ABCD begins 30th year

$5.1 million goal set for 1988 drive

The Archbishop's Charities and Development drive will launch its 30th annual campaign next week as the primary funding source for Archdiocesan charitable and ministerial programs.

The drive will feature appeals in the churches, home visitations, mailings and a series of dinners including speakers and a film of the Pope's visit to Miami.

This year's goal is $5.145 million, according to Charles Starrs, Archdiocesan director of development.

"Last year's goal was $4.9 million," he said, "but we ended up taking in $5.8 million." The ABCD drive traditionally exceeds its pledges and goals.

"I hope we can exceed this year's goals too," he laughed, pointing out that there is never enough money to fund the Archdiocese's many activities that are particularly demanding in the South Florida area with its complex needs. One of the key points of this year's drive will be to increase the number of people participating in the giving, Starrs said.

Chairman for this year's drive are:

Dade: Raul Masvidal, chairman of the board of Miami Savings Bank, member of St. Hugh Parish, Coconut Grove.

Broward: Jack Kennedy, owner of water treatment business, member of St. Coleman Parish, Pompano Beach.

Monroe: Lawrence Dion, owner of Dion Oil Co., member of St. Mary Star of the Sea Parish, Key West.

ABCD funds support an array of services, including housing for the elderly, drug and alcohol rehabilitation, family counseling, help for unwed mothers, and others, provided by Catholic Community Services.

Among other ministries supported by ABCD are family enrichment, a center for the deaf and handicapped, right to life and divorced and separated.

Unity: Catholic schools will receive much needed aid as will the rural poor such as farm workers. Funds also go to certain building projects.

"When we act together, everyone doing his or her share," said Archbishop Edward McCarthy during last year's drive, "we accomplish things that none of us could achieve alone. The blessed of us help the rest of us. We return God's gifts to us. We encourage and support those who are giving their lives in God's service."

The traditional "thank you" ABCD dinners at various locations throughout the archdiocese will begin next week as a way of thanking those who have participated by their giving. Those invited to the dinners are responsible for 70 percent of the funds collected, according to Starrs. The pastors invite those whom they want to honor to their area's dinner. Generally, persons giving $150 or more are invited, but pastors may vary from that.

Each parish is given a suggested goal based on its resources and the parish gets to keep any money raised above that goal and apply that to the Archdiocese assessment or its own needs.

Dinners begin next week on Monday at Turnberry Isle Country Club in North Miami Beach; Tuesday at Sheraton Center, Dania; Wednesday at Marriott Harbor Beach at Fort Lauderdale; and Thursday at the Omni Hotel, Miami, and continue two more weeks at other locations.

Regional conference at Barry

On campus it's Porsches Vs. God

Secularism cited at meet

By Sisty Walsh
Voice Correspondent

On college campuses today, God competes with Porsches, vintage wines and Yuppie ambitions. How can campus ministers make His Word heard amid that materialistic din?

That became the underlying theme of the Catholic Campus Ministry Association's (CCMA) Eastern Study Week, which brought more than 200 campus ministers to Barry University Jan. 2-6. Hosted this year by the Archdiocese of Miami's Campus Ministry, the event brought together laity, clergy and educators, who shared experiences and reflected on the information and inspiration offered by half a dozen noted authors and scholars.

The six bishops who also addressed the convention made it clear that they viewed the Church's involvement with Catholic students to be a challenging and preeminent responsibility.

According to Archbishop Edward McCarthy, one of the participants in the bishops' panel discussion, secular humanism is creating a great crisis in our society. One of the best ways to combat the trend, he suggested, is to develop a

"These students need someone. There are so many pressures at this time—family, friends, societal values, study stress."

--Michael Galligan-Stierle,
Dir. Campus Ministry

strong, dedicated Catholic youth who will eventually assume the leadership of the Church.

"Campus ministers play a critical role," he said. The college campus "is a faith community" comprised not only of students but faculty and administration as well —all living the Gospel and growing in the knowledge of faith. "This is what it means to be a baptized Catholic," he said.

Echoing Archbishop McCarthy's fears of an encroaching secularism, campus ministers observed that today's student are focused on professional success and financial rewards.

Miami Auxiliary Bishop Norbert Dorsey noted that stirring these young

(continued on page 11)
Pope: Legalized abortion 'corrupts' society

VATICAN CITY (NC) — The church is trying to create a more humanistic state, not impose its morality when it fights legalized abortion, Pope John Paul II said.

Legalized abortion plants "the germ of corruption," he said. The state is responsible for protecting life, including that of "the human person already conceived and not yet born."

When the state "kills a conceived person, it renews one of its primary responsibilities and its dignity as a state," the pope said.

"When the church calls the state to task, it does not want to introduce a Christian state. It simply wants to promote a human state," he added.

You are wronging to restore to Europe its proper dignity."

S. Korean priests spurned neutrality in election

SEOUL, South Korea (NC) — More than 200 priests spurned the South Korean bishops' call for political neutrality prior to the Dec. 16 presidential elections and publicly supported opposition candidates.

Kim Dae Jung, a Catholic. Their statement backing Kim followed by less than a month a statement issued by the South Korean bishops conference asking church personnel in responsible positions to take a side in the election. The priests argued that Kim was the most capable of the three main candidates for president, who include President Young Sam. However, Roh won the first direct elections and publicly supported opposition candidates, who in turn urged to form a joint ticket, thus splitting most of the opposition vote, about 53 percent. The two Kimis refused urging to form a joint ticket, thus splitting most of the opposition vote, about 53 percent, between them.

Vatican, Czechoslovakian officials still talking

VATICAN (NC) — After three days of talks in December, Vatican and Czechoslovakian officials agreed to meet again in January to define possible solutions to the church's "most urgent problems" in the communist country, a Vatican statement said. President Eduard Vaclav Havel, the Czech president, was quoted by an Italian news agency as saying the talks were "a step forward in the reduction of nuclear weapons." The Vatican confirmed the arms accord statement but did not say what was discussed, nor have Vatican officials commented on Grinevsky's statements to ANSA.

Priest seeking peace between Moslems, Christians in Sudan

NEW YORK (NC) — A diocesan official is acting informally as a church contact in a peace campaign. The church is trying to create a more humanistic state, not impose its morality when it fights legalized abortion, Pope John Paul II said.

"When the church calls the state to task, it does not want to introduce a Christian state. It simply wants to promote a human state," he added.

You are wronging to restore to Europe its proper dignity."

Third World madonna

A Mozambican woman and her baby sit by their mud hut in a refugee camp at Dedza, Malawi. They are among 365,000 refugees who have crossed the border seeking food and safety in Malawi, itself one of the world's poorest nations. (NCUP/Reuters photo)
Church: Story on sexual abuse gives wrong impression

Following is Archbishop Edward McCarthy's reaction to the Miami Herald article of January 3rd concerning sexual abuse of young boys by priests.

The prominent article in the January 4th Miami Herald, "Church Faces Sex Abuse "Time Bomb" and written by Carl Cannon, gives an impression that is highly offensive to the 50,000 faithful Catholic priests of the United States and is disturbing not only to Catholics but to people of all faiths. It dealt with a sensitive subject where false stories can unduly destroy the reputation of our faith.

Intense emotion, unfounded rumors, and the prospect of large contingency fees can interfere with objectivity and good sense. Permitting real instances of deviant and sick behavior to create mistrust of religious leaders can be disastrous to the moral condition of our society and to the mission of the Church.

The sexual abuse of a child by any adult, whether lay or clerical, calls for swift intervention which is both pastoral and medicinal. While highlighting an area of genuine concern, it is unfortunate that Mr. Cannon gives the impression that the Roman Catholic Church has failed to take the necessary steps decisively when mental illness which expresses itself in the form of child sexual abuse manifests itself, especially when the alleged agent is a member of their clergy.

Mr. Cannon lays great emphasis upon the fact that the bishops of the United States failed to act upon specific recommendations made by the Rev. Thomas Doyle, O.P. and his colleagues in 1983. As stated, this presentation can easily give the impression that the Roman Catholic Bishops have an inherent lack of concern or compassion for the victims or perpetrators of such deviant behavior.

In the Archdiocese of Miami, the specific recommendations put forth by Fr. Doyle had already been embodied in the common practice of the Archdiocese for ceasing of Miami expends a great deal of effort and resources in screening its candidates for the priesthood prior to their entrance into the seminary, provides counseling assistance during their formation program and assists priests on a continuing basis with a wide range of services aimed at helping them to integrate their personal, spiritual and ministerial lives in the face of the many pastoral and personal challenges they face daily. The basic principle can be stated: "To be an effective minister of the Lord, the priest must be an integrated and healthy person."

In any case, when it becomes apparent that an intervention is far too late and that of the flock entrusted to his care, there is no hesitancy on the part of the Archdiocese to avail itself of the many resources available in our local South Florida community and throughout the United States.

The Roman Catholic Church in the United States and the Archdiocese of Miami, while having no need to perform an additional investigation of its clergy or lay personnel, does not shy away from its responsibility to promote the spiritual, psychological and temporal well-being of the faithful entrusted to its care. Verdicts do not remove abuse, but they can help reestablish self-esteem and a sense of membership in the community of the faithful. The Church is committed to assisting all parties in any manner that is consonant with the needs of the people involved.

The bishops of the United States and the Roman Catholic Church have an inherent lack of concern or compassion for the victims or perpetrators of such deviant behavior.

The sexual abuse of a child by any adult, whether lay or clerical, calls for swift intervention which is both pastoral and medicinal. While highlighting an area of genuine concern, it is unfortunate that Mr. Cannon gives the impression that the Roman Catholic Church has failed to take the necessary steps decisively when mental illness which expresses itself in the form of child sexual abuse manifests itself, especially when the alleged agent is a member of their clergy.

