Church striving to keep Latins

23 Million losing Catholic identity in secular America

• Bishops urge calm. Page 11

By Araceli Cantero

Staff Writer, La Voz

Faced with the prospect of 23 million Hispanics in danger of losing their Catholic identity in a pluralistic, secularist culture, the Church in the United States has reached a critical moment in its evangelizing mission.

That was the concern expressed in different ways and with different accents during a recent Symposium on Evangelization of Hispanics which brought together local and national church leaders for three days of discussions at St. Thomas of Villanova University (formerly Bishop Canez College).

"This is a privileged moment that may not come back, a 'kairos' moment given by God for some purpose," said Msgr. Bryan Walsh, director of the Ministry of Christian Service of the Archdiocese of Miami and one of the speakers at the symposium.

The Irish-born priest, an expert in immigration matters since before the first Cuban influx into South Florida in 1959, shared his own experience of adaptation to this country and recalled the religious history of immigrants in centuries past.

HE TOLD of the millions of Irish and Polish immigrants who in one generation were assimilated into the Protestant mainstream because no one from the Catholic Church was here to welcome them.

"If culture is impregnated by faith, faith can be kept with not much care, but in a pluralistic society, faith that is not attended to can be lost in one generation," Msgr. Walsh said.

"I know Cuban families who came from Mariel and had kept the faith for 20 years under a Communist regime. But they lost it here in one year," he added. "If our ideas are anything, it is up to us to do something about it. The opportunity is here and it is ours." Msgr. Walsh also pointed out that in this Archdiocese, "a million Catholics were given to us. It is true we put up a church and it gets full... but we have no idea of how many we are missing."

He urged the creation of a pastoral plan of evangelization with concrete goals which can be evaluated.

OTHER SPEAKERS at the conference included Archbishop Edward A. McCarthy and Auxiliary Bishop Agustin Roman of Miami; Dolores Leckey, director of the U.S. bishops' Office of Lay Ministry; Father Mario Vercano, director of the Southeast Pastoral Institute (SEP); Brother (Continued on page 3)

Families

AND PRAYER

See Know Your Faith, pages 22-23

LARGEST WEEKLY NEWSPAPER IN SOUTHEASTERN U.S.

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On Suffering

Pope's pastors/letter shows persona/pain, family deaths, oppression, near-assassination

"offer your sufferings... so there will be no more war on earth, above all so the world will be spared nuclear conflict"
Scientists warn pope of 'nuclear winter'

VATICAN CITY (NC) — Nuclear war could "carry in its make a destruct-

of life unparalleled at any time during the tenure of humans on earth," said 18 scientists in a report to Pope John Paul II. They urged the pope to warn the world of the peril of a "nuclear winter," the long-range harmful ef-

fects of a nuclear war on the global climate. The scientists prepared the 600-word report during a Jan. 23-25 meeting sponsored by the Pontifical Aca-

emy of Sciences. The Scientists said that even in a limited nuclear war, "lon-

ger-term consequences might be as dire as the prompt effects, if not worse;"

No one to thank for Swiss francs

OKLAHOMA CITY (NC) — Our Lady's Cathedral Parish in Oklahoma City wants to say thank for the francs. But no one seems to know who slipped the 8,000 Swiss francs into the poor box. Tiny Hafer, who regularly empties the poor box and brings the proceeds to the cathedral office, found the Swiss francs, 100s, 50s, 10s and 5s in the poor box. The cathedral parish used the unex-

pected bonus, valuated at $3,600 U.S., to establish a free loan fund for pa-

trishers in need. Marie Barnes, a secretary at the cathedral, said that no one had admitted to making the contribution.

Catholic army

Capt. in detention

MEDELLIN, Colombia (NC)—A court in Medellin has ordered the detention of Colombian army Capt. Jorge Valbuena, whom two priests accused last year of organizing a ter-

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2nd Front

U.S. Charges leftist bias in Church agency

WASHINGTON (NC) — Some USCC officials are not listening to criticism from the bishops in Central America or the bishops in the USCC. Abrams said that "the information coming from the bishops in Central America is saying some things they simply don't want to hear," Abrams said.

He compared the present stage of Hispanic evangelization to a cup of coffee whose sugar has not been stirred. He said Hispanics are like the coffee, possessing centuries of Catholic faith and culture, but in need of stirring to stir the sugar which gives flavor to the whole.

"Now is the time," Bishop Roman said. "Tomorrow it may be too late."

In his talk, Father Vizcaíno reviewed the process for Hispanic ministry being implemented throughout the nation, whose goal is to train lay leaders to evangelize their fellow Hispanics.

"The ENTIRE Church must evangelize," he said, but not everyone in the Church has been given the same opportunity. When Hispanics are required to do so in another language, they are handicapped at the deepest level, in their religious expression, he added.

Brother Campos warned against "the virus of racism, whether conscious or unconscious, only makes the task of the criminal justice system more difficult. It alienates whole sections of society, it saps the strength of the system by weakening respect for it, the respect that is essential to a democratic and just society."

"Misunderstanding of the function of the Church," he added.

"Again, we salute the heroic ef-
torts of those who work in the system, whose sacrifices, often of their own lives, enable us to sleep peacefully at home and go about our daily chores in comparative safety. Yet, in our community there is a situation that despite all the laws, all the investigations, all the efforts, the virus of racism remains."

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scious or unconscious, only makes the task of the criminal justice system more difficult. It alienates whole sec-
tions of society, it saps the strength of the system by weakening respect for it, the respect that is essential to a democratic and just society."

Regarding Cuba, Abrams said that either Father Hehir or Quigley said before a House subcommittee that "the church in Cuba is a quiet church." Abrams called the state-
ment "a whitewash."

"It's like saying the Jewish popula-
tion in Germany is quiet. Abrams said. "It's quiet because it's gone."

"WITH regard to the Maryknolls, in some cases you have religious men or women who have seen the suf-
fing of the poor in Central America at firsthand and obviously feel very, very strongly about it," he said.

"If our commitment to democracy and civil liberties some-
how seems to stand in the way of im-
proving the life of the poor, so they just cast it aside," Abrams said.

He also criticized a group of religious women opposed to US policy who were recently denied admission into Honduras where they were supposed to conduct a vigil along the frontier with Nicaragua.

"Many Catholic groups in this country denounced the governor of Honduras for not letting them in. The fact is that the bishops of Honduras urged the government of Honduras not to let them in — formally, with a statement by the bishops which said, 'This is a political interference in our internal affairs by foreigners, don't let them in.'" Abrams said.

Abrams also said the Reagan ad-
m intervention is reluctant to become involved in the human rights situation in Northern Ireland.

"The United States is much less in-
clined to press any human rights cases than some of the other countries. The discus-
sion is a democracy and has a free press, where all the facts can get out," he said.

"One of the things we do when we do press a government is to speak for people who are otherwise voiceless when there is no free press or free speech," he said. "This is not the case in Northern Ireland."

Church trying not to lose Latins

(Continued from page 1)
Miguel Campos, director of the Maryknoll missionary society organized the symposium, said USCC officials are not listening to the bishops in Central America or tell-
ing the US bishops about persecu-
tion of the church in Nicaragua, Abrams added.

FATHER HEHIR doesn't have much to say about anything, about San-
dinista human rights violations or, for that matter, Cuban human rights violations," said Abrams.

The Sandinistas are the ruling coalition in Nicaragua.

Father Hehir "doesn't even have anything to say about the specifics of the persecution of the Catholic Church" in Nicaragua, Abrams said.

"If you listen to the bishops of that area there is a major effort going on there to undercut their authority, to divide and conquer the Catholic Church," he added.

"I think the only possible explana-
tion for that is that the church in Cen-
tral America is saying some things they simply don't want to hear," Abrams said.

"Catholics going from a very small church to not being heard by the bishops in Central America or tel-
ging the USCC that this church and the Maryknoll missionary society is coming from a very small church, possessing centuries of Catholic faith and culture, who are being ignored by the bishops in Central America or tel-
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tion of the church in Nicaragua, Abrams added.
Mary's role emphasized by pope

By Sister Mary Ann Walsh

VATICAN CITY (NC) The planned consecration of the world to the blessed Virgin Mary in March by Pope John Paul II is a natural step for the man whom the motto is “totus tuus sum Maria.” Latin for “I am completely yours, Mary.”

As a youth, he consecrated his life to her. As pope he entrusted his native Poland to her and recalled Pope Pius XII’s 1954 consecration of the world to Mary.

Pope John Paul’s decision to consecrate the world to her again is another public demonstration of his confidence in Mary and the exalted position which she occupies in his life.

In the United States, the announce ment of the consecration came in a statement released by the U.S. bishops Feb. 14. They also made public a papal letter dated Dec. 8, the feast of the Immaculate Conception, in which Pope John Paul asked the world’s bishops to join him in consecrating the world to Mary on March 24 or March 25.

MARCH 25 is the feast of the Annunciation. This year it falls on the third Sunday of Lent and so it may be linked with the celebration of the third Sunday of Lent and so it may be linked with the celebration of the Assumption of Mary.

