income," which moves the country away from its earlier ideals of equality for all people.

She urged priests to take up the challenge of the pastoral by adopting a simpler lifestyle. If enough Americans were to live more simply day by day, she said, it would make an "enormous difference" for the Third World.

In resolutions they approved, federation delegates:

• Called unanimously for more justice for workers in the church, including development of clear personnel policies and wage and benefit scales, and recognition of rights of employees to organize and bargain collectively.

• Backed, without dissent, a motion to promote use of inclusive or gender-neutral language and to encourage discussion of that issue at meetings of priests' councils.

• Opposed, 115-4, further U.S. aid to the contras, the guerrilla forces fighting the Sandinista government in Nicaragua.

• Supported, 119-2, the recent anti-nuclear peace protest in Nevada at which Auxiliary Bishop Thomas Gumbelton of Detroit and retired Bishop Charles Busswell of Pueblo, Colo., were arrested.

• Urged, by a 119-3 vote, congressional support for a peace tax fund.

• Backed, 119-1, the sanctuary movement's efforts to give a safe haven in the United States to refugees from Central America.

• Called, without dissent, for action to bring about full employment as a U.S. policy.

• Urged, with only one opposing vote, the release of public financial statements each year by the Holy See.

• Voted 113-1 to adopt Father Smangaliso Mkhhatsha, secretary general of the Southern African Catholic Bishops' Conference, who has been arrested repeatedly by South African authorities and is currently under detention, to show support for his witness against his country's system of apartheid, or racial segregation.

Black Catholics here to stay

WASHINGTON (NC) — Black Catholics "have been in this church a long time and we intend to stay" and to bring unchurched blacks into the fold, Auxiliary Bishop Eugene A. Marino of Washington said at a Mass opening the National Black Catholic Congress in Washington last week.

"We love our church and wish to become a more significant part," Bishop Marino told the delegates and "we must begin with ourselves."

Black Catholics "want to share the good news of the Catholic faith with our millions of black brothers and sisters who have no faith. We want to share our conviction that the Catholic Church is a good place to be."

Bishop Marino is one of the country's 11 black bishops and is secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference. The 11 black bishops, led by Bishop Joseph L. Howze of Biloxi, Miss., the only black bishop in the United States who is head of a diocese, celebrated the Mass along with about a dozen other U.S. bishops.

"We have not solved all the problems" for black people in the Catholic Church. "But we have not solved all the problems for white folks in the Catholic Church or Hispanic folk or the young or the old folks."

"And let's not even talk about the problems the women folks have," Bishop Marino said.

But, "if we wait until we have solved all the problems" in the church before evangelizing the millions of unchurched blacks in America, "there won't be any folks left."

"Let it be very clear," he said of the congress, "we do not come here expecting to solve the problems of our society and our church. We are here because we want to take the word, the challenge of Jesus Christ seriously.
Priestless parishes must meet, have Communion

VATICAN CITY (NC) — Noting a growing shortage of priests worldwide, Pope John Paul II said priestless parishes should try to meet regularly in prayer services and when possible distribute Communion using previous hosts.

"This form of celebration does not replace the Mass, but should make it more desired," the pope said May 22 in a talk to members of the Vatican's Congregation for Divine Worship.

The pope said the decreasing number of priests throughout the world has made priestless parishes, common in mission territories, a reality in many traditionally Christian countries.

He said communities that cannot rely on a visiting priest every Sunday should come together for prayers of praise and petition, the Liturgy of the World and "if possible in the Congregation of the eucharistic bread consecrated at a previous Mass." Church rules allow the reception of Communion outside of Mass in a rite modeled on the Mass.

"For a small community of faithfulness, this is a concrete means — although imperfect — of preserving its unity and vitality, and of maintaining its ties, from Sunday to Sunday, with the entire church," the pope said.

The pope also urged pastoral attention to better preparation for Easter among Catholics, especially through Sunday sermons, common prayer and penance. Time should be taken for personal confession and for communal penitential services followed by personal absolution, he said.

The Vatican congregation was meeting in a plenary session to discuss a variety of liturgical topics, including the use of churches for concerts.

The pope said that when concerts are performed outside liturgical celebrations, the pastor should be present to make sure the church is respected as the "house of God" and to introduce the music and its significance. In this way, he said, a concert can become a "true religious experience" for fallen-away Catholics and non-Christians.

The Apostolic See, or Holy See, consists of the central agencies — with headquarters at the Vatican — which govern the universal church. Although the mailing to the bishops was not made public by the Vatican, officials involved in preparing it said Canon 1271 was the basis of the appeal. The approach gives local dioceses and national bishops’ conferences great flexibility in determining how they raise funds for the Vatican. It also put a greater burden on the churches in wealthy countries since the contribution system must be "in accord with the resources of their dioceses.

Dioecesan bishops are given the right to establish special collections for local, national or global church projects. They even have the right, under Canon 1265, "to impose a moderate tax" on church institutions under their jurisdiction for diocesan needs. The same canon also allows a bishop "in cases of grave necessity" to impose "an extraordinary and moderate tax" on the Catholics in his diocese.

The Holy See cannot exercise any of these powers over the universal church. It is pretty well limited by canon law to accepting contributions and approving legally set fees or juridical actions requested from it, such as papal dispensations.

When it comes to fund raising the Vatican is selling collegiality to the bishops.

Over 650 Years of Security and Care in the Catholic Tradition

Retire to Alexian Village of Tennessee
We offer you a life care resort community that is built on stability and experience. We think you’ll enjoy our community, Christian-oriented community and the amenities, activities, and people that make Alexian Village unique.

Security and Care You Can Count On
Alexian Village continues the 650-year health care tradition of the Alexian Brothers. The basic Judeo-Christian beliefs that inspired the founders of the worldwide Catholic religious congregation are reflected in our commitment to enhancing your physical, mental, spiritual and social well-being.

Independence, Peace of Mind, Security,
Enjoy the privacy of your studio, one-bedroom, or two-bedroom apartment. Your peace of mind is knowing that our on-site health care center and the security of our 24-hour emergency call system is available should you ever need it.

A Scenic Setting
Nestled on top of beautiful Signal Mountain, Alexian Village offers you a scenic setting like no other.

Plan for the Future
By planning now, you can be assured of a comfortable, secure, and enjoyable retirement, without the fear of what to do should an unexpected illness or injury occur.

Isn’t It Time We Got Together?
Alexian Village offers the best in retirement living — a resort atmosphere, peace of mind, security, independence, and friendships in a Christian environment.

A Way of Life
Good neighbors, good friends and good times is how most residents describe their retirement at Alexian Village. Luxury apartments, privacy, activity, full service, and exceptional health care is what Alexian Village is all about. Come join us.

For information on life use fee, monthly service fee, health care, activities, or other details, call 1-800-251-4600 (outside Tennessee), or call collect 615-886-1310, or send in the coupon below today.

Send Coupon by Mail Today!

Call 1-800-251-4600
In Tennessee call collect 615-886-1310

Miami, Florida / THE VOICE / Friday, May 29, 1987 / PAGE 5
Let your people see Pope, priest urges
But Broward says 'No'

"To a degree the Pope is a traveling 'United Nations', ..." — Fr. Vincent Kelly

major rally. I would also ask the School Board to permit the Papal Committee to contract for the use of the school buses to shuttle people from satellite parking areas to the site of the general meeting, the Tamiami Fairgrounds. Since in excess of 500,000 persons are anticipated at the site, it is crucial that the shuttle pattern be adopted. The Dade County School Board has already committed itself to a holiday and contracting the school buses. The Dade County Commission and all Dade municipalities are providing security, transportation, traffic control and other needed services for the occasion. The Broward County Commission has also offered its full cooperation, including the use of some of its buses.

Realistically, we need the help of Broward County School Board to successfully accomplish the largest gathering ever in Florida, which will have so many cultural, educational and historical implications. On behalf of the various agencies involved in organizing this event, I may I ask you to seek the school holiday for September 11, and the use of the school buses also on that date. I shall be available for any discussion on this subject since I live in Broward (771-8950).

Thank you for your consideration.

Sincerely yours

Rev. Vincent T. Kelly
Superintendent of Schools

National Jewish Conference. It is obvious that the Pope's visit has appeal and potential impact for more than just our Catholic community.

The response of the Broward Superintendent of Schools, Dr. William Leary, declining to participate was to say the least - disappointing. With such an historic and global impact, all Broward students will miss this chance-of-a-lifetime to see one of the most international persons in our own backyard. Dade County Public Schools consider it sufficiently important to take the day off for the Pope. Why not, Broward? Possibly the students and teachers will see what Administrators can't see — chance in a lifetime.