It should also be noted that priests, like all other human beings, can be subjected to the ravaging effects of psychological and psychiatric disorders. The Archdiocese handling such matters. There are clearly stated policies and procedures which are aimed at the protection of the victim should such an unfortunate instance arise, and which also directly intervene into the ministry and life of the individual priest who has manifested this illness.

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VATICAN CITY (NC) — Haiti's bishops have questioned whether a nation last November made it doubtful to hope in the trust and security necessary for people to vote next Jan. 17. The bishops' statement said the country's experience last Nov. 29 allow it to hope in the trust and security necessary for people to vote next Jan. 17?" The statement asked.

The bishops did not answer the question directly. They recommended that "stable and impartial institution" be established to mediate the current crisis in the Caribbean island nation.

After the canceled elections, the bishops condemned "atrocity" committed on election day and criticized the government for disbanning an independent election council. At least 34 people were killed in the election violence. Some estimates put the death toll at more than 200. It was to have been the first free election in Haiti in 30 years.

The four leading presidential candidates have pressed for the resignation of the government of Lt. Gen. Henri Namphy. In their latest statement, the bishops also criticized what they called "a campaign of disparagement" against the Church in Haiti. Last month, Archbishop John J. May of St. Louis, president of the U.S. bishops' conference, sent a message of support for the bishops, noting "growing attacks against the church in Haiti, coming even from the highest quarters."

Cuban detainees complain of mistreatment

WASHINGTON (NC) — Many of the Cuban detainees sent to federal prisons after they staged prison riots in late November have written letters to church officials complaining about their treatment. The detainees had rioted and seized hostages in the federal prison in Atlanta and the federal detention center in Oklahoma City, protesting a U.S.-Cuban extradition agreement.

After Miami Auxiliary Bishop Agustín A. Roman intervened, they reached agreement with federal authorities and then were dispersed to 17 federal prison facilities nationwide.

"We've been opening about 50 letters a day," and have received at least 600 letters total, said Lily Delgado, coordinator of the Social Justice Committee of the Atlanta Archdiocese's Hispanic Apostolate. "Mainly they are just crying for help," Delgado said. "It's very sad. We have to do something."

She and Sister Pilar Dalmau, a member of the Handmaids of the Sacred Heart of Jesus and director of the Atlanta archdiocesan Hispanic Apostolate, said that common complaints include confinement to cells, lack of access to each other or to news from outside, and restrictions such as being tied up for showers.

"They are handcuffed; no paper or pencils" are provided, and "they have no way to spend the time," Sister Dalmau said. "All of these measures are against the agreement," Delgado said.

"We are under no pressure to act," Delgado said.

"The main thing is that the prisoners are not being mistreated," Sister Dalmau said.

Federal authorities "detached them from the only thing they have, their relatives and their friends," she said. However, Bureau of Prisons spokesman said that an investigation is expected under the circumstances.

"There is no particular abuse of any of their privileges" aside from the usual prison routine, and the curtailment they face "is not intended to punish," said Mike Jamus, assistant to the director of the Federal Bureau of Prisons, part of the Justice Department. Level of security depends on the type of prison and on the judgment of the warden, he said. However, "we would have to be very close not to keep a close eye on them than we did two or three months ago, before the riot situation."
Interfaith TV network launched

FT. LAUDERDALE, Fla. (RNS) — The creation of a new interfaith religious cable television network was announced here during the annual meeting of the North American Broadcast Section of the World Association of Christian Communicators in December.

Vision Interfaith Satellite Network (VISN) is a coalition of several mainline Protestant, Catholic and Orthodox traditions. The network is scheduled to begin June 1, 1988, with eight hours of programming per day.

VISN will carry the familiar format of TV worship, preaching and music. But according to Father Bernard Bonnot, a Roman Catholic priest active in the media, the network will also carry interfaith films and shows on current social issues. Entertainment programming faithful to moral-ethical precepts of participating groups will be included in the broadcast lineup, Father Bonnot said.

The idea for the religious network began when Telecommunications, Inc., approached Father Bonnot about a cooperative venture of mainline groups to replace evangelical TV programs such as Jim and Tammy Fafker.

Parishioners protest, pastor reprimanded over finances

HARTFORD, Conn. (NC) — Archbishop John F. Whealon of Hartford publicly reprimanded a pastor in his archdiocese for not establishing a parish council and blamed the pastor for dissatisfaction in the parish. He also ordered the priest, Father Paul P. Wysocki, pastor of Sacred Heart of Jesus Church in New Britain, to have an independent audit of church finances and to make a subsequent report of findings to him and to then make flexibility in matters pertaining to weddings and funerals.

Archbishop Whealon had appointed a fact-finding committee after 4,000 people demonstrated against the pastor last August. The demonstration erupted into violence and forced cancellation of some of the Sunday Masses at the predominantly Polish parish.

Some Texas parishes may close for lack of priests

VICTORIA, Texas (NC) — With more than half of the active Victoria diocesan priests over 60, the priests’ council has asked the diocesan personnel board to study parish changes and priests’ assignments. Some parishes could be closed or placed under lay administration as a result of the study, wrote Msgr. Thomas McLaughlin, Victoria chancellor, in the Catholic Lighthouse.

The paper reported that 23 of the 44 active diocesan priests of Victoria are over 60. It said the diocese has one priest under 30, five in their 30s, six in their 40s, nine in their 50s, 16 in their 60s, six in their 70s, and one in his 80s.

Pope names new black bishop for Texas diocese

WASHINGTON (NC) — Pope John Paul II has named Divine Word Father Curtis J. Gyauluy auxiliary bishop of Galveston-Houston, Texas, making him the 12th black bishop in the United States.

Gyauluy, who is designated Gyauluy, is director of the New Orleans archdiocesan Black Ministries Office and of the Augustine Tolton House of Studies in New Orleans. He has also been assistant provincial of his order’s southern province since 1984.

Bishop: Religious liberty is ‘precondition’ to peace

WASHINGTON (NC) — Religious liberty is "a precondition for true peace," the chairman of the U.S. bishops’ Committee on Social Development and World Peace said in a 1988 World Day of Peace statement. The statement, titled "Free to Call Upon God and So Live Peace," was written by Auxiliary Bishop Joseph M. Sullivan of Brooklyn.

"Every injustice puts peace in danger," the bishop said. "The denial of religious liberty inevitably breeds conflict that undermines social peace, and, ultimately, international peace."

Study links religion to lower alcohol abuse

WASHINGTON (RNS) — Religious upbringing is a major factor in whether children grow up to be alcoholics, according to a study published in a leading journal of sociology and religion. The study, which appears in the current issue of the quarterly Journal for the Scientific Study of Religion, found that college students with strong religious ties were less likely than others to be problem drinkers. Jewish students were less likely than Protestants and Catholics to report heavy alcohol consumption, according to the study’s author, William Smith Colleges in Geneva, N.Y.

Catholic Relief Services moving to Baltimore

(RNS) — Catholic Relief Services (CRS) is moving from New York City, where it has been headquartered since its founding in 1945, to Baltimore. Archbishop Edward T. O’Meara of Indianapolis, chairman of the relief agency’s board, said the move will be made for reasons of space and economics. While thanking the Archdiocese of New York for hosting CRS in its Catholic Center offices for the past 12 years, Archbishop O’Meara said the scope and reach of the agency’s activities created a need for more space, which was not available in the archdiocesan office building.

Peace Corps head urges ‘peace equivalent’ to ROTC

WASHINGTON (RNS) — Speaking to 100 Catholic educators here, the head of the Peace Corps endorsed calls for a government-funded "peace equivalent" to ROTC military training programs in colleges and universities. Loret Miler Ruppe suggested that undergraduate students be offered breaks in tuition and living expenses in exchange for a commitment to join the Peace Corps or other voluntary agencies after graduation.

Group wants to spur awareness of religious freedom

WASHINGTON (NC) — The First Amendment represents history’s "most important political decision for religious liberty" but Americans cannot take the freedom it guarantees for granted, according to a new Washington-based organization. So the Williamsburg Charter Foundation, a non-partisan, non-profit, non-denominational organization that promotes educational and public affairs projects to help Americans better appreciate their unique gift from the nation’s founders.

The foundation’s board of trustees includes Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, as well as Protestant and Jewish leaders, politicians and executives from business and journalism.

Women’s medical group rejects surrogate motherhood

WASHINGTON (NC) — The American Medical Women’s Association at its annual meeting endorsed a resolution rejecting the business of surrogate motherhood and became the first medical organization to officially oppose the practice. Father Edward M. Bryce, director of the U.S. bishops’ office for Pro-Life Activities, praised the group’s move and said it and other similar statements were “a welcome development.” The 10,000-member organization approved a measure calling for an end to “profit-making and brokering of women, embryos or tissue.”

Joining a cause

United Farmworkers of America president Cesar Chavez, speaking at a Washington press conference, calls for support of the union’s boycott or orange juice and says he will have five pesticides banned that have been linked to cancer, birth defects and other illnesses. (NC/RNS photo)
Iowa parents want quality in schools

DUBUQUE, Iowa (NC) — Catholic parents are "discriminating consumers" who seek the best educational opportunity for their children, but are less concerned that the opportunity be uniquely "Catholic," according to a survey.

The survey was conducted for the Dubuque Metropolitan System of Catholic education.

The study delved into perceptions of Catholic and public school quality, and the factors parents weigh when making their final decision for their children.

The most important school characteristic, according to respondents, was basic course instruction. This was followed by caring teachers, open communication between school and parents, professional counselors, and emphasis on religious values in all programs and using such programs to emphasize by parents were: The presence of priests and nuns, bus transportation, the sense of Catholic community, the quality of religious programs, and the ability to train leaders, establish and maintain a network of small basic ecclesial communities in a parish.

The study was compiled by the Center for Business and Social Research at Loras College in Dubuque, concluded that the 686 respondents were "discriminating consumers who are very demanding of their educational systems" and who have one basic rule: Their child's future and welfare always comes first.