Pope John Paul has made clear from the first moment of his pontificate that Mary is a main source of strength in his life. “I was afraid to accept this choice,” he told the 300,000 persons assembled in St. Peter’s Square Oct. 18, 1978, “to see who would succeed Pope John Paul I. “But I did so in a spirit of humility and obedience to our Lord, and completed trust in his most holy mother, the Madonna.”

From that first speech of his pontificate, there have been few addresses which have not invoked the intercession of Mary or which have not praised her as mother of the church.

Not only does he speak of her at nearly every Wednesday general audience and at his Angelus message, but he added another opportunity to praise her when he began leading the rosary on Vatican Radio the first Saturday of each month.

THE POPE frequently includes stops at Marian shrines on his foreign trips. In Ireland, he visited Knock; in Mexico, the shrine of Our Lady of Guadalupe; in the United States, the National Shrine of the Immaculate Conception in Washington.

The major “Marian shrines” at Fatima, Portugal, and Lourdes, France, have provided the very reason for two papal trips. His visits to shrines did not begin with his election to the papacy. They began when Pope John Paul was the young boy, Karol Wojtyla, who daily visited the Marian altar in his parish church on the way home from school.

As a teenager, he visited the shrine of Our Lady of Czestochowa atop the mountain in Poland, his native Poland to her and recalled the pierced sash at Jasna Gora.

He hiked, camped, canoed and skied with student groups, entertaining them with a guitar at campfires but engaging them also in serious philosophical and religious discussions.

For all of the hardships which have dotted his history, the event which prompted the pope to reflect most of all on suffering was probably the attempt to put his life on his St. Peter’s Square on May 13, 1981.

Seriously wounded by a bullet which sliced through his intestines, the pope spent nearly 100 days in a Rome hospital.

The pope has said that his concern for the sick and the suffering intensified following his own brush with death. Last September in Vienna, Austria, he shared with a group of invalids his own experience and said that through the wonders of medicine, he was standing before them “as a healthy man, but not as a stranger.”

The experiences and reflections of the 63-year-old pope are wrapped together in his 16,000-word apostolic letter.

The pope’s document is a closely reasoned and deeply philosophical essay.

In summary, it says that suffering enters everyone’s life. It can be viewed as pointless, and thus lead to frustration. Or it can be seen as positive because:
- It can lead the one afflicted to a deeper union with God and with secure

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The very struggle itself to grapple with understanding and the feeling that the life of Christ, a. Special grace, has taught man to do good by his sufferings for others. It offers people the chance to be more than anything else, which clears the way for the grace which transforms human souls to accept sufferings, the pope said, "the individ-ual unleashes hope." This was an echo of his words in Austria last Sep-tember, when he asked the sick to "teach us, the healthy, to accept it (the cross) in good time and to bear it with courage, everyone in his own way."

As to the responsibility of other people when confronted with those who are suffering, the pope’s words were strong and clear. He said thatSympathy and compassion, he added, are not enough. There must be "activity aimed at bringing help./"

"Almost always, the individual en-
tering suffering with a typically human protest and with the question 'why,'" the letter said. The very struggle itself to grapple for understanding and the feeling that one’s offers suffering rights, are themselves a part of the pain, the pope added.

For the person mired in such anx-

iety, Christiinity offers a new insight, said the pope. One of Christ’s shows how suffering can be linked to love and to triumph. Integral to Christian faith if the belief that Christ’s redemption is still going on, that it is being applied to new individ-uals and new situations each day be-

cause there are people offering their sufferings for others.

To suffer is to serve

The person who sees with this in-
sight, suggested the pope, can be cer-
tain that "he is serving, like Christ, the salvation of his brothers and sis-
ters," and that he is "carrying out an irreplacable service."

An emphasis on this thesis, that those who suffer can help others, has been a constant in Pope John Paul’s pontificate. Within 24 hours of his election in 1978 he went to see a friend, Polish Archbishop Andrezej Deskur, in a Rome Hospital. There the new pope told a group of patients that he was entrusting the success of his pontificate to the prayers of those who are sick and suffering.

Last Jan. 11, the pope asked the sick during a Wednesday general Au-
dience "to offer to the Lord your suf-

fering and to do good to those who are suffering, the pope’s words were strong and clear. He said that

The pope brings his lesson, to a
terrestrial close at the end of his letter.

"On the problem of conscientious objection, I would like to say that I think that it is a sign of maturity "when people "manage to accept another form of public service that is not military service," the pope said Feb. 12 during a visit to St. Hip-

polytus Parish in Rome. During the visit he celebrated Mass and met parish groups, including 40 youths. As an example for youths, he cited Otto Schimett, a Polish commander in World War II who wasexecuted by showing perserverance under suffering, the pope said, "the individ-

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Sincerely,

Pope John Paul II emphasized the dangers of nuclear conflict.

"We naturally oppose this spiral and seek, as far as is possible for us, to persuade people not to increase the meaning of self-destruction," the pope said.

He added that the church has an "even deeper concern" for injustice which occurs when "one part of humanity, and its survival," the pope said, criticiz-

ing the "spiralling of nuclear ar-
maments.""Stop beside the suffering of another person, whatever form it takes." Synpathy and compassion, he added, are not enough. There must be "activity aimed at bringing help."

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"In this double aspect, he has com-

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fering," concluded the pope.

Papa! yes'...to conscientious objection

VATICAN CITY (NC) — Pope John Paul II emphasized the dangers of the world political climate Feb. 11-12 and praisedyoung people who choose alternatives to military ser-

vice. He also prayed for peace in Lebanon and asked the sick to offer their sufferings for people facing "painful political, social situ-

ations."

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tious objection, I would like to say that I think that it is a sign of maturity "when people "manage to accept another form of public service that is not military service," the pope said Feb. 12 during a visit to St. Hip-

polytus Parish in Rome. During the visit he celebrated Mass and met parish groups, including 40 youths. As an example for youths, he cited Otto Schimett, a Polish commander in World War II who wasexecuted after refusing to gun down Polish civilians.

"His TOMB has remained with

me, as the suffering of another con-
tinuously by my countrymen who

sympathize with me," the Polish pope said.

"The church today is very concern-

ed about the future of humanity, and its survival," the pope said, criticiz-

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DUBLIN, Ireland — If Ireland and Northern Ireland formed a united law territory, the Catholic bishops would not push to make Catholicism the state religion, said Bishop Cahal Daly of Down and Connor, Northern Ireland.

"We believe that the alliance of church and state is harmful for both," Bishop Daly said at a February meeting of the Forum for a New Ireland.

The forum, established last May by Irish Prime Minister Garret FitzGerald, is drafting proposals to unite Ireland, where Catholicism is the state religion, and British-ruled Northern Ireland, which has a predominantly Protestant population.

PROTESTANTS in Northern Ireland have fought to maintain Catholicism in Northern Ireland only about 32 percent Catholic, whereas in Northern Ireland, which has a population of about 70 percent Catholic. Ireland's population is about 93 percent Catholic, whereas in Northern Ireland only about 32 percent of the population is Catholic. If the two countries were united, the combined population would be just over 70 percent Catholic.

Bishop Daly told the forum that the Irish Constitution prohibits divorce and there is increasing agitation to remove this prohibition.

NEW YORK (NC) — The unification of Northern Ireland and Ireland will be the only political issue of the St. Patrick’s Day parade, said Thomas Gleeson, 83, who was elected Feb. 14 to be the parade’s grand marshal.

Gleason, president of the International Longshoremen’s Association in the United States, opposes British rule of Northern Ireland, but said that politics would be low-key in this year’s parade.

The election of a former Irish Republican Army member, Michael O’Rourke, as the parade’s honorary grand marshal may create political problems.

O’ROURKE, 32, is a convicted bomb-maker who blew his way out of a Dublin jail in 1976 before fleeing to the United States. He was arrested on suspicion of entering the United States illegally and has been held without bail in a New York jail for four-and-a-half years while fighting extradition.

Last year’s controversial grand marshal, Michael Flannery, supported O’Rourke’s election as honorary chairman.

The 1983 choice of Flannery, 82, created an international uproar because of his links to the IRA, which is fighting a guerrilla war against-British rule in Northern Ireland.

The parade was boycotted by the Irish government and leading Irish-American politicians stayed away. The late Cardinal Terence Cooke of New York refused to review the parade until after Flannery had passed by the doors of St. Patrick’s Cathedral.

Gleason, a one-time dock worker who rose through the ranks of the longshoremen’s union, had supported Flannery in last year’s parade. Gleason’s opposition to British rule in Northern Ireland stops short of outright support of the IRA.

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College seminary replaced by ‘house of discernment’

By NC News Service

The Diocese of Rochester is replacing its college seminary with a vocational “house of discernment” for upperclassmen and older men who would be allowed to date women while they decide whether to pursue studies for the priesthood.

The change will allow post-college-age men, as well as college juniors and seniors, to live in a religiously oriented community setting and to receive individual guidance while they consider the option of priesthood, said Father Thomas Valenti, diocesan director of vocations.