In Broward County, the Catholic population is estimated at between 20-25% numbering around 200,000 persons. At no time have we requested such a holiday — we let others do that. However, when our help is needed for increased taxes for schools, we undoubtedly are courted. What a pity that an opportunity for "Unity and Peace" was missed by the Broward Public Schools! ! !

— Father Kelly

Funeral Plans
Are Better

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

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

Minimum funerals of this kind are being sold in Guardian Plan Chapels, using a cloth covered casket for over $1700 — while we furnish standard metal caskets in acceptable finishes from $1295-$1685, and a simple cloth covered casket for $795, with the above services.

We offer a choice of payment plans and insurance. Phone us for your home call or visit our beautiful new funeral home. We accept American Express, MasterCard, Visa.

FUNERAL CHAPELS
Miami, Coral Gables, No. Miami, Gratigny Road, Bird Road

Van Orsdel
Prepayment Plans
Are Better

[Advertisement for funeral services, including funeral plans and prices.]

Van Orsdel Prepayment Plans Are Better

32 years under the same ownership.
A good place to purchase America's finest automobiles.

32 years under the same ownership.
A good place to purchase America's finest automobiles.

32 years under the same ownership.
A good place to purchase America's finest automobiles.

32 years under the same ownership.
A good place to purchase America's finest automobiles.

32 years under the same ownership.
A good place to purchase America's finest automobiles.

32 years under the same ownership.
A good place to purchase America's finest automobiles.
Ordinary people make extraordinary commitment to serve the Church for five years

By Ana Rodriguez-Soto

Eighty ordinary Catholics made an extraordinary commitment to their Church May 17, and one of them said it felt like First Holy Communion all over again.

"You know, it's a day you never forget," said a joyous Lee Abano of St. Vincent parish in Margate. She and 74 others had just vowed to spend the next five years performing a specific ministry in their parish, from evangelization to catechesis to helping the divorced and visiting the elderly and shut-ins.

Five more lay Catholics extended their original commitment for another five years. Their vow was witnessed by Archbishop Edward McCarthy, more than five years ago, when their grandson was baptized. Until that time, the Trabolds were "fallen away" from their Church.

Now, said Rob, who along with his wife works for a railroad company, the couple wants to "pay back to the Lord. He's answered a lot of our prayers, so it's time to stop taking and start to give." The 75 who were newly-commissioned represent 20 parishes of the Archdiocese, with Sts. Peter and Paul Church in Miami leading the pack with 18 lay ministers, and St. Andrew Church in Coral Springs following close behind with 13.

All of those commissioned completed a two to three-year training program which included a supervised field project in the ministry of their choice. For example, one new lay minister, commissioned for ministry to the bereaved, began a support group in her parish for people who have lost loved ones.

The commissioning raised the number of ecclesial lay ministers now serving in the Archdiocese to 205. More than 300 people have been commissioned since the program began in 1978.

Also honored at the commissioning ceremony were three "very special friends" of the Lay Ministry Office, who received certificates of appreciation from Zelia Díaz, director of the office, and Archbishop McCarthy.

The three were: Sister Lucy Cardet of Corpus Christi parish, for expanding the Damascus "faith rallies" program, aimed at fallen away Catholics, to the English-speaking community; Guillermima Dumas, a science teacher at Lourdes Academy, for untiring work in coordinating a Spanish-speaking group of lay ministers; and Father Luis Menandez, director of Youth Ministry for the Archdiocese, for his constant support of lay ministry programs.

The Voice News Editor

Jesus and Bob Trabold of St. Maurice, for their simple life, Bishop Roman said.

"She was a wife and a mother. She led a very simple life," Bishop Roman said. He requested that memorial contributions be made to any charity that helps the poor.
morning. The trains will be running board the buses on-the-spot that people who ride Metrorail to the will be able to buy shuttle tickets and permitted into the satellite areas without purchased through the parish on a first-proportionate share of the 150,000 no cars will be parked in the satellite areas without a parking ticket. People who wish to walk to the satellite points, however, can easily do so without paying $1. In addition, people who ride Metrorail to the Dadeland North and Okeechobee stations will be able to buy shuttle tickets and board the buses on-the-spot that median. The trains will be running every four minutes.

Color-coding Although some final details are not yet in place, shuttle tickets will be color-coded depending on the satellite location, and a time will be imprinted on them to tell passengers "when to show up" for boarding, Father Bennett said. Shuttle ticket-holders will be assured of a place at the Mass site.

In addition, about 4,000 stewards will provide security and directions at the Mass site so "getting lost should be rather difficult," added the priest, who also is pastor of St. Joseph Church on Miami Beach. Shuttle buses are not to be confused with charter buses, Father Bennett said. Charters, rented by a particular parish or group, will take those people to the Mass site, park and wait for them, then return them to their point of origin. "Many parishes will charter buses just for their convenience," Father Bennett said, especially parishes outside the Archdiocese of Miami or those in the far reaches of Monroe and Broward counties. About 100,000 people are expected to come to the papal Mass this way.

In order to be assured a preferred parking space, these buses must arrive at the site by 7 a.m. that day, and they must have registered previously with Father Bennett said, because many people will be walking through the area and "cars and people don't mix." The restricted area will extend outward from the park to: Flagler Street on the north; 97th Avenue on the east; Bird Road on the south; and 122nd Avenue on the west. Only residents with parking identification will be allowed to drive into the area during that 24-hour period.

After midnight Thursday, those who want to drive to the Mass site will be permitted to park their cars on public lots and satellite areas outside those boundaries, then walk the remaining two miles into the park itself.

There will be entrances to the park all along SW 107 Avenue and Coral Way. "If people are going by car they should plan far ahead," Father Bennett said. "Of course," he added with a smile, "[ afterwards] they should remember where they parked their car.'

---

**NEEDED: MEN-AGES 18 to 40, Looking for adventure.**

Men who are or would like to be: farmers, teachers, social workers, youth ministers, grounds keepers, computer operators, musicians, accountants, etc.

There are no restrictions on your potential to serve the Lord. What you are is God's gift to you-what you make of yourself is your gift to God. If you are ready to give your life to Christ, we are ready to talk to you about becoming a member of our Christian Community of Benedictine Monks. We are looking for men who would like to become monks. Men who realize Saints don't sit in a corner or withdraw from the world that they follow Christ and reach out to others. Why not come and visit us? See how you can help build the Kingdom of God here at Saint Leo Abbey, as a priest or brother. Write Father David Draim, O.S.B. Saint Leo Abbey, Saint Leo, Florida 33574 Founders of Saint Leo College.
Religion teachers: How can we be more effective?

By Ana Rodriguez-Soto
Voice News Editor

Wearing a hard hat that read “DRE at work,” Sister Rose Monique Petta recently handed a difficult task to parish directors of Religious Education: find a way to reform a system which is “archaic” and “not effective.”

The director of Religious Education for the Archdiocese spoke to a group of about 65 DREs gathered recently at the Pastoral Center for their last meeting of the school year.

She encouraged them to find alternative ways to teach religion to children because the current system, she said, “is archaic and not producing the results that are expected.”

She noted that a recent nationwide survey of priests and bishops found that 85 percent viewed parish religious education programs, or CCD classes, as “not effective.”

In addition, enrollment in both CCD programs and Catholic schools has declined in recent years, resulting in greater numbers of young Catholics who have little or no training in their faith.

The Archdiocese of Miami’s own survey, commissioned as part of the Synod process, found that almost half of South Florida’s Catholic young people are receiving no formal religious instruction whatsoever.

In response to those statistics, Sister Rose Monique Petta has formed an ad-hoc committee of DREs to study ways to expand or replace the current programs.

“We need to address the concerns of the bishops and the reality that we are living here in Miami,” said Sister Rose Monique. She said the very basic, doctrinal orientation of today’s CCD programs needs to be expanded to include the bishops’ statements on peace and social justice as well as education on human sexuality.

Also, she said, “28 days a year (the number of actual teaching days in most religious education programs) is not enough” to ensure that children will be “strong Christians tomorrow...We want to address these facts.”

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

Rev. Ronald Punak to the faculty of St. John Vianney College Seminary, Miami, effective August 1, 1987.

Very Rev. Eugene Quinlan, V.F. to Pastor, St. Mary, Star of the Sea Church and St. Bede Church, Key West, effective June 17, 1987.