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Bishops may review AIDS stand

WASHINGTON (NC) — The U.S. Catholic bishops, divided over a statement on AIDS issued by their Administrative Board in mid-December, may review the document when they hold their next general meeting at the end of June.

The chief point of controversy was a reference in the statement to condom information in public education campaigns against AIDS, acquired immune deficiency syndrome. The statement said that while not condoning either contraception or non-marital sex, the church could tolerate the inclusion of accurate information about prophylactics in public education programs about AIDS.

The plan for a possible review of the board statement by all the country's bishops was announced in a private letter sent to them in December by Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops and U.S. Catholic Conference.

In the letter, Archbishop May said the statement "needs to be discussed in greater depth by the membership (of the bishops' conference). We might all benefit from a more complete review of the matter. I suggest that our meeting in June might include a full discussion. We might then be able to agree on certain propositions which could be the basis for clear conference policy."

Archbishop May and Cardinal Joseph L. Bernardin of Chicago, one of the chief drafters of the AIDS statement, reiterated sharply after a New York Times report on Bishop May's letter interpreted it to mean that the bishops "have set aside for now" the AIDS statement.

"At this time, the statement of the Administrative Board stands and is neither being withdrawn nor temporarily set aside," Archbishop May said.

He said his letter to the bishops reviewed "in some detail the careful preparation" that went into the AIDS statement and discussed "the widespread misperceptions" of what the document actually said. A discussion of the document by the bishops would be within that context.

"The statement of the Administrative Board on AIDS has not been withdrawn or set aside," Cardinal Bernardin said in a separate statement issued in Chicago.

"At their next meeting in June," Cardinal Bernardin added, "the U.S. bishops may discuss the reception that the document has received in the media and elsewhere as well as its underlying moral principles. The final decision as to its placement on the agenda of the June meeting will be made at the March meeting of the NCCB-USCC Administrative Board."

The board, which approved the original AIDS statement, consists of about 50 of the nation's roughly 300 active bishops.

Cardinal John J. O'Connor of New York was one of the statement's strongest critics, calling its publication "a very grave mistake."

Another severe critic of the AIDS statement was Archbishop J. Francis Stafford of Denver, who directly challenged the theology behind the statement's tolerance of condom information.

A number of bishops around the country defended the statement as doctrinally correct and pastorally appropriate. Some criticized news stories for failing to capture the nuances of the statement, particularly the difference between providing accurate information about prophylactics in educational programs and using such programs to promote or endorse the use of prophylactics.

Some other bishops said part of the blame lay with the statement itself, because it was vague and ambiguous. Bishop R. Pierre DeMaine of San Jose, Calif., stressed that the disagreement among the bishops over the document "is not about what the bishops must teach, but how they can best teach it."

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Pope visit ‘road map’ for immigrant care

LOS ANGELES (NC) — Pope John Paul II, in his September visit to the United States, gave “a road map for building a church” that provides proper pastoral care of immigrants and refugees, Archbishop Roger M. Mahony of Los Angeles said.

In a statement for National Migration Week, Jan. 4-9, Archbishop Mahony said Pope John Paul’s words during his visit were “a rich treasure from which flow practical guidelines for shaping our attitudes toward immigrants, refugees and cultural groups; for devising appropriate services; for recapturing the effectiveness of that social interaction of which the Lord himself first gave us an example.”

Among the cities the pope visited in September were Miami, San Antonio, Texas, and Los Angeles — cities with large populations of immigrants and refugees.

The presence of immigrants in the United States “remind us that we cannot remain indifferent to political violence and instability, economic disparities and hunger, the causes forcing the exodus of many people in contemporary societies. The receiving community realizes that borders, laws and cultures may divide, but that faith unites in one church, a mother that welcomes, serves, defends and loves,” Archbishop Mahony said.

The archbishop said that U.S. pluralistic society “has served as a thread that gave an ideal unity to the Holy Father’s pilgrimage” in the United States and he cited points addressed by the pontiff:

- Newly arrived immigrants “challenge our social responsibility” and the church has always sought to respond to the stranger with “particular concern for those who leave their native countries in suffering and desperation.”
- Immigrants are not an amorphous mass. They are Latino housewives and workers, Central American asylum seekers, Asian business people, ex-change students from every continent, refugees from Europe and Africa, each with a unique story, each a member of an original cultural community, each reflecting the face of one Christ, the perennial source of our unity.”

Big collection helps Sisters

SYRACUSE, N.Y. (NC) — The Syracuse Diocese got just over $4 million in cash and pledges in the first stage of a five-year effort to raise an $8.4 million diocesan Fund for Retired Religious.

Religious orders of brothers and nuns across the nations are facing severe financial difficulties as more of their members reach retirement age and fewer young ones are left to support them.

Msgr. Charles Eckermann, diocesan director of development, said the first-year proceeds from the Syracuse campaign — which was begun with collections and caravans out in all parishes the weekend of Nov. 21-22 — formed the largest first-year collection of its type in any U.S. diocese.

Diocesan officials had set a goal of $600,000 in contributions by Jan. 1. That part of the campaign totaled $1.3 million.

Nuns to receive lay-equivalent pay

INDIANAPOLIS (NC) — Archbishop Edward T. O’Meara of Indianapolis has directed that nuns working for the archdiocese be paid salaries equivalent to that of their lay counterparts starting July 1, 1989.

“Past methods of compensation for members of religious communities are not adequate to meet the needs of today,” Archbishop O’Meara said in announcing the pay increases.

Under current practice, nuns working for the archdiocese receive a stipend of $520 a month — $6,240 annually — regardless of education, training or experience. After July 1, 1989, the start of the archdiocese’s 1990 fiscal year, non-ordained Religious will receive compensation equivalent to what a lay employee receives for the same service for the archdiocese: professional salaries for professional positions and hourly wages for hourly positions. As with the lay employee, the money will be forwarded to the order to which the nun belongs.

Gross salaries for the nuns will be reduced by an amount equivalent to the federal income tax normally withheld for lay people. Those who take a vow of poverty normally are not subject to income taxes because salaries are paid to their orders.

The law exempts the orders and other not-for-profit charitable organizations from income taxes because they provide social services, e.g., through schools, hospitals and social agencies, which otherwise would have to be provided by the government, said Sister of the Most Precious Blood Andre Fries. Sister Fries, of the Tri-Conference Retirement Project in Washington, is coordinator of financial planning for religious orders.

Archbishop O’Meara also ordered that the nuns receive the same benefits as lay counterparts for identical or comparable positions.

The archbishop also directed that retirement compensation for nuns working for the archdiocese be increased from the present amount of $800 to $2,000 annually, beginning in fiscal year 1989.

The increases are not related to the needs of currently retired nuns who are expected to benefit from a national collection recently approved by U.S. bishops, Archbishop O’Meara said.

This decision addressed the issue of the present active sisters’ living expenses and future retirement.

The decision “in no way impinges on the sisters’ vow of poverty since payments will be made to their communities,” he said.

He said he is “continually impressed” because Religious are “really living what they say they’re living — the evangelical counsel”; he said, “They really live their vow of poverty.”

Archbishop O’Meara ordered the change, which had been requested by women Religious in his archdiocese in September 1986, after consulting diocesan officials and getting “mixed” opinions, he said.

Currently, there are 192 sisters working for the Indianapolis Archdiocese.

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The decision “in no way impinges on the sisters’ vow of poverty since payments will be made to their communities,” he said.

He said he is “continually impressed” because Religious are “really living what they say they’re living — the evangelical counsel”; he said, “They really live their vow of poverty.”

Archbishop O’Meara ordered the change, which had been requested by women Religious in his archdiocese in September 1986, after consulting diocesan officials and getting “mixed” opinions, he said.

Currently, there are 192 sisters working for the Indianapolis Archdiocese.

Gross salaries for the nuns will be reduced by an amount equivalent to the federal income tax normally withheld for lay people. Those who take a vow of poverty normally are not subject to income taxes because salaries are paid to their orders.

The law exempts the orders and other not-for-profit charitable organizations from income taxes because they provide social services, e.g., through schools, hospitals and social agencies, which otherwise would have to be provided by the government, said Sister of the Most Precious Blood Andre Fries. Sister Fries, of the Tri-Conference Retirement Project in Washington, is coordinator of financial planning for religious orders.

Archbishop O’Meara also ordered that the nuns receive the same benefits as lay counterparts for identical or comparable positions.

The archbishop also directed that retirement compensation for nuns working for the archdiocese be increased from the present amount of $800 to $2,000 annually, beginning in fiscal year 1989.

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WASHINGTON — Helping the poor earn income has become a major focus of Catholic Relief Service efforts in Central America, said the senior director of the agency's Latin America-Caribbean regional office.

"Until 20 years ago, charity was seen as the only way for the church to help poor people," said Terence Martin in a Washington interview. Today, he said, funding community-run cooperatives or credit unions, training workers and creating jobs are seen by CRS as just as acceptable.

CRS is the U.S. bishops' overseas relief and development agency.

"In countries where people are completely without resources, entirely down and out, economic development may not be the appropriate response. First you've got to get people on their feet," he said. "Your response has to reflect the local reality."

He said CRS' increased focus on economic development is a work in progress, but the region has resulted from recent growth in the personal income of Latin Americans and a new emphasis by the U.S. Catholic Church on economic justice. Martin cited the U.S. bishops' 1986 pastoral letter on the U.S. economy, in which it was stated that the poor should be provided with services to help them.

"Most virtually all governments swear allegiance to that ambition (economic development)," he said. "Most — virtually all — governments swear allegiance to that ambition. So, in principle, it should be possible to work almost everywhere without difficulty."

In practice, however, "governments might perceive as political an activity which doesn't have any political content," said Martin. In his experience it is rare that such a heated situation has developed that it would "pose any risk to the agency," he said, adding "we take prudent steps to avoid provocation."