According to Father Valenti, the Becket Hall seminary will become a ‘house of discernment’ in September. At the same time, the location will be moved from the campus of St. John Fisher College to a downtown area close to local businesses, from which the diocese hopes to attract interested men.

The distinction between a seminar and a house of discernment is important, Father Valenti said.

“A SEMINARIAN is one who has publicly declared his decision to become a candidate for the priesthood,” he said. “The people who come to Becket Hall will all be looking at their faith, their temptations. We will be looking at it responsively.” But will not yet have made a decision.

Once a man has decided to pursue a priestly vocation, he would apply for admission to a graduate seminary, or school of theology, Father Valenti said. Because they are not official candidates for the priesthood, residents of Becket Hall would be allowed to date women.

“One of the issues they will be looking at in this process (of discernment) will be emotional growth and development, which includes relationships with women,” Father Valenti said. With the help of a spiritual director, the men will assess where they are in terms of those relationships.

The Becket Hall program is “meant to lead people through the necessary questions they must ask to make a well-informed decision on a spiritual basis to apply to a seminary,” he added. “Once a man has made a decision to enter the seminary, dating ceases.”

In The New York Times, Father James Schwartz, director of Becket Hall, said steady dating would be discouraged in favor of more casual group outings. ‘The students will be encouraged to develop significant relationships with both men and women, Father Schwartz told The Times. ’But if someone feels that dating exclusively with one person toward marriage or sex is OK, then Becket Hall is not for them.”

The program was redesigned because local trends indicate that an increasing number of men who have graduated from college and have worked for a year or more are “seriously thinking about priestly ministry,” Father Valenti said.

Last year, the diocese sent eight men to schools of theology, The Times reported. Only three of those were from the on-campus seminary program. The other five were from a vocations program in which the men met regularly in small groups for prayer and discussion, but did not live together.

The new location of Becket Hall will be convenient for men who work in downtown Rochester. It will also be within easy commuting distance of area colleges.

Father Valenti said that the program would take a “holistic, Christ-centered” approach in which each man will develop his own program according to his needs in consultation with the director.

The program will focus on spiritual, intellectual, emotional and physical development, as well as community service.

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For information write or call: Office of Admissions, Biscayne College School of Law, Dept. 37A, 16400 NW 32 Ave., Miami, FL 33054. (305) 621-1856.

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Comes Home To
VILLANOVA - Miami

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VILLANOVA UNIVERSITY FOR THREE REASONS:

1. We are "coming home" to our original name.
   Before Biscayne College was established in North Dade
   in 1961, the Augustinians of Villanova, Pennsylvania
   operated the school for 14 years in Havana under the
   name, "St Thomas of Villanova University." In April, 1961,
   the staff was forced to flee in the night from Castro's
   guns. At the direction, of Archbishop Coleman Carroll the
   Augustinian order reestablished the school in Miami. We
   now come home symbolically to our roots.

2. We are reaffirming our relationship with our sister-
   institutions throughout the world that carry the name of our
   Augustinian patron saint, St Thomas of Villanova.
   We look north to Villanova University in Pennsylvania
   and to Europe and the centuries-old tradition of
   Augustinian higher learning. Through St Thomas of
   Villanova University the torch of the Villanova tradition
   is carried to South Florida.

3. Most importantly, we are demonstrating our commitment
   to the developing international marketplace of South
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   This August we will open our new law school, an
   occasion that allows us to move to university status. As
   Fr. Patrick O'Neill, president, said, "By offering programs
   with an orientation to the international marketplace, including law courses, and by changing our name as a
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   one of the world's great international cities."

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Campus, and centers for evening instruction in Hialeah and
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Inn and Conference Center . 625-6000, ext 140
School of Law . 625-1856 (Ambassador Nicholas R. Morley Law Center)

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625-6000.
By Liz Armstrong
WASHINGTON (NC) — The Rev. Sun Myung Moon, leader of the Uni-
ication Church, probably would not normally elicit much support or symp-
athy from mainline Christians, in-
cluding Catholics.
His religious movement, which many consider a cult, has been widely al-
ged to mislead and co-opt gullible young people into joining a shadowy
organization their parents and clergy find unacceptable for numerous rea-
sons.
Yet religious groups are worried

‘If there is no religious freedom for Rev. Moon — who is widely hated and his movement wide-
dy feared — the religious freedom of all churches is seri-
ously threatened.’

about Moon’s 1982 conviction on tax evasion charges because, his de-
fendants assert, the decision could lead to U.S. government harassment and
evasion charges because, his
about Moon’s 1982 conviction on tax

ded to pay taxes on the portion of the money he used for personal needs.
Upon conviction, Moon was fined $25,000 and sentenced to 18 months in prison. A Supreme Court decision whether to hear Moon’s case is ex-
pected later this year.

Moon’s chief attorney in the high court case is Laurence Tribe, a Har-
vard Law University law professor known for supporting issues ranging from fed-
eral funding abortions to stop-
ing nuclear power plant construc-
tion and ending a Massachusetts law that allowed churches to veto liquor licenses.

The Moon conviction is ‘the most significant threat to religious freedom in the United States in many decades’ and ‘represents religious freedom per-
soned by the government, with

Moon and the Unification Church

Moon case believe “that under the First Amendment a church has the
right to decide how to organize itself, expend its funds and allocate its ad-
ministrative responsibilities.”

Father Blum pointed out that many churches hold property in the name of a church official. ‘Mainline reli-
gious groups, have no sympathy for
Rev. Moon, but they feel great distress at the breach of his religious liberty,” Father Blum wrote.

“If Moon’s religious liberty can be breached by the IRS, so can that of other religious groups in which
bishops, pastors or church leaders ex-

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So, take advantage of the best investment you’ll ever make! Complete and return the coupon below to find out how you can benefit from a Propagation of the Faith Gift Annuity.
Some 36 years ago, Auxiliary Bishop J. Nevins of the Archdiocese of Miami appeared on the Ted Mack Amateur Hour when he danced to an Irish hornpipe while accompanying himself on the accordion at the Delphi Theatre.

"Believe it or not, I won first place with the highest recorded votes (14,000) in the history of the Ted Mack television show," recalls Bishop Nevins.

On Sunday, Feb. 26, the Bishop again will appear on stage at the annual Gala for Hope, which benefits the National Parkinson Foundation. He'll join Gala headliner, Bob Hope, Master of Ceremonies, Dick Clark, comedienne, Phyllis Diller, international singer, Jose Luis Rodriguez (El Puma) and local singer, Sylvia Bennett.

At this Gala, he won't be dancing with his accordion; even though many say he is the best Irish step-dancer in South Florida.

INSTEAD, Bishop Nevins will pronounce the Benediction for this special Gala, which marks the 50th wedding anniversary of Bob and Dolores Hope.

Since 1960, Hope has served as Honorary National Chairman of the Foundation and traditionally has inspired an entourage of stars to entertain at the Gala.

"In our society, which sometimes is impoverished in spirit, it is a real joy for me to join those who offer their talents and generosity to those less fortunate than themselves," said Bishop Nevins.

The Bishop said he appeared on Ted Mack's show years ago because he was fascinated with the then new development of television.

"AT THE time, I believe only 16 states offered television, and I can recall neighbors gathering with the one family on the block with a TV set. So you can imagine the excitement when a local boy was chosen for a national talent show," explained Bishop Nevins.

As a youth, he also posed for Norman Rockwell in a famous 1940 cover for Saturday Evening Post entitled the "California Census."

Parkinson Foundation, headquartered in Miami, provides a continuing research center which attracts noted neurologists, researchers and physicians in finding a cause and cure of Parkinson's and other neurological disorders.

Through diagnostic programs, treatment and educational services, the Foundation helps improve the quality of life for thousands of Parkinson's patients.

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ARCHDIOCESE OF MIAMI

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

THE REV. RONALD PUSAK — to Chairman, Priests’ Personnel Board, effective March 1, 1984.

THE REV. DAVID RUSSELL — to Chairman, Archdiocesan Art and Architecture Committee, effective March 1, 1984.


THE REV. JUAN SOSA — to Director, Office of Worship and Spiritual Life; Executive Director of the Ministry of Worship and Spirituality; member of the Council of Priests, effective February 29, 1984.

THE REV. GUSTAVO MIYARES — to Pastor-designate, St. Timothy Church, Miami, effective March 1, 1984.

THE REV. EDWARD BROWN — to Coordinator of the Permanent Diaconate Program of the Archdiocese of Miami, effective March 1, 1984.

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THE VOICE / Friday, February 24, 1984
Sister tells story of her vocation

By Prentice Browning
Voice staff writer

"We are the clay in the hands of the Master." Sister Josephine Sherry, principal of Immaculate Conception School, spoke after the pancake breakfast of how her life has been an illustration of the influence of the hand of Christ.

Sister JOSEPHINE spoke first of the founder of her order of the Sisters of Mercy, Sr. Catherine McAuley.

Sr. McAuley, who founded the order in Ireland in 1828, did not at first wish to become a sister but only wanted to help poor girls get the good example through her religious dedication.

As time went on, said Sr. Josephine, Sr. McAuley decided that the best way she could help the poor would be to start a religious community.