Rev. David Smith to Associate Pastor, Our Lady of the Lakes Parish, Miami, effective June 17, 1987.

Rev. Daniel Kubala to Administrator, Good Shepherd Church, Miami, effective June 17, 1987.

Rev. Rafael Petrosino to Administrator of the newly established Parish of Santa Barbara, Hialeah, effective June 17, 1987.


Rev. Felipe Estevez to Administrator, St. Agatha Church, Miami, effective June 17, 1987.

Rev. Alfonso Casabdan to Administrator, St. Justin Martyr Church, Miami Lakes, effective June 17, 1987.

Rev. Robert O’Dwyer to Rector/President, St. John Vianney College Seminary, Miami, effective June 17, 1987.

Rev. Bernard Krich to Administrator, St. Peter Church, Big Pine Key, effective June 17, 1987.

Rev. Luis Casablan to Administrator of the newly established Parish of Prince of Peace, Miami, effective June 17, 1987.

Rev. Eugene Quinlan to Administrator, St. Agatha Church, Miami, effective June 17, 1987.

Rev. Daniel Kubala to Administrator, Good Shepherd Church, Miami, effective June 17, 1987.

Rev. Adolpho Olszewski to Associate Pastor, St. John the Apostle Church, Hialeah, effective June 17, 1987.

Rev. Ronald Punak to the faculty of St. John Vianney College Seminary, Miami, effective August 1, 1987.


Rev. David Smith to Associate Pastor, Our Lady of the Lakes Parish, Miami, effective June 17, 1987.

Rev. Daniel Kubala to Administrator, Good Shepherd Church, Miami, effective June 17, 1987.

Rev. Rafael Petrosino to Administrator of the newly established Parish of Santa Barbara, Hialeah, effective June 17, 1987.


Rev. Edward Olechowski to Administrator, St. Justin Martyr Church, Key Largo, effective May 20, 1987.

Rev. Jorge Rivera to Associate Director, Our Lady of Charity Shrine, Miami, effective June 17, 1987.

Rev. David Smith to Associate Pastor, St. John the Apostle Church, Hialeah, effective June 17, 1987.

Rev. Edward Rizzo to Associate Pastor, St. John the Apostle Church, Hialeah, effective June 17, 1987.

Rev. Oscar Castañeda (newly ordained) to Associate Pastor, Corpus Christi Church, Miami, effective June 17, 1987.

Rev. Thomas Honold (newly ordained) to Associate Pastor, St. Mary’s Cathedral, Miami, effective June 17, 1987.

Rev. Robert Vallee (newly ordained) to Associate Pastor, St. Mary’s Cathedral, Miami, effective June 17, 1987.

Rev. Dennis Rausch, S.V.D. to Campus Minister, Florida International University, Bay Vista Campus, with residence in St. Charles Borromeo Rectory, Hallandale, effective May 27, 1987.

Rev. Brent Bohan to Associate Pastor, St. James Church, Miami, effective June 15, 1987.

THE BEST GIFT FOR YOU AND YOUR LOVED ONES

THE CROSS

MANUFACTURED IN 7 METALS
GOLD PLATED IN 24 KT. AND ADORNED WITH A CUBIC ZIRCONIA

Exact Size

US$30 US$20 US$15

SEND CHECK OR MONEY ORDER TO:
7 METALS INC.
P.O. BOX 570756
MIAMI, FL 33257

TO ORDER CALL
1-800-345-5317
(305) 255-8959

U.S. $30 U.S. $20 U.S. $15

NAME

ADDRESS

CITY STATE ZIP

CHARGE TO: AMERICAN EXPRESS C.O.D. CARD NO.

EXPIR. DATE

Month Year

AUTHORIZED SIGNATURE

Miami, Florida / THE VOICE / Friday, May 29, 1987 / PAGE 9
Three ordained

(From Page 1)

"I'm walking around in a daze," said a smiling Thomas Honold after the ceremony. A priest for only a few minutes, he was asked what he thought about celibacy and why he sought a vocation in a local TV interview.

The ceremony began with the trumpets and kettle drums of the St. Mary's Choir as the priests and bishops formed a procession. The priest candidates sat in the front pew with members of their families. Fr. Castaneda was the third and half year old nephew, Joseph, who waved to his uncle during the ordination and took pictures with an instamatic.

The ordination rite begins with the Archbishop formally inquiring as to the worthiness of the candidates. The audience indicates its consent by applauding. Archbishop McCarthy then gave instructions on what their duties are as priests and the candidates laid prostrate on the altar floor, symbolizing obedience to the church.

The Most moving moment of the ordination, said Fr. Castaneda later, was at the end of the ordination rite when all the priests and bishops lined up to embrace the new priests and welcome them into the priesthood.

"The Mass closed with a rousing hymn of joy and praise as the three new priests filed out in the sunlight and quickly were lost in a crowd of excited relatives and well-wishers.

"It was just a special, warm thing," said Patricia Miller, a former employee of Fr. Honold, in a typical comment about the ceremony. She was at the ordination along with about 30 members of the Catholic service agency that Fr. Honold formerly directed.

"We were all just floating on air," said Miller.

All three priest spent many minutes in heartfelt embraces, and later granted blessings as people knelt to receive them.

Fr. Castaneda was particularly overwhelmed with the many members of Corpus Christi parish where he had served as a deacon who pressed forward to greet him.

"I felt very happy to see that so many people had come," he said, "not only for me but because they believe in the church, and they believe in the priesthood."

How it feels...

Fr. Honold

For Thomas Honold, a native of Philadelphia, becoming a priest has been at least in the back of his mind for most of his adult life. He first entered St. Bernard Seminary in Rochester, N.Y., in 1962.

He left the seminary in 1970 to consider whether to pursue a vocation and during that time he worked in social work. Subsequently he received his Masters in Social Work and became Supervisor of Inner-City Services in the Rochester Catholic Charities Office.

It was in 1975 that he became the director of Broward Catholic Community Service, then the Catholic Service Bureau of Ft. Lauderdale. Under his ten-year administration the bureau grew from a small agency that specialized primarily in adoption and foster care to a multi-purpose, multi-funding facility with 130 employees.

Under his direction the agency founded its three senior day care centers and initiated a Parishes in Action program whereby CCS offers consulting and training to individual parishes that are addressing social needs.

In 1983 Fr. Honold became the director of the Catholic Social Services Program for the Columbus region, in Ohio, but a year later he enrolled at Catholic University of America to complete his theological training with an eye to becoming a priest.

"My role in the social service work of the church," he said about his decision, "is in charity and social justice, deepened my faith commitment and caused me to consider once again how I could best serve the church."

When Fr. Honold celebrated his first Mass after the ordination, what he calls his "extended family", about 30 employees of Broward Community Services, were in attendance.

"We were just overjoyed," said Patricia Miller, the new director of Broward CCS and a long time co-worker of the new priest.

"He's been a good friend as well as a mentor to me and to others," she said.

Fr. Castaneda

Like Thomas Honold, becoming a priest was a gradual decision for Oscar F. Castaneda, a native of Camaguey, Cuba, he attended Miami Springs Sr. High, Miami Dade Community College and Florida International University.

After he graduated from FIU in 1979 with a Bachelor of Science Degree in Childhood Education he worked in the Dade County School system, teaching second grade classes.

Meanwhile, Castaneda was active in his parish. A talented musician, he served for 8 years as an organist at St. Cecilia and later as an assistant organist at St. Patrick.

The new priest says he was 19 when he first considered seriously a vocation. At that time he was particularly moved when he read about the life of St. Francis of Assisi "who left everything to be of service to God."

Fr. Vallee

"The first thing I wanted to be in life was a priest," said Robert Vallee before his ordination May 16.

Vallee, moved with his parents to North Miami when he was only 6 to stay with a great aunt. He remembers as a religious woman who died soon after their move, told him repeatedly that someday he would be a priest.

"Growing up along the way at Holy Family parish there were some priests who sort of stuck in my imagination. They were good, holy, holy guys who kind of spurred me on even more."

After completing studies at Holy Family School in North Miami, he entered St. John Vianney Seminary in his early teens. He graduated, however, from Miami City High School and the lower secondary grades were closed in the mid 70s.

There were a few years when he was reconsidering his life-long dream of becoming a priest. He enrolled at Florida International University and became interested in psychology.

But he soon returned to St. John Vianney and later completed his studies at St. John Vianney Regional Seminary in Boynton Beach.

"I feel very happy to see that so many people had come," he said, "not only for me but because they believe in the church, and they believe in the priesthood."