But CRS will not remain in a nation in which it is not allowed to be faithful to its "commitment to the principles of the American church and the universal church," said Martin.

He said it would be inefficient and unwise for CRS to re-open an office in Nicaragua, where the agency currently finances 33 development projects that are supervised from its office in Costa Rica.

In Nicaragua "it is difficult for an American agency to avoid attempts on the part of one party or another to get the agency identified with (its) particular cause," said Martin.

PEKING (INC) — Crowds of young Chinese, many of them non-Christian, flocked to midnight Masses throughout the country on Christmas Eve, officials of China's government-sanctioned Catholic Church reported.

A combination of curiosity, greater social openness and increased media attention to the holiday were credited with drawing the youth.

More than 30,000 people were reported by church authorities to have attended Masses in the nine churches within the Peking municipal area. In Shanghai, the diocese resorted to issuing tickets for the service at Xu-jiahui Cathedral to keep casual speculators from crowding out worshipers, said diocesan chancellor Father Berichmen Shen Baozhi.

In Guangzhou, the cathedral's doors had to be shut at 10 p.m. because even the standing room had been filled, said Carol Lu Gousou, vice chairman of the local branch of the government-approved National Association of Patriotic Catholics.

"I made a list of the difficulty turned into apparent interest in taking cathedrals courses," she said. "We received a number of telephone inquiries on this before and after Christmas," he said.

China's official Xinhua news agency reported that sales of religiously oriented Christmas cards were brisk in Peking, despite their $2 to $4 price tags. The agency quoted a student as saying that "though I do not believe in Christianity... I like Christmas cards with the Virgin Mary and little angels on them. They give me a holy feeling."

Father Shen said the Shanghai Diocese produced eight different kinds of Christmas cards in 1987 and the public response was "encouraging." Church officials credited a government policy of social, political and economic openness plus more media attention to Christmas activities for the upsurge of public interest in the holiday.

"Most governments swear allegiance to that ambition (economic development)," he said. "Most — virtually all — governments swear allegiance to that ambition. So, in principle, it should be possible to work almost everywhere without difficulty."
Jerusalem's first Arab patriarch will try to work for peace

ROME (NC) — The new Latin-rite patriarch of Jerusalem has pledged to cooperate with political and religious leaders "truly working for peace in this region."

But the job is "very difficult" given the complex religious and political situation in the strife-torn area, said Patriarch Michel Sabbah in an interview with the Italian Catholic newspaper Avvenire.

Patriarch Sabbah, a Palestinian appointed to the post Dec. 28, refused to discuss specific political issues, but said he planned to become involved in searching for means to achieve peace.

Almost all of the Catholics in the patriarch's jurisdiction live in Israel, the Israeli-occupied West Bank and Jordan. The patriarchate also covers Cyprus. Patriarch Sabbah is the first Arab to head the Jerusalem patriarchate.

He said he hoped "men of good will" would "cooperate to achieve peace."

"The local population is for the most part Jewish and Moslem. Relations from the strictly religious point of view are good," he said. "But sliding from the religious plane to the political one is inevitable."

"I would prefer not to talk of political problems," he said. But he also said "we must take an interest" in political issues.

Patriarch Sabbah said there were no political motives behind his appointment as the first Arab to head the Jerusalem patriarchate. "It seems normal to me that the bishop of these faiths is one of them."

The Vatican has also denied the appointment was politically motivated.

Israeli forces have been battling some of the worst unrest to date in the Palestinian areas of the Gaza Strip and the West Bank occupied by Israel since 1967.

About 85 percent of the 65,000 Catholics in the patriarchate are Arabs living in the Holy Land.

On Dec. 29 Patriarch Sabbah arrived in Rome for a series of consultations with Vatican officials. He was ordained bishop by Pope John Paul II Jan. 6. At the time of his appointment, the patriarch was not a bishop. He was president of Bethlehem University in the West Bank, but lived in Amman, Jordan, where he was pastor of Christ the King Parish. Amman and Bethlehem are about 25 miles apart.

Bethlehem University, founded in 1973, has a predominantly Palestinian student body. It has been closed down several times by Israeli authorities who charged the students were using it as a base for anti-government activities.

Pope eats with poor, homeless of Rome

VATICAN CITY (NC) — In a surprise addition to his holiday activities, Pope John Paul II hosted a full-course dinner for 134 of Rome's homeless and destitute at a Vatican guest house.

The dinner was held Jan. 3 in a hall usually reserved for bishops and cardinals.

Saying he would try to work for peace, the pope introduced himself to the homeless and expressed his sympathy with their problems.

"We are asked, in a word, to take a look at our lives, not as an autonomous or self-sufficient entity, but as influenced in a mysterious and beneficial way by divine providence," he said.

A week earlier, in a Christmas message to the world, the pope had urged Christians to look to Jesus for salvation and reject the temptation of self-sufficiency. He said that even in an age of technology, the saving power of Christ in the manner cannot be overshadowed.

The church must "make an effort to encounter the homeless and the unemployed," the pope said in a brief talk before sitting down to eat with a group of Rome's poorest at St. Martha's Hospice in the shadow of St. Peter's Basilica.

Seated around the dozen tables set for the occasion were young and old, men and women, Moslems and Christians, street people, bag ladies, unemployed, alcoholics and the mentally ill.

The pope greeted each guest, listening to many personal histories, illustrated by copies of applications for housing and jobs, legal suits and hand-written messages. A 47-year-old Italian showed the pope the diary left by his wife when she abandoned him and their 7-year-old son.

Several of the guests, dressed in stocking caps and wool shawls, told the pope they slept on trains at night. Recent arrivals from the Third World brought their children. The nun who runs the guest house had to send out for fresh milk for a 3-month-old Filipino baby, the youngest of the diners.

The atmosphere in the dining hall was anything but formal. One elderly guest invited the pope to join him for a quick game of cards after dinner. The pope declined.

Giorgio Pedrassini, a 65-year-old self-described handwriting expert, announced that he had studied the pope's script and concluded: "This man cannot be bought!"

The menu included two kinds of pasta, a meat dish, salad, dessert and white wine. "The wine we'll pour later," said one of the nuns who served the evening meal.

Seated next to the pope were a homeless 28-year-old theology student from the Ivory Coast and a 65-year-old unemployed Roman welder.

Before the group left, the pope told them: "I think one day the Lord will ask the pope not if he's seen this or that minister or ambassador, or cardinal and so, but he'll ask him whether he's seen and spoken with the poor."

(For more information about senior independent living, sponsored by the Archdiocese of Miami, write or call for the free color booklet, "The Gift of Independence," at the address below.)

Thank Heavens! I was really concerned! I've always been independent. My husband and I were always glad to help others but we were proud never to need any special help ourselves. It's not so easy now.

When Tom died, the big house proved too much for me. The children wanted me to get something smaller, and a little extra help as well. I was afraid of losing my 'independence.

But, St. Joseph's Residence was a wonderful surprise! The Archdiocese of Miami, living, sponsored by the Archdiocese of Miami, (305) 557-4001
There is 'a world out there that needs Catholic Christians who are witnesses to the presence of the Lord in their midst.'

Zola Diaz, director of Lay Ministry

Five seminarians ordained deacons, including first Haitian, Nicaraguan

Five young men took the final step toward the priesthood last Sunday when they were ordained deacons by Archbishop Edward McCarthy. Among them were the first Haitian and the first Nicaraguan to study for the priesthood in the Archdiocese. During the ceremony at St. Mary Cathedral, which was jammed with families and friends of the seminarians, the men committed themselves to celibacy and promised obedience to the Archbishop.

After the laying on of hands, they were vested with the stola and dalmatic, signs of their new office. As deacons they may proach at Mass, baptize, witness weddings and lead prayers at funerals, although they may not consecrate the Eucharist or hear confession.

All of the seminarians have spent the past seven months working fulltime in their assigned parishes as part of their "deacon internship." In preparation for their May 21 ordination to the priesthood, they will spend the next five months working and studying: weekends at a parish, and weekdays at St. Vincent de Paul Regional Seminary in Boynton Beach.

The five seminarians ordained deacons are:

- Rev. Mr. Oscar R. Brantome, 30, a native of Cuba who came to South Florida in 1973 after spending three years in Spain. He is a graduate of Miami Senior High School, and is currently assigned to Corpus Christi parish in Miami.
- Rev. Mr. Pedro M. Corces Lopeéz, 20, a native of Cuba who entered the Archdiocese of Miami and is currently assigned to Sacred Heart parish in Homestead.
- Rev. Mr. Michael Soucok, 25, a native of Orlando, Florida, who worked as a respiratory therapist for 15 years before entering the seminary here in 1984. From Dr. Scopetta, and is currently assigned to Corpus Christi parish in Miami.
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The three disciplines: theology, psychology, and ministry. In other words, the intellectual knowledge is given personal weight—what does that say to me?—and the whole is "geared toward ministry" or service, Diaz explained.

For example, going through the training, a Catholic bank clerk might begin to see her job as a form of ministry, and perhaps feel moved to start a lunch-hour prayer group for fellow employees. Often, the people who come to the School of Ministry have passed the "how-to" stage and are already engaged in some type of ministry or service, but they find they lack the "why-to," or theological formation, Diaz said.

After they complete the course work they tell her, "Now I feel much more secure of myself. Before I knew I had my faith but I didn't know exactly what I believed. Now I feel more comfortable...when I'm challenged."

Diaz's dream is that "everybody who is a Catholic would be able to see their job as a ministry." Although the office has not achieved that goal yet, it has come a long way in 10 short years, and is now recognized around the country as a leader in the field.