Sr. Josephine decided after high school that she wanted to become a teaching Sister of Mercy. She didn't know that when she left home at the age of 18 to continue her education in England that she would never return home while her mother was still alive.

When informed of her mother's death, she said, "I thought that the world came to an end." She found solace in Psalm 23, "The Lord is my Shepherd." Not long afterwards her father died and her sisters and brothers "scattered to the four corners of the earth."

"The security that we once knew was gone forever," she said, although there was consolation in the fact that they all worshiped the same God.

WHEN SHE came in 1960 to Immaculate Conception, 3,000 miles from home, she was told that it would probably be for only a year or two.

"That was 24 years ago. I'm beginning to think they've even forgotten that I'm here," she joked.

"My story has convinced me that the Lord is the master in my life," she said, relating her personal testimony to the theme of vocations.

"I look out and see all of you young people. Are you the clay?"

Referring to Sisters of Mercy whom she has known but who are now deceased, she said, "If my story will touch the heart of some young girl listening to me, then think I too can rest in peace,"
With his sturdy arms proudly encircling his "sons," houseparent Joe Mc-Jury of Boystown says discipline requires a delicate balance for boys who are without their parents. (Voice photo by Betsy Kennedy)

Sports such as swimming and softball play a major role in the lives of the young men at Boystown, whose teams often compete with those of local Catholic schools as well as with teams of celebrities such as the Miami Dolphins. (Voice photo)

Boystown
By Betsy Kennedy
Voice Staff Writer

The pine trees that live on the 144 acres of Boystown have grown healthy, strong and tall, nurtured by the good earth.

The boys who live at Boystown, a facility for dependent teenage boys founded by the late Archbishop Coleman F. Carroll, are somewhat like those trees. With proper nurturing from good parents, they could grow healthy, strong and tall. But many of the 41 boys residing there have been neglected, abandoned or abused by one or both parents.

Their self-images have diminished. They suffer from the kind of emotional trauma that starts from the inside and works its way out.

Boystown has been home to hundreds of youngsters since it began first as a summer camp and then a haven for 600 Cuban refugee boys who huddled in a large room which is now the auditorium. Workers literally had to use machetes to hack through tall grass to create the facility at S.W. 137th Avenue near the Tamiami Airport in Dade, with its olympic-sized swimming pool, gymnasium and dorms designed to house 50 boys.

Director John Perrotti and a staff of eight houseparents, three social workers and a consulting psychiatrist, try to re-construct young lives shattered by broken homes and explosive violence.

Perrotti is especially concerned because over the years he has seen more and more perplexing emotional conflicts arise in the boys whom he treats like his own sons. The boys come from all walks of life, sent by courts, their parents or social agencies such as the Catholic Children's-Home in Perrine. Sometimes, late at night, there is a tentative knock at the door — a runaway has come because he has heard of 'Boystown.'

"It is frustrating. We used to see dependent neglected kids. Now we see emotionally handicapped kids. More children than ever have to be medicated to keep calm and lessen aggression."

"More boys also have to be 'remodeled and stabilized before they can be returned to society," he explained.

He blames "deteriorating family life. It was never so confusing when I was a boy."

Irreparable damage
Carlos is one contemporary victim of this "deterioration." His mother didn't want him anymore, so she put him on a plane from Santiago, Chile to Hollywood, Florida, to live with his father. When he got to the airport, a timid but intelligent 14-year-old who speaks four languages — the father never showed up.

When the authorities contacted the man, he claimed the boy did not belong to him, although investigation revealed the man had been sending regular checks to the boy's mother in Santiago.

Now the boy is going blind, said Perrotti.

"The most heartbreaking thing I've seen in my 13 years here is what parents do, usually out of ignorance... Some have raped or phy-
Boystown gives local youths refuge from bad home situations

The most heartbreaking thing I've seen in my 13 years here is what parents do, usually out of ignorance.

—Joe McJury

Boystown who are remembered in detail by him and by their photos which completely cover all his office walls.

"When I get a call from someone who is doing good I really feel rewarded. Some make it and some don't."

He points, sadly to the photos of three who lost their lives in Vietnam and others who suffered ill fates.

In times of distress, the boys can also turn to Fr. Gary Weismann, the priest who celebrates the Mass on Sundays at the chapel on the grounds.

"But no matter how much guidance and love we give them, most would still return home in a minute," revealed Perrotti.

There are exceptions. Recently, one boy stood before a judge because his mother and her boyfriend had been ruled competent to care for him again.

"I just want to go back home to Boystown," he said, meeting the judge's gaze with eyes that were far older than his adolescent years.

An average stay for a troubled youth at Boystown is three years, but many who have known no other home stay as long as six years.

Said Andy Kaplan, a two-year graduate from 1970, now a successful C.P.A. and board member of Boystown, "I don't know what would have happened to me if I hadn't stayed at Boystown. I came from a single parent family. My mom was good to me, but she was working all the time and I became incorrigible. She just couldn't handle me."

Kaplan also feels "most of the guys during my stay were just misschievous. Now the boys at the facility seem more emotionally upset and depressed."

"The other night a graduate called me at 3 a.m. He left several years ago and we hadn't heard from him. His brother died and he just wanted to talk to me..."

Planting seeds

Out in the field behind the dorms, the sound of axes striking wood rings out, a harsh sound in contrast to the whispering pines. Several boys are doing extra work, clearing the field and raking leaves, as a punishment for running away last week.

"Why did you run away?" someone asks.

"Silence, except for the sound of the blade striking wood with a furry 'I'll show you around the place,' says a friendly red-head with freckles.

"I'm 14, but I'll be 15, so be sure you think of me that way,"

His name is Robert Kilpatrick. He wears a school shirt embellished with blue stars and a kid-next-door kind of grin.

You find out quickly he is not the kid next door.

"I'm here because I hit my step-mother. We can't get along. All she understands is a fist."

His pal is Sean Donahue, who talks so fast you have to pick out the important words and put them together like a crossword puzzle. Sean wears glasses and says he is going to be a D.J. at a local radio station. He somersaults over the couch as he talks.

"I'll show you around the place," says a friendly red-head with freckles.

"It's not so bad around here," said Robert. He looks wistfully outside, where the sun is setting behind the tall pines, the end of another near-perfect Florida day.

Their houseparent, Ray Guadro, says, "I hope as these boys grow I can help plant the seed that will turn them into mature, well-adjusted men instead of brash, rebellious boys."

And, hopefully, the seeds will not wither.
Matter of Opinion

Come on, Uncle, give 'em a break

If you want to you can find all kinds of excuses to do nothing or to not do something.

That is true of governments as well as individuals.

Therefore, if it wanted to the Immigration and Naturalization Service could free the Haitian boat people who are already here from the threat of deportation as it has now done for the massive numbers of Cuban Marielitos. Cynics are saying that the Reagan Administration, in this election year, has interpreted a 1966 law in such a way as to curry favor with hundreds of thousands of Hispanic voters. A Haitian vote here is virtually nonexistent.

As it happens, New Jersey Congressman Rodino will hopefully be successful in amending the 1966 immigration law to allow the Haitians to join the Cubans in regularized status.

EDITORIAL

But you have to wonder why the government continues to turn a cold shoulder to these hapless people. What harm can they do? The Haitians who made it here are a relative handful compared to the Latins. They are gentle, hard working and not crime-prone. Reagan's interdiction policy has stopped the flow of more Haitians here. Yet the government does not have the heart to give these black Caribbeans a break or initiate legislation to do so, still will look teary-eyed when accused of being racially insensitive.

It is also instructive to note that a recent study by the Heritage Foundation's Julian Simon explodes the myth of the immigrant as a lazy welfare slop. Rather, his evidence shows that immigrants, legal or illegal, draw down much less welfare than average Americans while paying in taxes and even Social Security which they rarely get back. Simon cites a study in San Diego in which over 2,000 illegals were deported, leaving their jobs vacant. No Americans came to fill them, as the jobs were too low paying and hard.

The general picture of immigrants was of motivated individuals and families who came here for opportunity and who hustle to become self-supporting tax-paying citizens.

But this should not be news to South Floridians. Look at what the Cubans have done in Palm Beach.

All the Haitians need is an equal break.

Letters to the Editor

Two views on TV's Swaggert

To the Editor:

I read your recent article on the Jimmy Swaggert Ministries in the Voice (Feb. 10). It got me to thinking that better spiritual discernment should have been used in writing about a man that was too low paying and hard. Simon cites a study in San Diego in which over 2,000 illegals were deported, leaving their jobs vacant. No Americans came to fill them, as the jobs were too low paying and hard.

The general picture of immigrants was of motivated individuals and families who came here for opportunity and who hustle to become self-supporting tax-paying citizens.

But this should not be news to South Floridians. Look at what the Cubans have done in Palm Beach.

All the Haitians need is an equal break.

To the Editor:

I enjoyed reading 'Sounds of the Electronic Church' by Henry Hex, in the February 10th issue of The Voice, very much.