"I am very happy and looking forward to being of service to God."

When a new teaching contract came up in 1982 he made the decision to enter the seminary. He graduated last year from St. Vincent de Paul Regional Seminary in Boynton Beach.

"I'd like to give the witness of a compassionate priest, ready to listen to anyone," he said last week.

"I am very happy and looking forward to being of service to God."

"The first thing I wanted to be in life was a priest," added Robert Vallee before his ordination May 16.

"Growing up along the way at Holy Family parish there were some priests who sort of stuck in my imagination. They were good, holy, holy guys who kind of spurred me on even more."

"I felt very happy to see that so many people had come," he said, "not only for me but because they believe in the church, and they believe in the priesthood."

"I am very happy and looking forward to being of service to God."

When a new teaching contract came up in 1982 he made the decision to enter the seminary. He graduated last year from St. Vincent de Paul Regional Seminary in Boynton Beach.

"I'd like to give the witness of a compassionate priest, ready to listen to anyone," he said last week.

"I am very happy and looking forward to being of service to God."

"I'm walking around in a daze," said a smiling Thomas Honold after the ceremony. A priest for only a few minutes, he was asked what he thought about celibacy and why he sought a vocation in a local TV interview.

The ceremony began with the trumpets and kettle drums of the St. Mary's Choir as the priests and bishops formed a procession. The priest candidates sat in the front pew with members of their families. Fr. Castaneda was the third and half year old nephew, Joseph, who waved to his uncle during the ordination and took pictures with an instamatic.

The ordination rite begins with the Archbishop formally inquiring as to the worthiness of the candidates. The audience indicates its consent by applauding. Archbishop McCarthy then gave instructions on what their duties are as priests and the candidates laid prostrate on the altar floor, symbolizing obedience to the church.

The Most moving moment of the ordination, said Fr. Castaneda later, was at the end of the ordination rite when all the priests and bishops lined up to embrace the new priests and welcome them into the priesthood.

"The Mass closed with a rousing hymn of joy and praise as the three new priests filed out in the sunlight and quickly were lost in a crowd of excited relatives and well-wishers.

"It was just a special, warm thing," said Patricia Miller, a former employee of Fr. Honold, in a typical comment about the ceremony. She was at the ordination along with about 30 members of the Catholic service agency that Fr. Honold formerly directed.

"We were all just floating on air," said Miller.

All three priest spent many minutes in heartfelt embraces, and later granted blessings as people knelt to receive them.

Fr. Castaneda was particularly overwhelmed with the many members of Corpus Christi parish where he had served as a deacon who pressed forward to greet him.

"I felt very happy to see that so many people had come," he said, "not only for me but because they believe in the church, and they believe in the priesthood."

"I am very happy and looking forward to being of service to God."

When a new teaching contract came up in 1982 he made the decision to enter the seminary. He graduated last year from St. Vincent de Paul Regional Seminary in Boynton Beach.

"I'd like to give the witness of a compassionate priest, ready to listen to anyone," he said last week.

"I am very happy and looking forward to being of service to God."

"The first thing I wanted to be in life was a priest," said Robert Vallee before his ordination May 16.

"Growing up along the way at Holy Family parish there were some priests who sort of stuck in my imagination. They were good, holy, holy guys who kind of spurred me on even more."

"I felt very happy to see that so many people had come," he said, "not only for me but because they believe in the church, and they believe in the priesthood."

"I am very happy and looking forward to being of service to God."

"The first thing I wanted to be in life was a priest," said Robert Vallee before his ordination May 16.

"Growing up along the way at Holy Family parish there were some priests who sort of stuck in my imagination. They were good, holy, holy guys who kind of spurred me on even more."

"I felt very happy to see that so many people had come," he said, "not only for me but because they believe in the church, and they believe in the priesthood."

"I am very happy and looking forward to being of service to God."

"The first thing I wanted to be in life was a priest," said Robert Vallee before his ordination May 16.
V. passed herself off from one relationship and moved on. She was dedicated to the Year of the Voice. She received an abortion, and in many cases actions of churches and such could destroy a marriage.

A. The trauma of a woman who has had an abortion is not available, and a woman may feel guilty over an abortion are usually women with a strong obligation to her family or "to the church she felt cut off from what had been my roots, my family," she said. "I was looking desperately for someone or something to fill the void. I painted myself off from one relationship to the next--as bad as the next and sometimes feeling so desperate for someone to accept me and support me and to want me as I was. I didn't know how to look at myself and say you're okay by yourself."

In one boy friend she thought she found the love she had needed and then she ran out. "I didn't feel that I was pregnant, she said, "because admitting that I was pregnant would mean dealing with the fact that the child was going to move on to greener pastures and I was scarred to death." Her boyfriend wanted an abortion. She didn't. But her prostestations that she knew many happy children born out of wedlock started to lose force in the face of her boyfriend's practical arguments.

"Because what I really wanted was for him to look at me and say, 'Darling, not now,'" she said. "In a way she recognized now the pain this child, I love this child, I love you, we're going to make it work." She eventually, she allowed herself to be influenced by her boyfriend and the hunt for an abortionist began.

"It was difficult for us to find an abortionist who would do the procedure because we're not married. We had part-time students at the time. The second problem was finding someone who didn't have to put me into a hospital because my parents would find out since I was living with them."

They rejected one doctor after they saw the room where the abortions were performed. "The room was absolutely filthy. There was blood and dirt on the table."

It was difficult for people who had an abortion to talk about it. Fr. Mannion thinks they would have been more open in the past.

"When I heard for the fifth time that I was the foolish one, that I was the irrational one for having even the thought- enter my head that I project myself into the future."

"The night before I was scheduled to go in for the abortion the baby's life group--if anything they've been life group--if anything they've been...

Project Rachel

(From page 1)

back into our community," Fr. Mannion said. The program is called Project Rachel.

Indeed, Project Rachel was initiated in the Miami Archdiocese as part of a five-year effort dedicated to the Year of Reconciliation proclaimed in preparation of the Pope's visit. Archbishop Edward McCarthy also said as part of this reconciliation period has authorized archdiocesan priests to absolve women who have had an abortion.

The trauma of a woman who has received an abortion, and in many cases also the trauma experienced by her male partner, is usually not addressed. Because the problem isn't recognized by the pro-abortion movement, counseling is not available, and a woman may feel too ashamed to talk about her experience alienated from the church that she felt counseled to a priest.

Yet reconciliation with the church is what many women most desperately need, though this need may remain below the surface.

Characteristic of this experience, often call "syndrome," are submerged feelings of guilt and denial that can come up years after an abortion has taken place.

"There is a basic instinct of survival for which we now have therapeutically validated statistics (see story)," said Fr. Mannion.

"A year after she gets a fresh start many people will start to bother her, especially if she has somespaces in her life that are not filled up with constant activity and career or family attention. As soon as she has that time to think, she will see a little 5-year-old who'll call me 'my God, that child was born 5 years ago in October, that could have been me.'"

Typical of this syndrome are reactions on the anniversary of the abortion, she said, "before the baby would have been due."

"A woman will claim very honestly in therapy that she didn't remember the date the doctor told her she would be due, but every year on that date she will have a recurrent negative emotional experience."

"Women have been intimidated," said Fr. Mannion. They have been told by many counselors who get kickbacks from abortionists that they are babies, that they are goslings, that they are not human beings, and get over it. A therapist who profits from abortions is going to perpetuate the experience of silence.

There are some fallacies in the way many people, especially in the pro-abortion movement, view the relationship of religion to abortion, said the campus minister.

"One can't say that well you were brought up Catholic and told abortion is wrong and so naturally you're going to be a lifelong anti-abortion activist."

Fr. Mannion, explaining the need for programs like Project Rachel.

"There is a basic instinct of survival for which we now have therapeutically validated statistics (see story)," said Fr. Mannion.

"A year after she gets a fresh start many people will start to bother her, especially if she has somespaces in her life that are not filled up with constant activity and career or family attention. As soon as she has that time to think, she will see a little 5-year-old who'll call me 'my God, that child was born 5 years ago in October, that could have been me.'"

Typical of this syndrome are reactions on the anniversary of the abortion, she said, "before the baby would have been due."

"A woman will claim very honestly in therapy that she didn't remember the date the doctor told her she would be due, but every year on that date she will have a recurrent negative emotional experience."

"Women have been intimidated," said Fr. Mannion. They have been told by many counselors who get kickbacks from abortionists that they are babies, that they are goslings, that they are not human beings, and get over it. A therapist who profits from abortions is going to perpetuate the experience of silence.