"Every time somebody's going to start a program, we get letters," said Diaz. This year, the office has been invited to teach its Good News course in Mexico. Meanwhile, the Lay Ministry formation here in South Florida is "unbelievable," she said. "Lay people are coming of age" and more and more of them are realizing that "the Lord depends on us to transform the world—clergy, Religious and laity working alongside. We all have our roles and they don't have to compete."

Anyone who wishes to participate in Lay Ministry's 10th anniversary celebration is asked to contact the office before Feb. 16. Cost is $10 per person and includes lunch. Call 757-6241 Ext.7, or write Office of Lay Ministry, 9401 Biscayne Blvd., Miami, FL, 33138.
Archdiocese will train people to help others cope with loss of loved ones

**Pro-life lawyer:**

By Elena Muller Garcia

Voice Correspondent

Robert Brake attended the recent Respect Life Awards Banquet, receiving the Respect Life Award for his outstanding service to the cause of human life. Little did he know, as the ceremony started, that at the end the spotlight would be on him.

He felt surprised and grateful when Father Dan Kubaha, Archbishop of Miami diocesan director of Respect Life, called his name as the recipient of the 1987 Respect Life Award, for "serving the cause of the unborn in the practice of law." This award is given each year to someone in the community whose works exemplify a true sense of dedication to the sanctity of all human life, born and unborn.

Brake has been active in the pro-life movement since 1966. At the request of the Florida Legislature, he represented the state in the Archdiocese of Miami struggles to address the problems facing pregnant women. Through nine Emergency Pregnancy centers, Project Rachel (a post-abortion reconciliation program), support groups, and their home for pregnant women, he came to offer love and support as an alternative to abortion.

The society continues to commercially ameliorate its weakest members, it can hardly expect to defend any other segment of weak human life—the aged, the senile, the comatose and the handicapped, from assault from the strong.

I ask for your support for the Respect Life Appeal that will be held the weekend of January 16th and 17th, and for your continued prayers.

Devoted years in Christ,
Edward A. McCarthy
Archbishop of Miami

**Local**

Dealing with death

By Fred Brownning
Voice Staff Writer

People who experience the deaths of a close relative or friend are often left alone to deal with their emotions. Friends and relatives who are uncomfortable with the subject may go out of their way to avoid them.

And despite the importance of the grieving process, it is often insufficiently addressed even by the Church, says Carol, who is the grief counselor at the University of Miami Infertility Center. The Center will soon be doing something to fill this need by sponsoring leadership training sessions Thursday evenings from January 14 through February 18 for people who wish to work with thebereaved in their parishes.

The training sessions will be led by Mary Ann Jones, a Catholic registered nurse who has set up bereavement groups at St. Louis parish in Kendall and Miami Children's Hospital.

"In today's world," she says, "with society being as mobile as it is, families who have experienced a death don't have close family support or friend support.

Those who do may find that it's only temporary.

Very frequently friends and relatives just stay with the grieving family for three or four weeks, and these people need support for at least a year," says Jones, who herself lost a daughter in an automobile accident.

"And they have no one to really talk to. After four months their family wants them back to normal, their friends want them back, but the bereaved family doesn't want to hear any more about it."

"But talking it through and over and over again helps put the past in perspective and helps them to plan for the future," Jones says.

It is hoped that those who take the training will become leaders of two or three person teams in the parishes. It is recommended that at least one person on the team have experienced the death of a close friend or relative.

Those who attend the training sessions will receive an education in the grief process, and learn what to say and not say to someone who has experienced a death in the family. A priest will speak about the spiritual dimension of death, and there will be a small group demonstration.

In the final session, leaders of the bereaved ministry at St. Louis and St. Mary's Parish in Fort Lauderdale will share some of their experiences.

One of the objectives of the sessions is to make individuals aware of their own attitudes about death.

"They've got to feel comfortable with the idea of death and once they're comfortable with that concept and what kinds of things to say to people in grief, then it's very easy to minister to them," says Jones.

The grief-stricken face their own anxieties when deciding whether to participate in a support group.

"Support groups are threatening to people to go to for the first time. They're afraid that they'll expose some of their inner emotions and cry and they don't want people to see them cry."

Education should be a part of any prospective support group. Is it important, that those experiencing grief understand the process that they are undergoing so they won't think that they're alone or that "they're going crazy," Jones says.

It is also important to provide an environment where grieving people can meet with those who have experienced a similar loss.

"What's nice in a group is that we have some people who had two years and a half of therapy from their own deaths and then people who have new losses come in and they see that they are going to make it."

"Anyone wishing to attend the training needs to obtain approval from his or her pastor first. For more information call the Family Enrichment Center at 555-0120 in Dade.

Now filing paternity suits against men who abandon unwed mothers

recent years, the development of a new test has made the process "relatively easy," said Brake. With the new test, the blood of the mother, the father and the baby are matched up for genetic characteristics, which the child might be expected to have inherited from the mother.

"This test can determine with 99 percent accuracy whether the man is the father of the child," said Brake. It is also reliable that it can pick out the father from out of different men. According to present state law, if the results of the test show that there is a 95 percent probability that a man is the father of the child, he has to assume the burden of proof that he is not.

There is a court fee of between $125 to $150 to file each paternity suit. The tests themselves cost about $200 per person. Since the baby must be at least six months-old before the test can be performed, the mother needs financial support from the birth of the child to the time the test results are available. The St. Vincent de Paul Society of the Church of the Little Flower provides that help.

"Once the paternity of the child is determined the court orders the man's employer to deduct the support payments from the man's salary," said Brake. The court sees to it that the payment is sent to the mother. Young mothers who have been abandoned may have more difficulty than they think it because they have not been abandoned by the Church or by society. "They should know that there is help for them," said Brake emphatically.

**Archbishop Edward A. McCarthy** was appointed Coadjutor Archdiocesan of Miami from 1983 to 1989, and was elected to the See of Archdiocese of Miami in 1989. Since his election, he has been an active participant in the life of the Church in Miami, serving on many boards and commissions.

**Fr. Charles Ward, priest-scholar**

During the 39 years of his priesthood, he served in many capacities, including a professor at Miami University, and in the Archdiocesan level, including advocate in the Matrimonial Tribunal, assistant chancellor, secretary to Archbishop John Carroll, examiner of Junior clergy, Chancery librarian, chaplain to the Sisters of Charity, and director of the Archdiocesan Liturgy Commission. In 1975 he was the Archbishop of Miami diocesan coordinator for the International Eucharistic Congress held in Philadelphia.

While Archbishop Carroll was head of the Archdiocese, Father Ward also prepared the Ad Limina reports for the Vatican every five years.

Father Ward is survived by his mother, Mrs. Helen Ward and two sisters, Mrs. Margaret Carmichael and Mrs. Hazel Mallin, all of Mobile.

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Exiled bishop tells why he visited Cuba

By Ana Rodriguez-Soto

Voice News Editor

In response to "harsh criticism" from... exile leaders, especially those in the United States, Cuban Bishop Eduardo Boza Masvidal has written an open letter explaining why he visited his homeland last November after being expelled from there more than 25 years ago.

It was a matter of conscience, the said, the bishop, who currently serves as auxiliary in the Diocese of Los Teques, Venezuela. He noted that he was ordained "for my people," and considered he had "a duty" to visit those who remained on the island, in the same way that he periodically visits different communities of Cubans in exile.

"Our people in church, our prisoners, all of those who remain in Cuba, also need our support," he wrote. "I sincerely believe that isolation and separation are not the best attitude. We are strengthened when we are united."

Bishop Boza was one of hundreds of priests and nuns forcibly expelled from Cuba in 1961. Among them also was Miami Auxiliary Bishop Agustin Roman. "I do not retain a hatred for anyone, not even for those who have wronged me. That’s why for me, the way I left Cuba is not an argument for not returning there," Bishop Boza wrote.

"For me, Cuba is my homeland; to go there is a right I have always claimed, which could be taken away from me by force, but which I will not renounce," he added, noting that he refused to view the island "as the private property of the government."

He admitted that there could be "bad" reasons for visits to Cuba: "If these are done while abandoning one’s principles, accepting the violation of human rights and affiliating oneself with injuries; or simply out of an exhibitionist and consumerist desire [to show off] all the things that can be obtained in exile. But if [the visits] are made to reaffirm and strengthen the Christian faith of the people and their ideals of justice and freedom, I think they are very positive."

That is precisely what happened during his 15-day stay, he added, recalling how people on the street would stop to tell him how happy they were to see him, and at the same time urge him to return soon. A card he later received from a Cuban family said his "peace, love and example" had brought hope to the island, and "nothing here is the same" any more.

Referring to speculation in Cuban exile tabloids as to the real, behind-the-scenes reason for his visit, he said, "The thing is quite clear: I went because I love my people and our Church in Cuba, and I think that it is very beneficial for them."

In conclusion, he recalled a literary concelebration he coconsecrated at the original Shrine of Our Lady of Charity in the town of El Cobre, saying he had prayed that "we strengthen our ties as one people and one Church who, both inside and outside the island, share the same suffering, the same hope, and the same aspirations."

Bishop Eduardo Boza Masvidal
By Tom McGrath

Imagine if this morning’s headlines read, “Policitian charged with immorality.” Quick, make a list of what that immoral activity might have been.

Did selfishness make your list? I doubt it. I suspect a quick check of 100 people would reveal that listlessness failed to appear on anyone’s list. While citizens hold public figures to codes of conduct regarding sexual and fiscal hanky-panky, selfishness seems to be a non-issue.

People don’t take the sin of selfishness seriously enough. They’re too busy taking themselves seriously. The great sin of our age is not sexual promiscuity, drug dependence, money grubbing, or even ring around the collar. It’s self-absorption.

And yet selfishness is not only immoral; it ranks in my book as a mortal sin. It’s mortal in the sense that it can kill you.

Selfishness isn’t new. Adam and Eve certainly didn’t go apple-picking simply to celebrate nature. But lately I get the sense that selfishness in many of its disguises is becoming serious. The great sin of our age is not sexual promiscuity, drug dependence, money grubbing, or even ring around the collar. It’s self-absorption.