If Jimmy Swaggert has managed to make $60 million in one year, then Pat Robertson (Christian Broadcasting System) has managed to make triple or more that amount! Pat Robertson preys on the sick, lonely, crippled and desperate. He has managed to do this by one of the most ingenious deceptive methods ever devised by man. He used what he calls the "Law of Reciprocity." He claims this is a law of God and of the universe. If you give any amount of money it will be given back to you doubled or tripled by sources known only to God. He claims it is exactly like the law of gravity and must work. It is found in the Bible, "give and you shall receive double in abundance etc.," except for One thing — God does not specify how, when or where, this shall be received, whether on earth or the glories of heaven.

Mr. Robertson promises everyone riches if only they give to him. One woman called in and said she only had $20 and Pat Robertson said, "Do not be afraid, give it all!" Millions upon millions give and give, clinging to the false hope that all their financial and Other problems will be solved.

Now this Law of Reciprocity, is one of the most fallacious means of seduction ever conducted and it can be proven.

If every man that has ever given down through the ages automatically got back and triple, it would still be an on-going process and still going on the same today. This law would have been discovered and established centuries ago and today everyone would be well off and poverty would be unheard of. It would not have taken Pat Robertson to discover this in 1980.

Worst of all, this law reduces God to a principle, to an automatic mindless, blind force and not the personal loving God who is in absolute control of everything and behind everything is an infallibly perfect reason!

So, here we have a very anti-Catholic program, mocking our precious sacraments and doctrines of the Church, which uses a devous method to take from the desperate, to do God's work and God's work, as they are doing it, 'a perversion of the Bible, a defamation of the true Church of God, a degradation of the Blessed Virgin — and all in the name of Jesus Christ!'

Mary Ann Valentin
Port St. Lucie

Jesus chose men — not permanently

To the Editor:

It's hard to believe in this day of supposed enlightenment, people still hark back to "Jesus picked men" as the rationale for not having women priests.

In the time frame in which Christ lived, He had no choice but to choose men as His first followers. The same can be said of George Washington's advisors; and for the same reason. Men were chosen because it would have been contrary to the times to choose women. This, however, wasn't meant to be a permanent condition. We now have women in politics, military, medicine, law and even in the space program. So much for opinion. Let's deal with facts. Christ was never reticent when it came to imparting directives on how we should live. Where does He decry the idea of women priests? Where in Canon Law is it forbidden?

If we are truly to be brothers and sisters in Christ, we must recognize each other as equals. When we accept the premise of equality, we must be open to the idea that women can and will be priests.

Margaret D. Kennebeck
Miami
Tithing and twining

BY FR. JOSEPH M. CHAMPLIN

THE seeds for expansion of that concern for the poor were sown about two years ago when the pastor, Fr. Warren McCarthy introduced the sacrificial giving or tithing concept.

About this time, an associate priest at St. Marcelline's, Father Ron Lewinski, traveled to the deep south to preach a mission at a very poor parish in Louisiana. To his astonishment he discovered that this church, despite its extreme poverty, gave 10% of the Sunday collection for needy communities in the Third World, specifically in Africa and Latin America.

Upon return, he described this impressive generosity to Father McCarthy. The pastor together with other staff members and consultative committees subsequently decided to propose a similar system for the people of St. Marcelline's.

During the four weeks of Advent, parishioners first heard some unsettling homilies by Maryknoll priests who had just returned from their missions in Korea, the Philippines, and Latin America. Next they listened one weekend to a couple in the parish who have tried to practice a simple living style at home as their contribution to overcoming injustice and poverty in the world.

Finally, on the concluding Advent Sunday, the pastor outlined their plan to take 5% of the weekly offering and donate that sum to the world's poor. They are currently in the formative stage of how to distribute this money. But already two sisters working locally in campus ministry and a Chicago priest in Bolivia have been recipients of substantial checks.

Their ultimate goal is to make this more than a mere money exchange, but by correspondence and visits to promote an even closer identity and relationship between the people of St. Marcelline's and hurting people beyond the parish boundaries.

Searchers for hidden meanings

BY DALE FRANCIS

Those who insist on analyzing appointments say, as the Jesuit historian did, that they are different. That's not strange. We come from different backgrounds and they are different men. But I've known both of them since before they were bishops and I think in some ways they are alike. They are both men of openness and frankness, they say what they mean and mean what they say. They are men who deal with people directly and not from authority. And most importantly, they are men who have shown a willingness to do things, act when there is reason for action.

There are many things that could be said about the new archbishop of New York—he's one of the best educated men in the hierarchy, he has a doctorate in political science. He understands leadership, he wrote the textbook on leadership used in training naval officers. But one way you can know him best is an interview he gave in 1975 when he was Chief of Naval Chaplains. In that interview Navy Times, he said:

"I'm finding wherever I go, when I talk with groups of chaplains or with other people, there seems to be initial amazement expressed at my candor and frankness. Some people seem shocked that I don't seem to want to hide any secrets, or I don't seem particularly interested in defending injustices or in defending our senior decision makers.

"I HAVE very strong feelings about this. I think there's a tendency in every organization, every institution— I think this is true in the Navy and I think it's true in the Church—that we tend to be far more secretive than is warranted. I think if Watergate should have taught us anything, it should have taught us that in the long run, wide, open, frank, forthright approaches are much healthier for everyone.

"That frankness and openness has marked the life of the new archbishop of Boston! When he was editor of the Mississippi Register during the height of racial conflict, he spoke out boldly against racism and then organized dialogue between the races. When he headed the bishops' ecumenical commission, he promoted plain talk action. A layman in his Missouri diocese said of Bishop Law, "When you're talking to him, he says what he thinks and you say what you think and wasn't until later you'd think you've been talking to the bishop."

They are different men all right, all men are different. But there are qualities of openness, frankness, directness and action they share. Come to think of it, Pope John Paul shares those qualities, too.

(Dale Francis is a nationally syndicated columnist.)

TIME CAPSULES

By Frank Morgan

Jonah's message

Jonah was a Hebrew prophet of 700 B.C. One time God commanded him to go to Nineveh, an Assyrian city, to warn the inhabitants of its destruction. But instead, Jonah sailed for Tarus. A great storm arose and the sailors believed that an evil person on board was causing it. They decided that it was Jonah and threw him overboard. The storm stopped immediately. Jonah was then swallowed by a big fish which after three days cast him up on the dry land.

God again ordered Jonah to go to Nineveh and this time, Jonah obeyed. Apparently, Jonah was unable to convince the people of Nineveh to repent for in 612 B.C., a combined army of Medes and Babylonians captured and destroyed Nineveh.

If you're feeling old and discouraged, look at these statistics and take heart:

... between 75 and 83, Cornelius Vanderbilt added 100 million dollars to his fortune.

... John Quincy Adams wrote his philosophical masterpiece at 74.

... Cato decided to study Greek at 80.

... Goethe was 80 when he finished "Faust."

... Titian painted his historic painting, "The Battle of Lepanto when he was 89."
A woman of genius

A most remarkable book crossed my desk: "Women of Genius: The Autobiographical Autobiography of So (Sister) Juana Ines de la Cruz," translated by Margaret Sayers Peden. The book was written by a nun nearly 300 years ago, two centuries before the so-called women's movement. I believe it to be one of the best and most courageous stands on women's rights ever written, particularly considering the culture and the place. Sister de la Cruz was a nun in the Convent of St. Jerome in Mexico City during the 17th century.

"WOMAN OF GENIUS" is the first English translation of Sister de la Cruz' response to her bishop's sarcastic demand that she should engage in more "suitable pursuits than those of the mind." The bishop reprimanded her for criticizing a sermon delivered 40 years earlier by a renowned Portuguese priest.

Sister de la Cruz' 20,000-word response is a touching monument to her learnedness and a classical defense of a woman's right to learn and speak out. For this scholar, researcher and author of essays, religious treatises, poetry and plays, learning was like air and food — essential to live.

She buckled the culture of her times, learning to read in her own at the age of 3. Fortunately she had access to her grandfather's vast supply of books.

Once, she relates, while studying Latin grammar, she punished herself for not learning fast or well by cutting off her hair. "There seemed to me no cause for a head to be adorned with hair and naked of learning," she wrote in expressing the hunger of her mind to her bishop.

Sister de la Cruz uses a kaleidoscope of references to mathematics, the Bible, law, mythology, history, theology and the sciences that leaves no doubt of her brilliance. It makes even the most ignorant person's reference to "Women who are held to be so iner... men who merely for being men believe they are wise." THE TRANSLATION by Mrs. Peden, professor of Spanish-American Literature at the University of Missouri, keeps true to the thinly veiled irony and sarcasm that scholars say is the original. It also reflects the sharpness of the nun's arguments which defend the right of any person, even a woman, to pursue knowledge.

With subtle anger, Sister de-la Cruz indicates the risks of putting a strain on other family members. Instead of looking to pseudo-solutions... someone or something that will completely take away the loneliness."

The pursuit by referring to Jesus: "A head that is a storehouse of wisdom can expect nothing but a crown of thorns. What garland may human wisdom expect when it is known what was bestowed on that divine wisdom."

She expresses anguish over the intellectual wasteland that was the destiny of most young women. It would have been so great, she writes, if women were able to pass on learning in the same way they handed down domestic crafts and other traditional skills. "Oh how much injury might have been avoided in our land if adult women had been learned," she wrote.