There are some fallacies in the way many people, especially in the pro-abortion movement, view the relationship of religion to abortion, said the campus minister.

"One can't say that well you were brought up Catholic and told abortion is wrong and so naturally you're going to be a lifelong anti-abortion activist."

Fr. Mannion, explaining the need for programs like Project Rachel.

"There is a basic instinct of survival for which we now have therapeutically validated statistics (see story)," said Fr. Mannion.

"A year after she gets a fresh start many people will start to bother her, especially if she has somespaces in her life that are not filled up with constant activity and career or family attention. As soon as she has that time to think, she will see a little 5-year-old who'll call me 'my God, that child was born 5 years ago in October, that could have been me.'"

Typical of this syndrome are reactions on the anniversary of the abortion, she said, "before the baby would have been due."

"A woman will claim very honestly in therapy that she didn't remember the date the doctor told her she would be due, but every year on that date she will have a recurrent negative emotional experience."

"Women have been intimidated," said Fr. Mannion. They have been told by many counselors who get kickbacks from abortionists that they are babies, that they are goslings, that they are not human beings, and get over it. A therapist who profits from abortions is going to perpetuate the experience of silence.

There are some fallacies in the way many people, especially in the pro-abortion movement, view the relationship of religion to abortion, said the campus minister.

"One can't say that well you were brought up Catholic and told abortion is wrong and so naturally you're going to be a lifelong anti-abortion activist."

Fr. Mannion, explaining the need for programs like Project Rachel.

"There is a basic instinct of survival for which we now have therapeutically validated statistics (see story)," said Fr. Mannion.

"A year after she gets a fresh start many people will start to bother her, especially if she has somespaces in her life that are not filled up with constant activity and career or family attention. As soon as she has that time to think, she will see a little 5-year-old who'll call me 'my God, that child was born 5 years ago in October, that could have been me.'"

Typical of this syndrome are reactions on the anniversary of the abortion, she said, "before the baby would have been due."

"A woman will claim very honestly in therapy that she didn't remember the date the doctor told her she would be due, but every year on that date she will have a recurrent negative emotional experience."

"Women have been intimidated," said Fr. Mannion. They have been told by many counselors who get kickbacks from abortionists that they are babies, that they are goslings, that they are not human beings, and get over it. A therapist who profits from abortions is going to perpetuate the experience of silence.

There are some fallacies in the way many people, especially in the pro-abortion movement, view the relationship of religion to abortion, said the campus minister.

"One can't say that well you were brought up Catholic and told abortion is wrong and so naturally you're going to be a lifelong anti-abortion activist."

Fr. Mannion, explaining the need for programs like Project Rachel.

"There is a basic instinct of survival for which we now have therapeutically validated statistics (see story)," said Fr. Mannion.

"A year after she gets a fresh start many people will start to bother her, especially if she has somespaces in her life that are not filled up with constant activity and career or family attention. As soon as she has that time to think, she will see a little 5-year-old who'll call me 'my God, that child was born 5 years ago in October, that could have been me.'"

Typical of this syndrome are reactions on the anniversary of the abortion, she said, "before the baby would have been due."

"A woman will claim very honestly in therapy that she didn't remember the date the doctor told her she would be due, but every year on that date she will have a recurrent negative emotional experience."

"Women have been intimidated," said Fr. Mannion. They have been told by many counselors who get kickbacks from abortionists that they are babies, that they are goslings, that they are not human beings, and get over it. A therapist who profits from abortions is going to perpetuate the experience of silence.
Is suffering 'God's will'?

No, says priest; it's the result of human sin and an imperfect world

Does God really will human tragedy and suffering? Did God will the suffering and death of Jesus? In "Why Must I Suffer?" an article in a recent issue of St. Anthony Messenger magazine, Associate Editor Father Jack Wintz, OFM, takes a fresh look at these questions. "We say things like 'God willed Jesus or Aunt Mary to suffer' but we need to understand these words correctly," God did not will Jesus to suffer as rack, writes Father Wintz. Rather, "God willed Jesus to be a whole, honest, loving human being—a model for humanity—a person who would serve others totally..." The price of doing this, of course, "could well be suffering and death."

Scripture does not portray God as the one who actually willed or inflicted suffering and death upon Jesus. In fact, it was precisely the anti-God-forces—enemies of God—who caused Jesus to suffer. Jesus' cross is not the result of an arbitrary whim on God's part," writes Franciscan theologian Leonardo Boff in "Way of Cross—Way of Justice". "It results from the way the world is organized. Sinfully closed in upon itself, the world rejected the God of Jesus and eliminated Jesus himself. The execution of Jesus is the greatest sin ever committed because it stands in opposition to God's will, which is to establish the Kingdom in the midst of creation. God does not will death but life in all its fullness."

The best way to know God's attitude about human suffering is to watch Jesus," observes Father Wintz. "Jesus embodies God's wishes toward humanity. What do we see Jesus doing? He goes about healing, saving. We never see him inflicting blindness, leprosy, lameness, insanity upon people but setting them free of these misfortunes. Jesus is, indeed, the best gauge of God's true intentions toward us. To follow Christ in the Gospels is to follow a trail of discarded crutches, stretchers, bandages and oppressive bonds of every kind. If Jesus is the embodiment of God's will among us, as the Gospels teach, then certainly God's will is our healing not our destruction."

"If God is not the real cause of our suffering, what is it?" asks Father Wintz. He finds two basic causes in Scripture: our own sinful choices and the imperfect state of our world.

"Suffering results from human sin, from our misuse of freedom. In the Book of Genesis, Adam and Eve and their descendants—are given the awesome gift of freedom and moral decision-making. That means we human beings are able to make choices that hurt ourselves and others—as Adam and Eve chose to do—and we often do. We can't blame God for the human pain and misery flowing from these choices. Moreover, God so respects our human freedom that he does not interfere with our decisions."

Suffering also results from an imperfect world. God put Adam and Eve in charge of the fish, the birds and animals and told them to bring the earth "under their control" (Genesis 1:28). In other words, human beings are to be co-creators with God. This implies that God's true intentions toward us. To follow Christ in the Gospels is to follow a trail of discarded crutches, stretchers, bandages and oppressive bonds of every kind...Then certainly God's will is our healing not our destruction."

The best way to know God's attitude about human suffering is to watch Jesus... To follow Christ in the Gospels is to follow a trail of discarded crutches, stretchers, bandages and oppressive bonds of every kind... Then certainly God's will is our healing not our destruction.

The rows of graves at Arlington National Cemetery in Washington, DC, are a stark reminder of the thousands of men who have given their lives in battle. The nation paused to remember them last Monday, Memorial Day.
Motherhood returns

By Antoinette Bosco

As one woman told me when she finally, after many months of trying, found herself pregnant, "It's like I've picked the winning ticket in a lottery."

At the last of four baby showers I've been to in the past few months, the mother-to-be discounted in a quiet conversation that being pregnant had gotten her thinking about God again. She found herself praying again after years of not doing that very often.

She asked if that had happened to me in my child-bearing years, I smiled. "Of course it has," I answered. "How can one enter into the activity of co-creating a human life and not be drawn to the God who has made it possible? How can you live, feeling the growth of new life within your own body, without reflecting on the larger question of how this could happen?

In a lovely new book called "The Nine-Month Miracle, A Journal for the Mother-to-be" (Liguori), author Carrie J. Heiman expresses beautifully why motherhood is so rooted in God the Creator.

"We spend a life time seeking miracles. We long to see the power of God demonstrated in some splendid way which will show the world that we have not believed in vain... And now we are blessed with a baby! We don't have to seek miracles any more."

Motherhood has found us!

(Copyright (c) 1987 by NC News Service)

The church's longevity

By Fr. John Catior

can only wonder why the church hasn't disintegrated by now. Gamaliel said, "If this movement of theirs is of human origin, it will break up of its own accord." But if it comes from God, you will not only be unable to destroy them, but you might find yourselves fighting against God." His advice is sound and they have had absolutely no cause to change it. They are be consoled as to console; to be understood as to understand;«

Time capsules

A prayer of St. Francis

By Frank Morgan

This beautiful prayer was written by St. Francis of Assisi seven hundred years ago:

"Lord, make me an instrument of Thy Peace. Where there is hatred, let me sow love; where there is injury, pardon. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. Where there is sadness, joy."

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."**

St. Catherine of Siena was the first woman Ambassadors. She served as an envoy of the Florentine Republic to the Pope and then represented the Pope as Minister to the Republic of Florence in the 14th century.