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The Byzantine & other rites

Q. I read your Question Column in an in-house newspaper and have a question. I got used to the Byzantine Rite in the church I grew up in (a Central American) and I loved it. The music, incense, God's people participating in the Liturgy with the priest, all this was spiritually lifting and made me feel like I was born again. Suddenly, word came from somewhere that the priest would be moved. Everything was joyful and meaningful. Why don't we have a rite like that here? Or at least try to teach our priests to renew or something? After all, you are teaching that Christ is alive. We are not praising a dead God. (California)

A. I admit right at the start that I have no answer or solution to the problem you raise. I believe many Catholics will find your letter interesting, however, and it certainly invites some serious reflection by lay people and by us priests.

For one thing, it is a reminder that ours is a very big church with room for lots of ways of praying, believing and worshiping. The Byzantine Rite (or church) is one of many that are part of the Catholic Church on earth. Anyone who has shared in the liturgies as well as those who have been involved, when they are celebrated fully and well, is reminded again of the glorious variety of our faith. Exuberant, elaborate liturgy can still be awesome and reverent.

I hope that the same awareness is experienced in many Roman Rite liturgies as well. As you have discovered, in general, Roman Rite celebrations are more subdued — and certainly shorter — than those of other rites. But far more flexibility and creativity already are possible even in our Roman Rites than one usually experiences at Mass.

The missal and other liturgical books provide for numerous options, not only in choice of words but in other ways, that we have hardly begun to explore. As you suggest, an unbeliever who walks into our liturgy should see some indication that it is a living, happy God that we worship and that he is with us and in us as we celebrate.

(A free brochure outlining Catholic in Rites, beliefs and precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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Back to uniforms

Surprise was hardly the word for my reaction when I read a newspaper account about a public elementary school in Baltimore now requiring students to wear uniforms.

The reason, according to principal William Howard, is that competition among students who are dressing up has become intense and expensive. "That pressure can be devastating if they can't afford it." The school, located in a low and middle-income section of Baltimore, is not the first to institute uniforms. Two other schools in the area have the same requirement.

The article said that the 360 elementary students now dress the way "students at parochial schools have dressed for years.

Most interesting were the comments by the students who said variations of, "It's good. Now we don't have to go to trouble about our clothes."

The coordinator of the uniform project is a former student at the school, Jacqueline Powell. Uniforms can make children feel better about themselves and instill pride, she said. "Children can get destroyed with concern about clothes instead of education."

But I remember one article where I was 12 that made me change my mind about uniforms, though I never would have admitted in a hundred years that I was grateful we had to wear them. One year we were allowed to wear dresses for a Christmas party and that was when I observed a dress that really was a billboard — telling the world whether you were poor, middle class or wealthy.

I never had a dress that was purchased in a store. We couldn't afford it. My dresses were all hand-me-downs from my mother. She cut them down to fit me. They never really fit, of course, and at that Christmas party, my pride was stunned when several girls asked why I was wearing an "old lady dress." I guess that's why I felt such empathy when I read about the Baltimore school. I think if we hadn't worn uniforms, I might have been less of a student, distracted from being poor. I probably would have felt deprived, even though I had proper food and shelter, and a fine brain, a good health and a loving family. Unfortunately, children don't have the maturity to ignore their perceived deprivation.

Although I doubt that many parents, youngsters or the fashion industry would vote for a mass return to school uniforms, I think they have a value. Uniforms take the worry out of wondering what to wear and anything that takes away a pressure from youths today is worth considering.

Uniforms may be boring after a while and they may require some sacrifice of superficial individuality, but if the trade-off is a sense of pride, I say hats off to those Baltimore schools for putting uniforms on their students.

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What is evangelization?

Evangelization refers to the proclamation of the gospel, but humbly speaking, proclamations are a turn-off. Sometimes we are more effective when we invite, without being pushy. At least that's the Christophe approach.

Take a deep breath before you try to evangelize anyone, and this applies even to parents who long to bring their own children back the faith. No one should ever be treated as a mere object of evangelization. Human dignity requires that we respect the conscience of others, even if we think they're wrong. Conversion is a grace, and since no one can ever have grace but God, it's sometimes more important to pray for others than to instruct them.

Nevertheless, we should present the truth straight on when it's timely to do so. Remember always that modesty and kindness are the virtues of those who truly hope to bear good fruit. Good example is often the most effective missionary.

Jesus spoke of the Kingdom of about 90 times. The Roman Catholic Church, as we know it, is not co-extensive with the Kingdom. In fact the magisterium teaches that the church exists to be at the service of the Kingdom, meaning that the Kingdom embraces a wider diversity of people than we can imagine. Catholics do not have a monopoly either on holiness or the Holy Spirit.

The master idea of Vatican II's Decree of Missionary Activity is taken from St. Paul's epistle to the Ephesians (1:9-10). "God's plan, centered in Christ is to give history its fulfillment, by renewing everything in heaven and on earth in Christ." In building His Kingdom, the Lord wants everyone to be under His shelter. He does not limit Himself only to Catholic missionaries in accomplishing this goal. He uses whoever He wishes to spread His love and truth.

Alberto Fiumara, a native of Delphi in Nigeria, told me how the Anglo-French interfaith dialogue is an integral part of the mission of the church and is valid in its own right. The fundamental point of reference for all religious people is the hope that the world is a family. We should emphasize those noble ideas we have in common and work together for the good of all.

Those words were music to my ears. Building up the peaceable Kingdom takes a lot more courage and intelligence than rushing out to make new converts to the Catholic Church.

Time capsules

Folklore of childbirth

16th century opinion was so much against doctors' assisting in the birth of a child, that in 1572 a male physician in Hamburg, Germany was burned at the stake for dressing as a woman in order to study a childbirth.

Some of the folklore of childbirth at that time included the following:

- Dangling a needle over the mother's abdomen during pregnancy will indicate the sex of the unborn child. If the needle swings in a circular motion, it would be a boy but if it swings in a pendulum swing it is a girl.

- Birthmarks are caused by the mother touching her abdomen during pregnancy.

- If the mother stretches too far during pregnancy, the umbilical cord will wrap around the baby's neck.

- And most babies are born three days after a full moon.

**El Dorado** is the mythical country of the Golden Man that was sought by 16th century Spanish explorers in South America. The legend originated because the Chibcha Indians of Bogota annually covered the chief with turpentine. He then rode in gold shoes that had been surreptitiously washed off in Lake Guatavita. Gonzalo Fierro was the first Spanish conquistador to believe the tale and seek the golden city in the land of Cimarron. Captains of Quesda and Sir Walter Raleigh followed. Some years later, Diego de Vaca spread Indian El Dorado stories of the Seven Cities of Gold in Western America. Francisco Coronado went forth on a fruitless search for them.

Margarette of Valois, who became the Queen of Navarre was the first woman to use face powder. The 16th century queen had rice ground into a powder which she poured over her face to hide her blemishes. It was also she who said, "It is the same in love as it is in war; a fortress that parries is half taken."

By Fr. John Catoir

By Fr. Antoinette Bosco

By Frank Morgan

Miami, Florida / THE VOICE / Friday, January 8, 1988 / PAGE 13
Dear Dr. and Mrs. Kenny: Some time ago you wrote a column about "Mary was a frightened teen" which I read with much interest. Two weeks ago my own 15-year-old daughter gave birth to our grandson. She was with her when her father was born. It was the most rewarding experience of my life to see the two generations come into this world. I thought of our Blessed Mother when I heard that he was saying and especially how she (Mary's) parents felt.

I know that my daughter has taken a big risk, but she'll be able to handle it with all the love she has in her family here. We are all supporting her and helping her to raise this child. I have three other children and all three are helping and supporting her. Again, thank you for the article on Mary. (Pennsylvania)

Thank you for the kind words and for your warm personal account of your family experience. Like many family situations, you seem to be finding that what started as a problem has the potential to bring you much joy.

How lucky your daughter is to have support from her entire family and friends. In the past, when grown children tended to live near their parents and remain close to them, your solution would have been a natural one. Nowadays, however, it is unusual for grown children to live in close contact with aunts, uncles and cousins.

The child born to an unmarried mother and the new mother herself would have access to the network of relatives in the neighborhood.

Your letter, also speaks eloquently of the joy of children. Popular articles so often speak of "planned children" and " unwanted children," wanted children and " unwanted children," sounding as though children are commodities, right up there with late-model cars and videocassette recorders as means of fulfilling adult desires.

Your joy at your grandson's birth reminds us all that, planned or unplanned, convenient or inconvenient, children are a great gift. Finally your letter affirms the power of the family. Most popular thinking views the family as an emotional support system, a place adults return to for warm fuzzies at holiday times. Your letter demonstrates that even today, it is an emotionally support, but stability and physical assistance as well.

Your assistance for daughter in raising her child is one which is not available to most teenage mothers. But as you have proved, family ties can be strong enough to turn what looks like a disaster into a grace.

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

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Four new religious videos

When I began writing this column in mid-Seventies, the perimeter of my work were plain (notice that I did not say "parameters," a word corrupted by dilettantes). Those perimeters were the three major networks: ABC, CBS, and NBC.

By James Breig

TV is a lot more complicated now, thanks to cable and cassettes. Whereas their's were exotic, expensive and rare in 1975, they can now be found in half of the homes in America and a large portion of my time is spent previewing tapes, including efforts by Catholic organizations.

And that's my focus this week, as I recommend two tapes for your personal use and refer you to two others I haven't yet seen:

1. "The Hermits" is described by its producer, Dr. William Larkin, as "oral-vocational encyclopaedia in a very low-key way by presenting attractive models who have made a radical choice."

Radical, indeed. The hour-long documentary focuses on men and women who have chosen to live in a Carmelite hermitage in Nova Scotia.