Sister de la Cruz was 40 when she wrote her last work and gave up her library, out of compliance to her bishops. And with those deprivations she may well have given up her interest in living too. She died five years later, caring for others during a plague.

"Women of Genius" was published by Lime Rock Press in Salisbury, Conn., and can be purchased in paperback for $6.95.

Lime Rock Press is to be commended for reviving a fine piece of work.

In the setting, we find a brilliant nun whom history now judges to be a leading colonial literary figure of the Western Hemisphere.

Transforming loneliness

The word loneliness has a certain stigma to it. People think of it as something to be ashamed of, something to hide. In fact, the pain of loneliness is a universal problem. Even in the best of families there are lonely people. It's part of the human condition.

God made each one of us unique and totally separate from one another. As distinct individuals we have a built-in and natural desire to love and be loved. Some people are more capable of being loved than others. Some people have a difficult time being loved or loving others. Others can't seem to resist being loved. If we are not very careful we can become so preoccupied with finding love that we lose sight of our own worth and value.

THE REAL challenge is in transforming loneliness into something useful. "Loneliness can be a tremendous spur for us to become creative in our lives," says Father Ronald Rolheiser, author of "The Loneliness Factor."

"When we accept the fact that we will be lonely we can stop looking for pseudo-solutions... someone or something that will completely take away the loneliness. People often turn to alcohol or drugs in an effort to cope, but it never works. Things only get worse and they put a strain on other families. Instead of looking to such unreal solutions, the experts tell us to look deeper.

Often it's when we're in pain that we learn the most about ourselves and this enables us to understand others. Loneliness can make us more compassionate, more humane in our dealings with others. "We're never going to have a hard heart if we learn to cry," Father Rolheiser once told our Christopher Closeup audience.

Crying once in a while isn't a bad idea. But we should

Disagreeing with one you love

Q. I am 15 years old and I am adopted. My mother and I don't realize we're always fighting and rarely agree on anything. Do you think this has anything to do with the fact that I am adopted? (Indiana)

BYTOM LENNON

A. I doubt it has anything at all to do with being your own doing. Among young "non-adopted" friends are a number of boys and girls who have very frequent disagreements with their parents.

If Uncle Sam had some statistics on the subject, I suspect they would show that non-adopted children disagree with their parents and dads about as often as adopted children with their parents.

Besides, you should try to keep in mind that your adoptive parents must have loved you in a very special way when they chose you, not someone else, to be their child.

Now, about all those arguments you and your mom are having. What to do?

I wish both of you could have known my Aunt Helen and Aunt Charlotte. These sisters, after their parents died, lived together until they passed away in their 80's, that's a long, long time.

One was a Democrat, the other a Republican. One was a liberal, the other a conservative. One was a champion of minority groups. And on and on.

My two aunts held quite a few opposing views. But I think in the long run they lived together in peace, always respecting one another. How did they achieve that happy way of life together?

I suspect that very early they learned the wonderful skill of agreeing to disagree. Neither tried to hammer her opinions and beliefs into the other's head.

Each knew instinctively that if the other didn't like lemon meringue pie, there was no way to force her to like it. The one who liked lemon meringue pie was content to enjoy it herself and not fret about what the other liked or didn't like.

When Aunt Helen and Aunt Charlotte disagreed on such major issues as respect for one another prevented war from breaking Out. As far as I ever knew, the truce was always in effect.

They agreed to disagree — and didn't fight. The result: a happy life together.

Could you and your mother learn, perhaps slowly, to live with each other as did my Aunt Helen and Aunt Charlotte? (Send comments and questions to Tom Lennon, 1312 Mass. Ave., N.W., Washington, D.C. 20005.)

(Copyright © 1984 by NC News Service)
Dear Dr. Kenny: How can I stay slim and trim? I have no trouble taking pounds off. My problem is that I put them back on. Here I am more than 200 pounds again. I have tried many of the popular diets and have been a member of Weight Watchers and TOPS. Everything goes well, then I hit a plateau, overeat a few times and gradually give up. Have you got a surefire plan?

BY DR. JAMES AND MARY KENNY

Losing weight permanently

BY DOLORES CURRAN

is peace gender biased?

Before I go further, I admit I'm exploring an idea and I invite reader response to a serious subject: is there a basic difference between male and female enjoyment in fighting and war, and is this the basis of the gender gap we're witnessing in politics today?

In October when we were in the midst of the Lebanon-Grenada invasion, under the watchful eye of Grenada, Newsweek announced the findings of a national poll taken the day of the Grenada invasion. The difference between men and women polled was dramatic. Nearly half the Americans polled said they supported the invasion but when it was broken down by gender, over 60% of the men polled were in favor compared to 30% of the women.

The next evening, at a parent seminar in our community, a young mother said, "My 10-year- old son is fascinated at the new stories showing the marines in Lebanon and Grenada, but I can't wait to grow up so he can be an army man. It's like a big carnival to him."

For all, we hear about parents programming children to violence by buying them guns, I suspect there's a more innate fondness for fighting and violence in boys than girls and this enjoyment continues throughout life. As parent of both, I know that little boys exhibit early attraction to guns and tanks that little girls don't.

Little boys need toy guns to play war. Any toy will do. It becomes a weapon as they play other each other from behind the cover of couches and doorways. Little girls don't play these games. Little boys cover BB guns. I've never heard of a little girl wanting one.

As they grow older, boys relish war movies, the blooder the better. Little girls wander among men, little boys read books on past wars, eulogize generals, and collect old tanks. Girls don't.

Men seem to enjoy war and fighting while women sigh and wonder why. Often we ask among ourselves, if there were no war, would men be happy?

Today the gender gap shows up over the issue of peace more than any other issue. Women, who have always been programmed to support men in defense and war, are beginning to ask questions unheard of in earlier times: why do we need ever more military might, more airmen, more marines in Lebanon. He thinks it's wonderful and men, little boys read books on past wars, eulogize generals, and collect old tanks. Girls don't.

The ANSWER is that, being women, we just don't understand. There's an implied accusation that if we want peace, we aren't supportive or patriotic or if we're not for peace, we're against peace! Why do we honor men of war over men of peace?

--The peace movement held at the United Nations was a result of women's movement for peace. Perhaps we have reached a point in civilization where women are so few we will no longer allow men and their enjoyment of war to threaten our world peace. I am not sure but I would like to hear you thoughts on this question.

--The Domestic Violence movement needed women to come forward and ask for an end to violence. Perhaps we have reached a point in civilization where women are so few we will no longer allow men and their enjoyment of war to threaten our world peace. I am not sure but I would like to hear you thoughts on this question.

Alt Publishing Co.

Miami, Florida /THE VOICE/ Friday, February 24, 1984/ PAGE 17

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What are some of the things we might say or do so the Lord takes notice of us?

How well does Jesus know us?

What are some of the things we might say or do so that the Lord might make more "notice" of us? First, we might make a better effort in living out our Christian faith. That would lead the Lord (and ourselves, for that matter) that our belief is sincere.

Another thing we might do is spend more time in prayer to the Lord. Surely, he would get to know us better the more time we spend talking and listening to him.

You might protest that you just don't have enough time in the day to do everything you want to do. But after all, everybody gets the same twenty-four hours each day. Some people use that time more effectively than others. Perhaps some restructur- ing of one's time is what is required.

Finally, we might learn to love more. After all, the Lord told us that love for others was to be the hallmark of his disciples.

If we do these things, we'll find that the Lord knows us well. And perhaps, not surprisingly, we'll also find that we know the Lord better too.
Where were pro-lifers?

NBC abortion story goes unnoticed

If you’re going to write a comedy about a sensitive topic, you’d better be a heckuva writer. Apparently, NBC hasn’t done enough to have access to any of that ilk because the network failed miserably in two recent attempts at treating abortion and child molestation within the confines of a situation comedy.

**BOTH TRIES** were via two-part episodes of “Buffalo Bill” (abortion) and “Diff’rent Strokes” (child molestation). I will remark only in passing on the extra dollop of bad taste exhibited by the network in airing its abortion segments during the week set aside by pro-life groups to mark the anniversary of the insane Supreme Court decision which now allows the annual killing of 1.5 million unborn children.

Such timing demonstrates how little attention is paid on TV to the tens of thousands of Americans who annually give up their comfort, sleep and, in some cases, pay to march in Washington, D.C. on behalf of those voiceless millions.

But, no matter in what season they were aired, the “Buffalo Bill” episodes were distressing on two counts—first in their content and second in the fact that little attention was paid to them. Shame on the producers of the show for the first; shame on us for the second.

WHEN “MAUDE” presented a two-parter on abortion several years ago, many stations refused to carry it. Shame on the networks for the second (CBS refused to air it because of its crudeness). I don’t want to upset you,” she says to Jo-Jo, “but that baby was mine.”

Along the way, views got the usual cliches: abortion is a simple operation (just as being mugged is a simple way to die compared to being bludgeoned); abortion is a private matter (meaning only the woman, not the living child); abortion is a brave decision made by women in distress (are there really 1.5 million women in distress every year)?