Mother why do priests kiss the altar?

Q. My family finds your column in our archdiocesan newspaper informative. We have a question about kissing the altar. Can you explain why? Is the altar an instrument of the liturgy? Can it be kissed? In the circumstances.

A. For us Catholics the altar is not just a piece of furniture loaded with all kinds of precious symbolism. Along with the pulpit, where the Word of God is proclaimed, it is the focal point of our meeting with God the Father in and through Jesus Christ. If the Word of God is the central event which brings us to the Father "through him, Christ, with him and in him," the altar around which this happens holds for us a place of primary honor and dignity.

The General Instruction of the Roman Missal explains: "The altar, where the sacrifice of the cross is made present under sacramental signs, is also the table of the Lord. The people of God are called together to share in this table. Thus the altar is the center of the thanksgiving accomplished in the Eucharist."

The church extends this thought even further by referring to the altar not only as the place of renewing the sacrifice of Jesus, but as Jesus himself. He is the "altar" in which the sacrifice of the new covenant take place, and in whom that sacrifice is continually renewed until the end of the time. This is why the church sees the altar as the place which is closest to the tabernacle to reserve the Blessed Sacrament, which should be apart from the altar) as the central and focal point of those buildings where we gather to celebrate the Eucharist.

It is also why tradition has called for the bishop, priest and deacon to venerate the altar, usually with a kiss, at the beginning of the eucharistic celebration, and the high priest demanded as explanation: "We gave you formal warning," he said, "not to preach in his name... you have filled all Jerusalem with your teaching and seem determined to fix the guilt of this man's death on us."

Peter and the Apostles were brought before the Sanhedrin, and the high priest demanded as explanation: "As he gave him up for you, and for all men, to death."

"Lord, make me an instrument of Thy Peace. Where there is hatred, let me sow love; where there is injury, pardon. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. Where there is sadness, joy."

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

***

Did you know that... Chicago comes from an Indian word which means wild onion or shallot. Boston was indirectly named after St. Botolph, who founded a monk's abbey in England. Sing, Sing, a New York state prison was named after the nearby Sin Sioux Indians. Cleveland, Ohio was named for General Moses Cleveland. And Wheeling, W. Va. is from who the Irish was. "And Wheeling, W. Va. is from who the Irish was."

On December 12, 1899, the wooden golf tee was invented. Joe E. Lewis once said that he shoots golf the 1970s. "When it gets any colder that that I quit"
Dear Dr. Kenny: I have just moved to Florida on my own, and I am very lonely. I have one grown child, age 32 and don't have much to live for. How could anyone like me, because I don't. Please help me with some suggestions for learning to like myself.

- Florida.

By Dr. James and Mary Kenny

wondering, I suppose, if it was a new American fad. I thought it was a clever idea until I got back to Washington and discovered my finger had swollen. We had to case the offense with liberal amounts of lotion.

The next morning we tried without language and success to find a real finger splint. When the pharmacies opened, I preferred my finger and in sign language asked for a splint. I offered everything but a splint - bandages, rubber gloves, and Epsom Salts. We gave up and waited a day till I was back in Germany working with American Army chaplains.

What do we do for a jammed finger? I asked the 200 chaplains immediately upon opening the session.

"We'll go out and suffer," they told me. I did but the redness, swelling and pain remained. Back home, twelve days after the injury, I had it x-rayed. I had chipped the bone which injured the tendon. "You better hear a man," my doctor said. I started to worry.

Problem was the hand man couldn't see for a week. When he did, he said I would have to splint it for six weeks and if I ever let it droop for even a second changing the bandage, I would have to start the six weeks all over again because to heal, it has to be completely immobilized for that amount of time. This advice, remember, came several weeks after the injury.

Well, I let it droop. I was doing some highly polished videos in which I wore on flip charts and I opted not to wear my silver and sponge finger on film that's going to be around for years.

So, starting yesterday I have six more weeks of this annoying splint. If I'd taken the fall and broken my arm, I'd probably be mended by now.

I suppose there are worse things than a finger splint. But if I were to have to wear a cast in winter, or put on panty hose without ripping them.

Worst of all, I don't get much sympathy. My children suffered numerous jammed fingers in sports which I shrugged off. Now they're returning the compliments. So I do what all good Catholics were taught to do. I suffer it up.

(c. 1987 Alt Publishing Co.)

'On the other hand'

By Dolores Curran

ten years ago, the gentle touch of healing

By Sister Virginia McCall, Director of Ministry to Separated and Divorced Family Enrichment Center

We are surrounded by people who hurt. They may be separated or divorced; lost their job or are involved in some kind of scandal. They might have experienced the death of a child, a husband, a sister. Perhaps they just received word that they have a terminal illness.

Perhaps you are separated or divorced; lost your job or are involved in a scandal. They may stem from being mistreated as a child. But a lot of it comes from the fact that I have developed various habits which I possess now like in myself. These include nail biting, frugal ways and things like that.

Perhaps they just received word that they have a terminal illness.

In their pain.

They may even project in a way that they are not loved.

Do not worry and feel guilty over what should be in your soul but is not. Instead, learn nature's blessed tolerance for what is.

By Dr. Dolores Curran

If you're willing to reach out for help. They may even project in a way that they are not loved.

Perhaps they just received word that they have a terminal illness.

Wrong. People up and down the row stared at it, smiling. I realized it wasn't classy but it stopped the pain.

At the time, on a Sunday morning with my sister.

I decided I had a problem on my hand.

To complicate matters, I was in Vienna, Austria at the time, on a Sunday morning with my sister. Together we fashioned a homemade splint out of blue plastic razor sheet, taped it to my finger and went out to sight-see. Not too classy but it stopped the pain.

That evening we went to the Vienna Symphony.

I jammed it when I tripped and braced myself to sight-see. Not too classy but it stopped the pain.

As one friend of mine said, "I've learned to like myself, warts and all." It is possible to accept and like our "warts." It is especially important to accept and like our "warts."

We love people for their achievements; we love them, acknowledged, that others may find lovable. We don't accept and like our "warts."

I am writing this with a slyly looking splint on my right finger. It's a piece of metal with a blue sponge padding wrapped to the finger with three Band-Aids. Since the splint extends about a sixteenth of an inch beyond my nail, I strike two keys simultaneously with that finger and I am becoming increasingly irritated. In fact, the whole business of this finger is maddening. And endless.

I jammed it when I tripped and braced myself against falling. It hurt briefly but I was more upset at losing three decent fingernails at the time. When I awoke with a red and swollen joint die next morning, I wondered, I suppose, if it was a new American fad. I thought it was a clever idea until I got back to the hotel and discovered my finger had swollen. We had to ease the case off with liberal amounts of lotion.

The next morning we tried without language and success to find a real finger splint. When the pharmacies opened, I preferred my finger and in sign language asked for a splint. I offered everything but a splint - bandages, rubber gloves, and Epsom Salts. We gave up and waited a day till I was back in Germany working with American Army chaplains.

What do we do for a jammed finger? I asked the 200 chaplains immediately upon opening the session.

"We'll go out and suffer," they told me. I did but the redness, swelling and pain remained. Back home,
The networks have a lot of talk, but don't move into areas to link the world or show intellectual bravery or electronic inquisitiveness. They just reshape the old. "They don't care. I thought they could allow an hour on Saturday instead of cartoons."

While Mr. Verna criticized CBS, he had very positive things to say about John Paul II. "Prayer for World Peace" is "not passive," he said. "It's active. We're using technology to fuse people. The scope of this will allow the Holy Father to minister to his flock and this Pope understands that. It's a progressive move on his part to stay in touch with people."
**At their annual convention in Tampa on May 22-24, over 300 delegates and officer representatives from Florida were members of one of the largest Catholic fraternal organizations in the world, the Knights of Columbus.**

State Deputy Leon P. Kocel of Cocoa Beach presided over the convention held at the Hyatt Regency Hotel.

Six Florida brothers, and Knights Fr. Wendel Schenley

Funeral services for Father Wendel Schenley, a retired priest of the Archdiocese of Miami, who died on May 15 in Tallahassee, were conducted in Czechoslovakia.

The 66-year-old priest, who served as pastor of St. Peter Church, Big Pine Key, from 1959 to 1979, was a native of Hungary, who was ordained for the Salesian Fathers in 1949 in Camaguey, Cuba.