With varied backgrounds as IRS agents, UPS drivers, linguists and drillers, half a dozen monks and nuns describe in their own words how they came to realize they had a vocation and what it means to them now.

Interpersed throughout are homilies from the abbot, who could pose for a statue of Elijah, the prophet he refers to often, (or for a painting of John Brown the abolitionist).

The hermits, who gather for concert meals and prayer, present their lives as anything but passive or hidden. Instead, they say, they live "on the edge" and in a manner constantly open to God, a lifestyle they insist is available to everyone.

Using words you don't often hear on television ("awe," "reverence," "simplicity"), they address the positive side of their vows of poverty, chastity and obedience. They all address the inevitable question of our age: How can you give up sex? Their replies are entirely satisfying and sensible.

"The Hermits," done in cinema verite style, is an excellent resource for personal meditation or group discussion. It is a production of the Pastoral Theological Institute, of which Dr. Larkin is president. PTI also produces other religious programming, including a children's show, "Our Friends on Woonter Square."

For information about "The Hermits," write PTI, PO Box 6177, Hamilton, CT 06617.

2. "Send! Received! Set Free!" is a 20-minute "video reflection" on the U.S. bishops' 1986 pastoral letter on world missions, "To the ends of the earth." Produced by the Columbian Mission Education Department, the tape comes with a commentary and discussion guide.

Indented more for group use, this video goes to Bolivia, Korea and Africa to examine the philosophy of modern missionaries who have opted to go beyond religious education in order to improve the physical, social and political lives of the people they minister to.

In one of the tape's most compelling segments, we are shown photos of missionaries who have been murdered or expelled from countries or who are missing.

For information about this tape, write to Rev. James O'Brien, Columbian Mission Education Dept., St. Columba's, NE 68056.

New York (RNS) - "Broadcast News' (Fox) is a likable romantic comedy that centers on the morals and ambitions of young, upwardly mobile journalists, who make their way in the world of network journalism.

At the story's center is Jane Craig (Holly Hunter), a producer in the Washington bureau of a television network that bears some resemblance to CBS. Her colleague and best friend is Aaron Altman (Albert Brooks), a top-notch, award-winning reporter who yearns to become a network anchor.

Complicating their lives is Tom Grunick (William Hurt), a personnel newcomer at the bureau who comes across convincingly on the tube as he reads the teleprompter texts of stories he barely understands and couldn't possibly write.

Charming in his seemingly unassuming, country-boy manner, he is confident that he can make the grade as network anchor.

Though Tom represents everything Jane's professional journalistic standards reject, she is attracted to him, as are the rest of the women in his wake.

Written, produced and directed by James L. Brooks, the comedy plays very well, partly because the situations are well conceived and the characters defined alone, then composing herself and going forward.

The movie opens with a thumbnail picture of the trio as youngsters which seems awkward at the start but which gains in resonance as the movie progresses.

Aaron, the oldest, is shown graduating from high school, an overserious, roundly lusted by his classmates. Tom is in grammar school, where his bad grades are helped by sympathetic women teachers, while Jane is a precocious little girl obsessed with the precise use of words.

Miss Hunter's performance compensates for the character's vulnerability by affecting a tough exterior, talking out of the corner of her mouth in traditional hard-boiled journalistic style. She is also given to moments of nobbling about when she is alone, then composing herself and going about her business. It is a telling picture of a modern woman, gamely struggling to be an independent person in spite of the penalties attached to such a status.

The comedy also succeeds on the level of the depiction of a news bureau which is done with enough reality to be venereal, yet with a controlled satiric thrust that outdoors the wild exaggerations of the film "Network." Judy becomes the movie's mouthpiece in criticizing television news as being more concerned with the image and its packaging than with the news itself.

The result is a romantic comedy that is both funny and worthwhile. However, because of its seemingly permissive attitude toward casual sex, explicit sexual references and some rough language, the U.S. Catholic Conference classification is A-IV adults.
Archdiocese celebrates King holiday

The Archdiocese of Miami will join with the rest of the community this month in celebrating the national holiday for black civil rights leader Dr. Martin Luther King Jr.

On that day, Jan. 18, at noon, a Mass will be celebrated at St. Mary Cathedral, 7252 NW 2 Ave., by Miami's two auxiliary bishops. Father William Norell, president of the National Black Catholics, will be the guest homilist. The Mass is sponsored by the St. Martin de Porres Apostolate, the first black Catholic group to be formed in the Archdiocese. During the Mass, special prayers will be presented to individuals who have shown a commitment to peace and unity in our community. Those selected this year are: Miami Auxiliary Bishop Agustin Roman; Msgr. Bryan Walsh, executive director of the Ministry of Christian Service in the Archdiocese; Msgr. John Glorie, pastor of Little Flower Church in Coral Gables; Father Seamus O'Shaughnessy, pastor of Christ the King parish in Perrine; Sister Marie Carol Hurley, professor of telecommunications at Barry University; Marsha Wihan, director of Evangelization for the Archdiocese and Secretary to the Archdiocesan Synod; state senator Carrie Mock; Dr. Willie Robinson, president of Florida Memorial College; Frank Chergah, executive director of the Miami chapter of the National Conference of Christians and Jews; and community activist Roxcy Bolton.

Barry University, 11300 NE 2 Ave., Miami Shores, also will sponsor a lecture by Miami Herald columnist Bea Hines on Sunday, Jan. 17, at 2 p.m. "Keeping the Dream Alive: Did Our Community Fulfill Its Commitment to Martin Luther King, Jr." will be the topic of Hines' talk, which is part of the university's 4th annual Smudovit Jewish-Christian Lecture Series. Those wishing to attend should call 758-3392, Ext. 341 before Jan. 10.

In addition, the Archdiocese will join many other civic and religious organizations in a march and candlelight vigil beginning at 5 p.m. on Jan. 17. Being held for the second year, the march is sponsored by Greater Miami United.

Speakers representing Miami's tri-ethnic community will participate in the event, which will take place at Martin Luther King Jr., Regional Park, NW 62 St and 32 Court. Participants are asked to gather at the intersection of Unity Blvd. (NW 27 Ave.) and Mart., Luther King Blvd. (NW 62 St.) between 3:30 and 5 p.m.

Any groups or civic organizations wishing to take part in the march are asked to call Great Miami United at 856-4228.

Office of Worship schedules workshops

Below is a schedule of Respect Life walks in South Florida that will take place from 9 a.m. to noon on Jan. 9 and Jan. 16 commemorating the January 22 Supreme Court decision legalizing abortion on demand.

JANUARY 9
Sponsored: The Southwest Respect Life Office (233-2229), Location: St. John Vianney Seminary, 2900 S.W. 97th Ave. Will end with a Mass at 11:45.

JANUARY 16
Sponsored: Hialeah Respect Life Office (883-2229), Location: Our Lady of the Lakes, 15801 NW 188th Ave.
Sponsored: Tamarac Respect Life Office (726-2229), Location: St. Mary's, 2030 John Hene Terrance; All Saints, 10900 W. Oakland Park Blvd.; St. Bernard's, 827 W. Oakland Park Blvd., Sunrise.
Sponsored: Coral Springs Respect Life Office (965-8506), Location: St. Clement's, 2975 North Andrews Ave., Fort Lauderdale.
Sponsored: North Dade Respect Life Office (653-3921), Location: St. James, 540 N.W. 132 St., North Miami.
Sponsored: Pembroke Respect Life Office (326-3921), Location: St. Elizabeth Church, 501 N.E. 53rd St., Pembroke Beach.

Eucharistic Minister Training Days
(all Saturdays from 9:45 a.m. to 3 p.m.)
- January 23, St. Jerome, Ft. Lauderdale: February 6, Immaculate Conception, Hialeah; April 9, St. Thomas the Apostle, South Miami: April 30, St. Andrew, Coral Springs;
- May 7, Our Lady of the Lakes, Miami Lakes (Spanish)

Requirements for commissioning:
1. Candidates from parishes must be recommended in letters signed by their pastors; those from Apostolates, by Bishop Roman (through their Spiritual Director) 2.
3. Full day of training. Procedure: Letters of recommendation must contain the following:
- A statement of the candidate's intentions. Anyone with a prayer request and phone numbers not necessary.
4. Check to cover registration fees for all those attending (includes lunch).
5. A check payable to Office of Worship and Spiritual Life and mail to address given above.

Deadline for reservations for all workshops is Wednesday prior to specific workshop. For more information call the Office of Worship at 757-6241 (Dade), or 522-5776 (Broward), Ext. 351 and speak with Mrs. Blank or Mrs. Lopez.

Prayer Petitions
The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 4901 Biscayne Blvd., Miami, FL 33138.
The Office of Worship and Spiritual Life and Christ the King Church will host a Liturgical Conference Jan. 23 at Christ the King, 16000 SW 112th Ave., Miami.

It will be a day of learning, reflection and prayer with some of today’s leading liturgical experts.

Fr. Virgil Funk, President of the National Association of Pastoral Musicians, will be the keynote speaker and workshop leader.

Mary Beth Kunde from the Archdiocesan Office of Worship and Spiritual Life will share the role music plays in liturgical prayer life. Peggy Whittekind and Judith Zynida will speak on the importance of grounding liturgical actions in the word of God.

Grayson Warren Brown will speak on "Sacred Physician." The day will begin at 9 a.m. with registration and end at 3:15 p.m. with closing prayer. Workshops on art, environment, scripture, presiding and more.

Pre-registration $10 per person ($12 at door). Mail check to Christ the King Church, 16000 SW 112 Ave., Miami, FL 33157.

St. Gabriel remodeled church

The newly-remodeled church of St. Gabriel, 731 N. Ocean Blvd. in Pompano Beach, will be re-dedicated during a solemn ceremony on Sunday, Jan. 17 at 11 a.m.