I wonder what will come next on “Buffalo Bill.” Will Jo-Jo suffer any physical or emotional after-effects? Will some staff-members (such as the boss, who, the script made clear, opposed abortion because “most people im my parish do”) but later admired her pluckiness) feel differently about her because of her choice to kill? Will she regret her action? Or will we go on to other topics?

I THINK “Buffalo Bill,” on this occasion, was a lot of buffalo bull. There then was the two-part “Diff’rent Strokes,” in which Arnold (Gary Coleman) and his sister (Dana Plato) were kidnapped by a man who tied up the little boy and made advances toward the teenage girl.

There were laughs along the way, Arnold saves the day by escaping and being hypnotized to remember the man’s license number, and no one gets hurt.

“Then that bothers me. I want my six-year-old girl to be cautious and careful around strangers. I don’t want her to think that strangers tell one-liners and treat you kindly. In fact, such men would beat Arnold senseless and rape his sister.”

Poor NBC! One of the most enduring musicals of all time, “South Pacific,” will be aired at 9 p.m. Saturday, Feb. 25, on PBS, Channel 2.

**Capsule reviews**

**RECKLESS (R) (O)**

This pretentious, slow moving account of star-crossed teenage lovers (Aidan Quinn and Daryl Hannah) in a grimy, impoverished steel town treads numbingly familiar ground. First time director James Foley has found no way to re-charge the old formula nor has writer Chris Columbus discovered anything of significance. There is a strong bid for the teenage audience with an abundance of nudity and artsy sex.

**UNFAITHFULLY YOURS (PG) (O)**

A famous conductor (Dudley Moore) wrongly suspects his wife (Natalie Wood) of being unfaithful and fantasizes rev revenge while on the podium. It is an expensive mounted comedy but not a very funny one. Though otherwise innocuous, moreover, it is marred by an ill-conceived shower scene and bedroom sequence. The filmmakers give Moore a blank check to transact movies, but the worst some petulance, drunken walk and the pratfalls that constitute his trade mark bag of tricks cannot save the film.

**USCC film ratings:**

A-I, general patronage; A-II adults and adolescents; A-III, adults; A-IV, adults with reservations; O, morally offensive.

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Miami, Florida / THE VOICE / Friday, February 24, 1984 / PAGE 19
Morality in Media to hold awards luncheon

The Office of Lay Ministry and the Catholic Service Bureau have developed a format which will explore ways we can become more fully involved in caring for the well-being of our own community and to live more fully our lives of faith received at our baptism.

Parishioners from the parishes of St. Ignatius of Loyola, St. Paul, the Cross, St. Francis of Assisi, St. Clare, St. John Fisher are invited to participate in this six week program which will take place on six consecutive Wednesday evenings from 7:30 - 9:30. The program will be held at a different parish each week.

The dates are: March 6 - St. Ig. Nazarius of Loyola; March 13 - St. Paul of the Cross; March 20 - St. Francis of Assisi; March 27 - St. Clare; April 3 - St. Michael Fisher; April 10 - St. Ignatius of Loyola.

For more information call 885-1870, 585-6975 or 582-0194. Reservations are limited, please make your reservations by March 11th to Mrs. Robert Vazquez-667-4911.

Vianlova hosts alcohol/drug treatment luncheon

State Attorney Janet Reno will address a luncheon for Alcohol/Drug Abuse treatment community on the topic of Addiction in our society, the 1st annual luncheon held at the Wilton Manors Men's Club. March is traditionally Alcoholism Awareness Month in Florida, but both the alcohol and other drug abuse programs and their friends, are observing an awareness month this year. The Florida State Attorney's annual luncheon is A CALL TO ACTION.

St. Thomas of Villanova University is prime sponsor of the luncheon. Fr. Michael Hogan, O.S.A., director of Substance Abuse Ministry in the archdiocese, is chairperson.

Black heritage celebration

Christ the king church in Perrine will have a black Catholic Heritage Night on Feb. 25th, Saturday, beginning at 6 p.m. for dinner. A program of African art and costume, poetry, music, and sacred dance will follow at 7 p.m. Tickets $5. Admission $3 children.

Fr. McGrath's mother dies

Mass of Christian Burial for Mrs. Frances McGrath, whose son is a priest in the Archdiocese of Miami, was celebrated Monday at St. Mary, Cathedral, Oglesby, N.Y. Father Gerald McGrath, principal at The School Curley-Notre Dame High, was the principal celebrant of the Mass for his mother who died on Feb. 16 at the age of 83.

Parent effectiveness program offered

You would enjoy a short series of evenings geared to helping you to become a more effective parent and a less hassled and happier person? The Family Enrichment Center has the answer for you in its six-segment, parent Positive Parenting Program in which you are invited to participate.

This series will cover the following topics: understanding children's behavior, the encouragement process, communication - how to listen and how to be heard, natural and logical consequences, and the family meeting. AH topics are explored with warmth and humor and with the underlying goal of developing responsibility and relationships within the family.

The classes will be offered in Epiphany Parish in South Miami. They will be held Tuesday evenings at 7:30 p.m. through March 28, 1984. For information contact Mrs. Florence Morehead at 772-1840.

K of C holds Tootsie Roll Giveaway

On March 2, 3, and 4, 1984 the Florida State Councils of Knights of Columbus will launch its 10th Annual Tootsie Roll Giveaway to the handicapped people of Florida.

State Chairman, Joe Mathews of North Miami, chairman, for the 10th consecutive year, stated that the goal for this year is $365,000 a 100% participation by the 140 councils and 25,000 members.

This project which was started in the State of Illinois spread quickly throughout the 42 jurisdictions including the State of Florida. The Governor proclaims the 1st weekend of March as Knights of Columbus weekend since the programs inception in 1975 of which $74,500 was collected through this fund. The total amount of money raised to date is $1,482,183. On the average 85% of all the funds are given directly to Florida's retarded citizens groups.

Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:14. Every Monday morning the employees of the Pastoral Center will, gather to pray for the intentions of you, our members, and the Archdiocese. Petitions will be included in our daily prayers of the week, as well as during this special time of community prayer. We invite anyone with a prayer request to write (no description) to the following address: Prayer Petitions, Archdiocese of Miami, 9041 Biscayne Blvd, Miami, FL 33138.

Black Heritage Society luncheon

The Wisconsin Institute, 813 S. Calhoun, will be holding its annual luncheon on Monday, March 13th at 12 noon. Tickets $5.00 including lunch and social. Please make your reservations by March 5th to Mrs. Robert Beck, 520 Brickell Key Drive, Miami, 33131. Tickets include admission, program, reserved seat luncheon and valet parking.

Springtime Luncheon, please call Eleanor Lombardi or Noel King, Director of Financial Development at St. Francis Hospital, at 586-2783.

The Greater Catholic Widow's Society will hold its annual fundraiser on March 11th, from 6 - 11 p.m. at The Indian Pond Restaurant, 1900 S. Dixie Hwy., Miami. The event will include a sit-down dinner, prizes, entertainment, raffles, and a silent auction. For more information, please call 431-8316.

Little Flower Church will hold its monthly meeting on March 17th at 8 p.m. The church is located at 725 NE 14th St., Miami, Fl 33132.


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By Sister Christine Hope Allen, RSM
NC News Service

Georges Vanier was a striking military hero, who led a life of great honor as a colonel of the Royal 22nd Regiment of the Canadian Army, as a diplomat in England and as ambassador to France. During his career, however, he also reached some important conclusions about prayer.

For him, prayer began in the family. Vanier was 70 when he became governor-general of Canada in 1959, the post he served in until 1967. His installation address began with the words, “Mr. Prime Minister... and the范 declared... and help me to fulfill it in all humil-... In exchange for his strength, I offer him my weak-ness.”

Vanier was born in Montreal in 1888 and studied law before joining the army in 1915. He distinguished himself under heavy fire and received the military cross before being seriously wounded and having his right leg amputated above the knee.

Later, Vanier’s request to rejoin the army was greeted by a superior officer’s laugh and the comment, “You have lost a leg.” Vanier replied, “I know that, but don’t you want a few officers with brains as well as legs?” Within three weeks Vanier was back in the army.

In 1921, Vanier married the deeply religious Pauline Archer from Montreal, who greatly in-
fluenced his life as a Catholic. It was on Good Friday in 1933 that he accompanied her to a lec-
ture given in London by a Jesuit priest. Vanier told the priest after the lecture that he now re-
alized how much God loves people.

From then on Vanier accompanied his wife to daily Mass.

The Vaniers had a daughter and four sons. Their son Jean founded L’Arche, the commu-
nity for the handicapped; Therese is a physician at St. Christopher’s Hospice in London; Bene-
dict is a Trappist monk in Oka, Quebec.

Vanier once said, “In the interplay of respon-
sibility and dependence within the family are also found the wellsprings of love, love for God, for one’s religion and for one’s country.”

DURING Vanier’s diplomatic career, the family lived in London and Paris. As the pace of his career increased, the Vanier’s life of prayer grew more intense. The couple decided to give 30 minutes each day together to silent prayer, sometimes in church, other times at home.