He came to South Florida in 1959 and served for two years at San Pablo parish. Marathon, before being in charge of associate pastor at Assumption Church, Pompano Beach. From 1961 to 1963 he also was a faculty member of the faculty at Cardinal Gibbons High, Fort Lauderdale.

In 1979 he was appointed associate pastor at Our Lady Queen of Martyrs Church, Fort Lauderdale and subsequently was vicar pastor of the Nazivity Church, Hollywood; and St. John the Apostle Church, Hialeah. In 1979 he was appointed to St. Philip Benizi Church, Belle Glade and from 1979 to 1990, when he retired because of ill health, he was pastor of Our Lady of Mercy Church, Deerfield Beach.

Summer basketball camp

Christopher Columbus Basketball Camp will hold its 14th annual session from June 15-10 (ages 7-13), June 22-26 (ages 7-13 and ages 14-16), June 29- July 3 (ages 7-13), July 6-10 (ages 7-13), June 22-26 (ages 7-13 and ages 14-16), June 29- July 3 (ages 7-13), July 6-10 (ages 7-13 and 14 to 18). For more information call 552-1448 (night) or 223-1951 (day).

**NEW DEACON.** Ronald Potier, a member of Holy Rosary Church in Hollywood, was ordained deacon on April 20 at St. Patrick’s College in County Tipperary, Ireland. Ron, 26, has been studying for the priesthood at St. Patrick’s College for the past five years and will be ordained to the the priesthood in June of 1988. Ron will be assigned to the St. Peter- burg diocese on the west coast of Florida.

**CATECHETICAL CENTER.** The Archdiocesan Catechetical Center will be open to the public on June 15-Aug. 7. On Fridays only from 9-noon and 1 to 3 p.m. (closed July 3). Other times by appointment call 757-6241, Ext. 599. Also it will be open on August 10-21 on Monday, Wednesday, and Friday from 9 to noon and 1 to 3. Regular hours will be resumed on August 24.

** Parsley.** Father Wendel Schenley, recently deceased, was a native of Hungary, who was ordained for the Salesian Fathers in 1949 in Camaguey, Cuba. He came to South Florida in 1959 and served for two years at San Pablo parish, Marathon, before being in charge of associate pastor at Assumption Church, Pompano Beach. From 1961 to 1963 he also was a faculty member of the faculty at Cardinal Gibbons High, Fort Lauderdale.

He has been appointed associate pastor at Our Lady Queen of Martyrs Church, Fort Lauderdale and subsequently was vicar pastor of the Nazivity Church, Hollywood; and St. John the Apostle Church, Hialeah. In 1979 he was appointed to St. Philip Benizi Church, Belle Glade and from 1979 to 1990, when he retired because of ill health, he was pastor of Our Lady of Mercy Church, Deerfield Beach.

**NEW DEACON.** Ronald Potier, a member of Holy Rosary Church in Hollywood, was ordained deacon on April 20 at St. Patrick’s College in County Tipperary, Ireland. Ron, 26, has been studying for the priesthood at St. Patrick’s College for the past five years and will be ordained to the the priesthood in June of 1988. Ron will be assigned to the St. Peter- burg diocese on the west coast of Florida.

**NEW DEACON.** Ronald Potier, a member of Holy Rosary Church in Hollywood, was ordained deacon on April 20 at St. Patrick’s College in County Tipperary, Ireland. Ron, 26, has been studying for the priesthood at St. Patrick’s College for the past five years and will be ordained to the the priesthood in June of 1988. Ron will be assigned to the St. Peter- burg diocese on the west coast of Florida.

DeAguedo to get Lumen Christi award

Citing "outstanding community involvement" the Catholic Educators Guild of the Archdiocese of Miami will present its 1987 Lumen Christi Award to Richard DeAguedo at a special celebra- tion June 7 at St. Martha’s Parish, 9301 Biscayne Blvd in Miami Shores.

Mr. DeAguedo, who has been a teacher for 21 Years in the Dade County Public School system, was named 1972 Teacher of the Year. He has served on several educators boards in addition to serving as an advisor and District Coordinator to the National Honor Society. He has also been active in his parish, St. Peter and Paul in Miami. The celebration will begin at 11 a.m. with a Mass at St. Martha’s and then move on for lunch at Clifford’s Restaurant in Miami Shores. For reservations call Dorothy Graham at 635- 1281 or Ruth Barbick at 893-5462.

Catechetical Center Hrs.

The Archdiocesan Catechetical Center will be open to the public on June 15-Aug. 7 on Fridays only from 9-noon and 1 to 3 p.m. (closed July 3). Other times by appointment call 757-6241, Ext. 599. Also it will be open on August 10-21 on Monday, Wednesday, and Friday from 9 to noon and 1 to 3. Regular hours will be resumed on August 24.

**New Deacon.** Ronald Potier, a member of Holy Rosary Church in Hollywood, was ordained deacon on April 20 at St. Patrick’s College in County Tipperary, Ireland. Ron, 26, has been studying for the priesthood at St. Patrick’s College for the past five years and will be ordained to the the priesthood in June of 1988. Ron will be assigned to the St. Peter- burg diocese on the west coast of Florida.
Pregnant

(From page 11)
father called and said I can't go with you tomorrow. You're going to have to call her up and say I'm pro-

abortion I'm sure she'll take you.' And I

said: "I didn't think about it. I wasn't aware

of over 2100 families with 5

in the church, particularly

the stirrups."

I didn't think about it. I wasn't aware

of over 2100 families with 5

in the church, particularly

the stirrups."

"We must talk about it because of others who have had abortions,

Gandis believes. And she felt exhilarated that women are acquiring similar experiences and that programs like

Project Rachel are underway.

"I need to talk to at least

twelve universities. The students

had never been asked about this in public

before," she said.

"We must talk about it because it gets us into trouble in the first place."
Keeping the lines open

By Cindy Liebhart
NC News Service

In spite of their protests to the contrary, inevitably, much can be gained from our conversations with them," writes Harvard psychology professor Douglas H. Powell in "Teenagers: When to Worry and What to Do" ( Doubleday, 1986).

"Sometimes," Powell suggests, "youths merely lack information--what's the best way to study for high school final exams or lose 10 pounds and keep it off. When things are not going so well they need a mental boost... Sometimes our teenage children need us to knock around with, even to knock up against, to help them clarify values and attitudes that will influence lifelong behavior patterns."

Parents, too, have much to gain from teenagers, he thinks.

"Their enthusiasm energizes us. Their clear-eyed questioning opens our minds to issues that we have had neither the courage nor wit to probe."

But how can we create an environment where, as one mother recently lamented, "half of the time my daughter isn't home and when she is, she's either on the phone or up in her room listening to music."

"It's as if they have an inverted sense of withdrawal--even belligerence--can be expected."

"But how can we reach them? By doing the things that interest the teen. And if a child wants to talk.

"Don't minimize the adolescent's feelings or experiences or expect teens to solve their problems quickly. They often need someone to whom they feel parents don't take them seriously."

"Set clear, reasonable boundaries. Be willing to talk about them and negotiate if necessary. Flexibility, not rigidity, is the key word in setting limits."

There have to be some house rules," Newland said. Teens "can do things that impinge upon the needs or rights of others."

But she stressed the need for selectivity about which issues parents are "going down to the wire on. Drinking and driving, using drugs and smoking are much different from messy rooms, long telephone conversations or dress styles."

"Let the teenager know how his or her actions make you feel, without accusing or belittling. Be direct. For example, if a teen becomes involved in school activities and spends less time at home don't say, "I never see you. You're never home." Tell the teenager that Newland suggested. Instead say "I feel lonely. It's been a long time since we've talked. Let's go to the movies on Saturday."

"Learning good communication skills is essential. More the emotional the issue, the better tries to use fewer words, "I feel empty," Father Lynch said. But "communication is like skiing." You practice on the slopes."

Much of the responsibility for keeping communication channels open falls to parents. As teenagers move more and more into "long path toward independence and a sense of their own identity, a certain amount of withdrawal--even belligerence--can be expected."

"As if they have an inverted sense of withdrawal--even belligerence--can be expected."

"Don't be afraid to get outside the home. When you get to deeper slopes your skills will be almost instinctual."

"Finally, stay in there with the teenagers. Sometimes it will be confusing and painful, Father Lynch said. But keep initiating contact. Try to maintain a loving relationship no matter what."

Teamwork: Parishes and parents

By Laura Meagher
NC News Service

Rare is the parish director of religious education who has not received a phone call from a parent saying: "My daughter has always loved coming to religious ed classes but she's either on the phone or up in her room listening to music."