Concelebrating the liturgy with Archbishop Edward A. McCarthy will be St. Gabriel’s pastor, Mgr. Francis Fazzarano; associate pastor, Father Michelle Sullivan; founding pastor Father Thomas Goggin of Naples; other former pastors, and Mgr. Thomas O’Dowdman.

The remodeling was inspired by "a desire to conform the church to the liturgical and theological principles of Vatican II," said Mgr. Fazzarano. Began in May of 1987, the remodeling encompassed a complete refurbishing of the church building, an addition to the rectory, and alterations to the parish hall.

The original church was completed and dedicated in June of 1967, a year and two months after the founding of the parish.

Liturgical conference set for Jan. 23

Miami, Florida / THE VOICE / Friday, January 8, 1988 / PAGE 17
Effective training is key to good ministry

By Katharine Bird
NC News Service

After a couple of years on the job, the adult education coordinator at a Maryland parish formed a committee to help her plan and implement religious education activities for adults. For some committee members, this was a first venture into the uncharted waters of parish ministry.

The coordinator, deciding that some in-service training was needed, invited William Johnston, a religious education consultant for the Archdiocese of Baltimore, to help her committee get on board.

That evening he spent at the parish, Johnston said his goal was to give the new ministers "a handle on the role and place of adult education in church life and some idea of what is involved in getting started." He also helped the committee plan ways to get a realistic feeling for what the parishioners themselves wanted and needed.

"Creating a sense of community is an important aspect of training lay ministers...It helps create an atmosphere where growth can occur."

"real impressive," Johnston said — "not highly skilled but highly motivated." They were eager to develop the skills needed to function well as parish ministers.

That evening session, conducted by an experienced, theologically trained resource person from the archdiocese, is just one example of how parishes train their own lay leaders for ministry.

A volunteer in another parish spoke about the training she received as a eucharistic minister in two dioceses in different states. In her first parish, she was required to take part in a lecture-discussion series held on several evenings during Lent and conducted by parish staff members.

The second parish strongly suggested, but did not require, that eucharistic ministers attend a Saturday afternoon training session conducted by a resource person from outside the parish. It ended with Mass and a potluck supper.

In both situations, the training sessions led up to a parish commissioning service with other eucharistic ministers during Sunday Mass.

In retrospect, the woman felt that the training sessions and the community commissioning service played a vital part in helping her feel wanted and accepted as a eucharistic minister. Furthermore, practicing how to distribute Communion and becoming part of a community of eucharistic ministers helped to allay her anxiety the first time she served in her new role.

Creating a sense of community is an important aspect of training lay ministers, Johnston explained. The lay minister is not only called to serve others, but "to grow in faith," he said. Becoming a welcome member of a close-knit community helps to create an atmosphere where such growth can occur.

Before moving to Baltimore, Johnston was director of religious education at another parish where he occasionally encountered lay persons who resisted the thought of training sessions.

Sometimes their reluctance stemmed from a belief that they already possessed the necessary skills for their ministry, Johnston explained. Other times it was simply a matter of busy people who had made a commitment to parish service but hesitated when asked to add hours of training to that commitment.

"Generally if what is going on in a training program is good, people will like it" and benefit from it, he concluded.

Drinking at the fountain

By NC News Service

"Good friends, you know that your great mission as laity calls for a certain readiness and preparation...In order to work in [the Lord's] harvest, it is necessary that you first become Jesus' intimates, like the disciples. You have to accompany the Lord regularly in prayer...You ought to become familiar with the whole of the Gospel and so drink at the fountain of faith."

(Pope John Paul II addressing lay ministers in Antwerp, Belgium, 1985)

The training lay ministers in the church receive these days is meant to enable them to serve others better. An interesting byproduct of this training, however, is its effect on the lay ministers themselves.

Involvement in a church ministry—whether liturgical ministry or social ministry among the poor—has become...
of faith': Growth is often byproduct of training

By Debbie Landregan
NC News Service

The book that pulled Peg and Tom Cleary into deeper parish involvement at St. Timothy's in Philadelphia was a class they took—20 years ago. Since their child was enrolled in a Catholic school, it might have been easy for them to ignore the class altogether.

The fact is, their parish offered a training course for volunteer CCD teachers and the couple "decided to take the course and see if we were really interested," Mrs. Cleary explained.

Over the years, the Clearys have maintained ties with the CCD program as, cannestly, while branching out as song leaders and readers at Mass.

"Most of the time I became involved when they didn't have any other role," Mrs. Cleary recalled. The Saturday evening Mass seemed dull without music, for example, so she signed on as cantor.

"I can carry a tune and I can lead, so I became the leader of song," she said with a chuckle.

When Cleary's pastor first approached him to become a reader at Mass, his response was less than enthusiastic. "I was deathly afraid," he said. But he was willing to give it a shot and now he's glad he did.

"What is needed is a commitment," Cleary said. The willingness to serve is another important quality for lay ministers and leaders, said Ed Graham. He joked that they were "kicking and screaming" into parish youth work.

"My daughter dragged me into it," he mused, noting that his youth work began when his oldest child, now 22, graduated from elementary school and joined the Catholic Youth Organization. He is president of the adult CYO officers for St. Louis Parish in Yeadon, Pa., a Philadelphia suburb.

In spite of Graham's joking, the family moved into the Yeadon parish because of its strong youth program, which they wanted for their four children.

The decision to accept a parish leadership role often is followed quickly by an awareness that one needs some preparation for it.

"You have to keep involved and keep educated about what's new in the church," Mrs. Cleary said.

The Clearys have attended numerous parish and diocesan educational workshops and they were asked to share their insights at a workshop on the role of readers at Mass. "I'm beginning to know what the ministry is about after 20 years in it," Cleary remarked.

"I find parish's is similar. Youth work led him to learn more about lay ministry and youth ministry. He enrolled in the archdiocese's two-year lay ministry program offered at St. Charles Borromeo Seminary in Philadelphia.

"I was enrolled in a theology teacher at Archbishop Ryan High School for Girls in Philadelphia, the education came first, followed in time by parish involvement. He holds a master's degree in religious studies.

"At his pastor's suggestion, Lawrence moved into the rectory at Ascension or St. Louis Parish in Yeadon 18 months ago, with an eye to becoming more active in a parish program as well as seeing the call to a religious vocation.

"If I were asked at one time to become a reader at Mass, my response would be different," Graham said. "But the willingness to serve is another important quality for lay ministers and leaders."

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How to get your kids to listen

By Hilda Young
NC News Service

"There has to be a better way to get my kids' attention than dropping the silverware drawer on the floor," sighed Susan this morning after the children refused to listen. "I know what you mean," Betty sympathized. "Sometimes it seems like they aren't really listening at all. They are at the end of your rope and threaten to lynch them with it." You'd think they would pick up on my early morning signals — like chewing on napkins or running a Timmy through the garbage — if they care about you at all.

"I don't know how to talk to them," said Susan. "Some days it's as if they are deaf, or at least not listening. Other times they seem tune deaf and just ignore you. It's maddening."

But in Indian summer "the cancer in my body is teasing me. There's not an urgent battle going on inside. There's just the lingering, subtle, ambiguous erosion of life. My body is losing the battle, though there hardly seems to be a battle going on," she wrote in her journal. "The tension is confusing, because it has a tendency to build false promises and create easy words. Acquaintances and friends find it difficult to talk about the sense of impending death — a sense of impending death — the question I found myself faced with was: 'Am I willing to die?' In the past few months the most urgent question has been: 'Am I willing to live while I die?'

Sister Schrautemyer said that when she has been in a lot of physical pain 'people are anxious to be present, supportive and sympathetic. But when I continue to be sick but look good, reaction becomes more confusing and sympathetic more difficult.'

When people start talking about remission and miracles, 'I don't know how to respond. I know better. I've already had it checked out.'

Her doctor assured her that while the cancer has been less active at times, it was not in remission, and had indeed, in its own subtle way, spread. "When people say: 'God you look good.' I feel I am going to disappoint them if I tell them what's really going on. And I sometimes honestly look a whole lot better than I feel.'

She said she has found that "if you have a few months to live, you have one task and that is to die. If you are dying, but you don't know when, to put it bluntly, you have no excuse to lie around. I don't know how to talk to myself.'

For over a month this summer much of her time was spent with her mother. "We have talked more honestly than I ever thought possible. My cancer and dying have led us both to focus on the things that matter, that we have in common. Her faith as a Jehovah's Witness is something I respect in her, and I know she reverences my faith too," Sister Schrautemyer said. After a September retreat for women Religious who have cancer, Sister Schrautemyer said she has found the desire to spend more time with dying people and their loved ones. Her work has changed from involvement with the local church to working with the sick and aged.

In her work she hopes to develop a way to reach more people around the diocese.

But there is no sense of urgency. A year ago she talked about things she had looked forward to in her life. Now, even though many days she has more energy and time, 'there isn't — I need to get done in my life," she continued. Sister Schrautemyer said.

"You don't have to scream when you know it's time to talk," she said confidentially. "I wait, and wait, and wait. They start pushing you to the middle of the floor and stick a cross-legged with her on the floor."

"You don't have to start a lecture in the middle of the floor and stick a potato chip in your mouth," she said. "Open a bag of chocolate chips and prove it to them."

"We put our cups to our lips and listened. Alice obviously knew what she was talking about."

"There are times I merely sit down and talk. If I call the silent treatment 'There is something about their mother sitting at the table and listening."

"It's a fatal mistake to assume they are not really paying attention," she advised. "I referred to the phenomenon if they seem oblivious to you, they are not. Open a bag of potato chips and prove it to yourself."

"We knew she was right."

"You don't have to stop when they start pushing you to the edge," she said. "Just quietly lie on your back in the middle of the floor and stick a banana in your mouth. You will get their attention."

We all agreed there is a future for Alice on the seminar circuit.