According to their son Jean, those times of prayer were sometimes dry and difficult. At other times, Vanier himself records that he really experienced God’s love.

In one note written sometime between 1941 and 1944, he described his prayer in some detail: “Today as usual I started by thanking God for allowing me to come to see him... I said... I wanted to love him more.” Then Vanier asked God “to show me how to love him as I did not know and needed his help.”

But that day Vanier said he had a surprise. “I began to repeat, in a way which was both in-
tense and spontaneous, that I loved him, thank-
king him for giving me the grace to love him... For some time I could not move on to the next point, but just kept repeating that I loved him and wanted to love him more.”

This man came to look upon the Spirit as one whose atmosphere and attitudes are Christian.

Paul, in using the terms “consecrated, un-
clean, holy” not in their usual sense of being in or out of God’s favor. Rather, he is think-
ing of a prior stage of “holiness” or “uncleanness,” the result of living in a good or bad environment. More than we perhaps realize, we are influenced by the atmosphere and the value system of our society.

If that atmosphere and value system are right, the chances of living good Christian lives are very good. Conversely, if the atmosphere is poor, it can damage our chances.

That is why the unbelieving partner in the marriage and the children of the family are “consecrated.” They are living in a household whose atmosphere and attitudes are Christian.
An important element of such an atmosphere is prayer. When God is brought consciously and formally into family life, it makes an impact on the home.

When love is perceived as really living in the family, it will almost certainly be a loving family. Nothing can lead to that perception better than Christian worship. They prayed as a family. Even the first places for Christian worship were in homes. (The Acts of the Apostles. He is described as "religious and God-fearing." This phrase reveals Cranbelus, the Roman centurion in Chapter 10 about this in Scripture. It is the story of Cornelius, although a pagan, was strongly attracted to Judaism. When he was visiting nearby. Peter arrived and preached to them. In fact, we read, Peter had not finished speaking "when the Holy Spirit descended on all who were listening" to his message. What is noteworthy is that this was a family experience. It involved Cornelius' whole household. They followed his example.

Scripture says that one day Cornelius encountered a messenger from God who said: "Your prayers and your generosity have risen in God's sight, and because of them he has remembered you." Cornelius was directed to send for Peter, who was visiting nearby. Peter arrived and preached to them. In fact, we read, Peter had not finished speaking "when the Holy Spirit descended on all who were listening" to his message. What is noteworthy is that this was a family experience. It involved Cornelius' whole household.

Such family experiences with prayer were common among the first Christians. They prayed as a family. Even the first places for Christian worship were in homes.

Christian homes

Cornelius and others like him would have been welcomed into the synagogue. The biblical account shows that he distributed alms to the poor, top.

Cornelius prayed often to God. The same was true of his whole household. They followed his example.

When I think of family people who pray, I think of my friend Sandy. He's not Catholic, but he comes to Mass on Sunday. He sits way in back of the church dressed in blue jeans, scuffed shoes and old sweater. "I pray a lot," he says, "and I like to do it here." I know he prays. He's even shown me the stone park bench where he's spent hours in quiet prayer overlooking the waters of Long Island Sound. I don't know what words Sandy uses to pray, but I do know he credits God directly for help in raising his 14-year-old daughter alone. He's not praying with her but he is praying for her.

FOR ME, prayer with families has tended to come in song. As a child I remember peering over my grandmother's shoulder to see the words in the hymnal as she hit the notes of favorite hymns on our old black upright piano. Her longish fingernails clicked a bit as she touched the keys. I'm a Catholic now. But I grew up in the Presbyterian Church. For me as a child, those hymns around the piano were like the nightly rosary of many Catholic families.

Song was important to me again recently. On a Sunday I went to the church I was married in, the St. Paul United Methodist Church in Miami, Florida. We were led by the associate minister. My father, an active Presbyterian lay leader, suggested we start with a hymn. We sang, gaining confidence in our knowledge of the words as we went along.

Suprised by an enthusiasm for prayer and song, I introduced the family: "Cousin Evelyn, a retired nurse, a Methodist; her friend Helen, a Congregationalist my daughter, Sue, a convert to Catholicism; and Dolores, a Southern Baptist who helps us at home.

Together our family prayed. We prayed for mother's health and with tears in her eyes she reached out to take my hand as I sat next to her.

We prayed for my father who sat with head down on the edge of the bed mother had vacated for the room's one comfortable chair. We prayed in Thanksgiving for Jesus who gave so much to each of us.

And we sang again, oh, did we sing again — "What a friend we have in Jesus — all our sins and griefs to bear, what a privilege to carry everything to God in prayer."
Moveover, R2D2

Priest creates space-age pal—talking robot

LATROBE, Pa. (NC) — In the world of make-believe, robots like R2D2 and C3PO of “Star Wars” fame are mature adults, but in the real world/working robots are still infants,” said Benedictine Father Cecil G. Diethrich.

FATHER DIETHRICH, who was president of St. Vincent College in Latrobe for 11 years, returned to teaching and to his robotics laboratory at the college in August. He is the principal investigator and project director for developing educational robotics at St. Vincent.

Robots are not to be confused with “automated machinery for repetitive tasks” which have been used in factories for decades. The robot is “a more sophisticated machine which can be programmed to do many different tasks,” Father Die-trich said.

In June 1983, Father Diethrich’s project received funding to acquire “small, high-tech educational model robots suitable for teaching and research,” he said. The three robots, one of which the priest assembled himself, allow faculty members and selected students “to investigate robot manipulations and control systems.”

THE COLLEGE’S ROBOT line-up, which sounds like the cast of a science fiction movie, includes a Health-Zenith HERO 1, a Rhino XR2 and a Microbot TeachMover.

The HERO is the most entertaining of the three, said the priest, who holds a master’s and a doctoral degree in nuclear physics. It can move around, talk, respond to spoken commands and sense motion, light and sound. The other robots are controlled with personal computers.

While Father Diethrich conducts his research on campus, only a few visitors have seen what the robots can do. “I probably should take HERO to a Bearcat basketball game some night and put on a little half-time show,” he said. “I think people would be fascinated by what this fellow can do.”

Even toys become educational aids for Father Diethrich. A Milton Bradley Big Track Tank, for example, is used to demonstrate simple robotic control principles, he said.

Father Diethrich said his goal is to develop courses, student research projects and continuing education workshop experiences with the robots.

In addition, the sociological impact of robots should be considered, he said. “What was done yesterday by the human is being done today by the robot much more efficiently. The potential impact on people and their way of life may be overwhelming.”

While developing robots has the potential to create new jobs, Father Diethrich said he is concerned about “premature programs for training robotics technicians. Who needs a robot repairman today?”

By Betsy Kennedy
Voice Staff Writer

TRUE OR FALSE: A priest who was formerly stationed in Miami has come up with a winning idea for a game to teach Catholics “the basics of faith.”

The answer is true, and the question and answer game invented by Fr. Ron Luka, a Claretian priest from Oak Park, Ill., is “easy to play and a learning tool—at the same time,” he says.

It all started when Fr. Luka was babysitting for some children whose parents were on a weekend retreat. Fascinated by their board games, he observed the children were having fun and learning at the same time.

The imaginative priest had long felt there was a need for a useful aid for educators who were limited in the classroom hours allotted for teaching religious classes in parochial schools. He also felt educators needed to “get back to conveying the language and terms of faith.”

He decided “why not a game to teach the faith?”

It proved to be a good way to get Catholics to square one and “Know- ing Your Faith” became the obvious choice for its name.

Since the most revered spot in the Catholic Church is the altar, Fr. Luka decided to base the game on a series of numbered moves which would take parishioners (players) from the back pew to the front pews, with the winner being the first one to arrive there. Players choose from colored markers and dice and a spinner determines the questions and answers to be asked.

The "essential Catholic trivia" in the game consists of 480 questions in 10 categories: Bible quotes, Bible facts, Christian beliefs, Christian prayer, Christian living, other religions, religious people, religious quotes, religious places and religious things.

Even Catholics in the know can be stumped by some of the more difficult questions, such as, “what did Vatican II say about the vocation of the laity?” (ANSWER: of its very nature the Christian Vocation is also a Vocation to the Apostolate... the member who fails to make it or her proportionate contribution to the development of the Church must be said to be useful neither to the Church nor to himself (herself).” (Doc. on the lai-

Other religions, from Buddhism to Taoism are covered in the game, to add to its color and diversity. A typi- cal question in this section might be: “What are the words of Shema that as are special to the people of Israel, as our sign of the cross it to Us?” (ANSWER: Hear O Israel, the Lord our God, the Lord is one.” (Deut. 6:4).

Although the game is geared for ages 8 to adult, young players are allowed with the consent of other players to keep questions in one category throughout the game until their knowledge is increased.

Because Fr. Luka has spent many years in-family life ministry, he believes the game will also help families to spend much-needed time together in fun and conversation.

He does not plan to manufacture the game for distribution in the general market place because it is “specifically Catholic.”

However, it will be sold to pastors, directors of religious education courses and auxiliary religious resources for confirmation candidates.