"I find that two areas need attention, says Father Thomas Lynch, Catholic Conference Department of Education. "The adolescent is locked into an intense dialogue with himself. Often he cannot hear anyone or anything else."

So what's a parent to do?

First, be available. "This doesn't mean a parent has to be home all the time," said Ann Newland, a marriage and family therapist in Washington, D.C., and mother of three grown sons.

It means "keeping your ears open" at home for what is going on in the teenager's life and "being able to set aside anything you are doing" if a child wants to talk.

Being available includes attempting to spend time together doing fun things that interest the teen. And if a teenager suggests doing something with a parent, Newland said, make every effort to say yes. If you absolutely cannot do it now, ask the teen if you can schedule it for the weekend or next week.

Special activities for teens. The particular needs of adolescents must be recognized. But parents frequently ask for programs that cater exclusively to teen preferences: parties, "teen" Masses, ski trips, educational programs on "relevant" topics. These are valuable in youth ministry--but not as an exclusive diet. Teens need to become involved in parish life. Teen ministry should prepare them to participate in parish life as adults. Parish staff members encourage participation by inviting teens to youth Masses, serve on parish committees, help with religious education and work for the community.

Ongoing religious education. The very parents who happily helped prepare a child for First Communion may balk at being expected to help prepare the child for confirmation. Parents often hesitate to impose themselves on teens at a time when they are making it so apparent that they prefer the company of their peers. Still, when parents evaluate confirmation programs, they often say they appreciated the opportunity to share and discuss the experience with their child. Time and energy are precious commodities for parents. However, if parents value continuing religious formation for themselves--participating, for example, in creative par-ash formation programs that bring the generations together--their adolescents will learn that religious development is a lifelong experience.

Scriptures

By Father Don Talafous, OSB
NC News Service

Willy Allen is probably complaining when he says "there's no reason for me to feel unrewarded and think any thinking person happy."

A fair number of popular evangelists preach that faith or trust in God will bring financial improvement, better health or physical and mental health, more joyful living, success in sports or the stock market. This they do despite all the faith-filled believers who lie on sick beds for years, suffer persecution or live in subhuman poverty.

But taken as a simple statement of fact, Allen's comment makes more sense to a Christian. Faith in God does not assure us what so often is meant by happiness: constant joy, prosperity, health.

Certainly it may be accompanied by these blessings. But faith's promise is deeper.

Faith brings a profound assurance. But it can coexist with doubt, discouragement and uncertainty: it can be present while we agonize over seemingly impossible financial situations or harsh family circumstances. "God does not ask you not to feel anxious but to trust him in no matter how you feel," (Thomas Merton).

What is faith's purpose? What is legitimate or illegitimate to ask of faith? Human experience, coupled with the life and teachings of Jesus, can cast some light on these questions.

If it were held that those who believe in Jesus are always going to be winners, it would be an impossible financial situations or harsh family circumstances. But faith's purpose is deeper.

Faith brings a profound assurance. But it can coexist with doubt, discouragement and uncertainty; it can be present while we agonize over seemingly impossible financial situations or harsh family circumstances. "God does not ask you not to feel anxious but to trust him in no matter how you feel," (Thomas Merton).

What is faith's purpose? What is legitimate or illegitimate to ask of faith? Human experience, coupled with the life and teachings of Jesus, can cast some light on these questions.

If it were held that those who believe in Jesus are always going to be winners, it would be an impossible financial situations or harsh family circumstances. But faith's purpose is deeper.

Faith brings a profound assurance. But it can coexist with doubt, discouragement and uncertainty; it can be present while we agonize over seemingly impossible financial situations or harsh family circumstances. "God does not ask you not to feel anxious but to trust him in no matter how you feel," (Thomas Merton).

What is faith's purpose? What is legitimate or illegitimate to ask of faith? Human experience, coupled with the life and teachings of Jesus, can cast some light on these questions.

If it were held that those who believe in Jesus are always going to be winners, it would be an impossible financial situations or harsh family circumstances. But faith's purpose is deeper.

Faith brings a profound assurance. But it can coexist with doubt, discouragement and uncertainty; it can be present while we agonize over seemingly impossible financial situations or harsh family circumstances. "God does not ask you not to feel anxious but to trust him in no matter how you feel," (Thomas Merton).

What is faith's purpose? What is legitimate or illegitimate to ask of faith? Human experience, coupled with the life and teachings of Jesus, can cast some light on these questions.

If it were held that those who believe in Jesus are always going to be winners, it would be an impossible financial situations or harsh family circumstances. But faith's purpose is deeper.
The tug of wits

By Katharine Bird

Parents and teens

Time of crisis or opportunity?

By NC News Service

The picture frequently drawn of teenagers is jumbled, chaotic. "Mixed" is the word to describe society's image of what teenagers are like.

The sense of this mixed image was captured well by Bishop John Kinney of Bismarck, N.D., in a pastoral letter to youth last year. "People say you are overactive, restless, impatient, confused, unsure," he wrote. But he quickly added that people also say youth are "spontaneous, unique, curious, intelligent, less afraid, good looking, talented, beautiful, lovable and filled with potential."

Why such contrasting images? The fact is, it is not easy to label teenagers, to sum up the fascinating yet difficult stage of life they are experiencing with one or two sweeping statements.

Neither is it easy to capitalize the challenging relationship of parents and their teenagers. A supercharged mix of emotions, drives, hopes and expectations fuels this relationship. It is a mix that sets the stage for an occasional conflict:

• There is the fear that parents may feel about drugs and alcohol, about the effects of peer pressure on their teenager.

• There is the rapid physical and emotional growth a teenager must cope with, which in the words of one expert draws the teenager into an intense dialogue with himself or herself.

• There is the lack of clear communication that can leave parents and teens guessing what it is that either one wants from the other at a given moment.

• There is the apprehension that a teen and a parent can each feel about the teenager's coming adulthood and how to prepare for it.

• And there is the fact that so many concerns that preoccupy teens and their parents center on important values like life's purpose, faith and decision-making.

All the elements are present in the parent-teen relationship to produce some tension and a communications breakdown now and then. But is it possible that the very same elements that can lead to conflict have the potential to draw parents and teens closer? What happens, for example, if parents are led to clarify their own convictions during this time when their teenager is intent on sizing life up? What opportunities exist for parents and teenagers to learn to know each other better, to value each other more?

Many people regard the teenage years as a time of crisis. But, it is said, every crisis is also an opportunity.
'Back in the 70's, there was an urgency to questions about the liturgy and changing rites. While there is still interest in those areas, more people reflect a need to understand their faith teachings, so they can integrate those teachings into their life. Many are confused by misunderstandings of church doctrine and misinformation about church procedures," Father Dietzen said.

The priest's column, which answers questions about the Catholic Church and faith-related topics, is the most widely published question-and-answer column in the Catholic press, according to a 1982 survey by the Catholic Press Association.

A priest for 33 years, Father Dietzen, 59, is pastor of Holy Trinity Parish in Bloomington, the largest congregation in the Diocese of Peoria, Ill.

He was associate editor of The Catholic Post, diocesan newspaper of Peoria, in 1957-73. He served as treasurer of the Catholic Press Association before he elected to go into parish ministry in 1973.

His column, first published in The Catholic Post, was interrupted only briefly by his new assignment. He resumed writing it in 1975 and signed with NC News Service at that time.

Lacking a battery of secretaries, Father Dietzen is often unable to respond personally to readers' questions. Where anguish is apparent, he said, he follows through with calls and counsel.

'The priest said he feels a deep commitment to those who take the time to write him for information. And it is mostly information, not advice, they seek, he said. He is quick to point out he is not 'a Catholic Ann Landers,' a tag that makes him uncomfortable.

Unable to repeatedly run the same answers to often asked questions about church teaching, the priest has compiled leaflets of previously published questions and answers. Single copies are sent free to those who request them and send a self-addressed, stamped envelope.

Topics treated in the leaflets include marriage regulations, annullments, infant baptism, confession, funeral practices and membership in the Catholic faith. The same is true, the priest said, of the seventh edition of his book, "The Question Corner," which includes copies of his columns with more than 600 questions and answers.

First introduced in 1981, the book has gone through several revisions, with the major change coming in 1983 when the contents were revised to reflect the new Code of Canon Law.

The seventh edition of "The Question Box" is available from Guildhall Publishers, Peoria, Ill., for $4.95, plus $1.75 for postage and handling.

'Just think, in a few years you'll be 50 and look back at 40 and think how young you are."