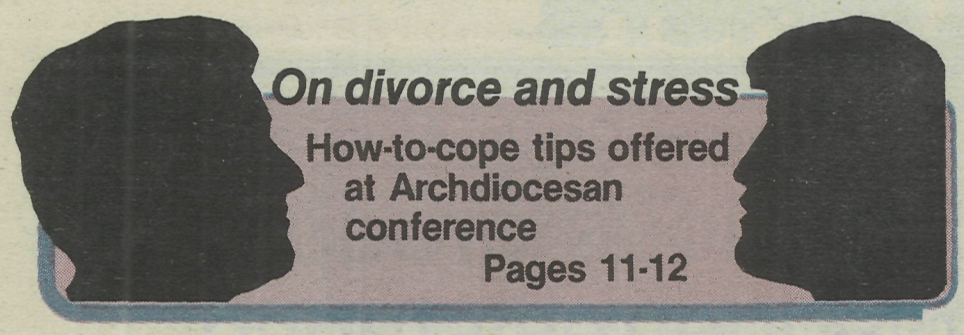

On divorce and stress

How-to-cope tips offered at Archdiocesan conference

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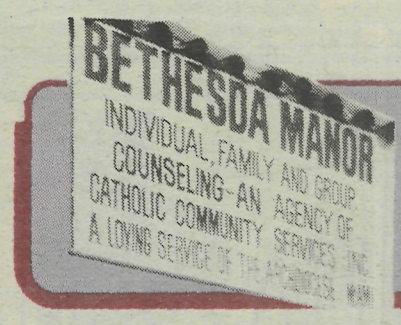

Becoming 'drug-free'

Archdiocese facility gives addicts a second chance

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THE VOICE

Jubilees

27 Nuns, brothers celebrate years of Church service

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RALPH RENICK SPEAKS:

'One neighbor helping another'

Hundreds at ABCD dinners

By Prent Browning
Voice Staff Writer

Over 1500 parish supporters of Archdiocese charities gathered at fund raising dinners at the Omni and Doral hotels in Miami and Miami Beach last week to kick off this year's Archbishop's Charities and Development drive. Other dinners are scheduled for Broward and the Keys.

An enthusiastic group at the Doral sang along to a band playing old tunes and listened to talks by this year's ABCD chairman and renown local television newsman Ralph Renick, and Fr. James Vitucci, director of the Archdiocesan handicapped and deaf ministry.

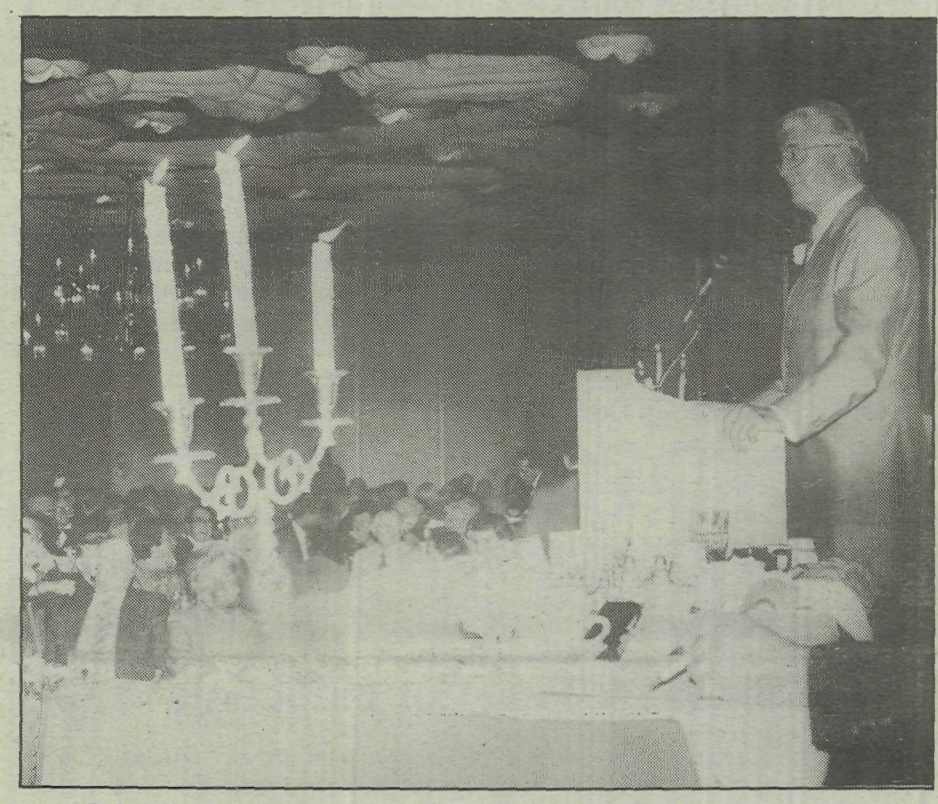
Renick told the group that the annual charities drive really belongs to them and not the Archbishop.

"It's really one Christian neighbor helping another just as Jesus would have done. And we're doing it really for ourselves and our neighbors in the name of Jesus with our spiritual shepherd, the Archbishop, pointing the way," he said.

"You know money is really the easy way out. It's a necessity, it's a beginning, but I see the annual ABCD as a reminder to ask ourselves 'are we really concerned with those around us outside our own family?' " This year's drive for $4 million faces an uphill battle after losing the Palm Beach and Naples areas in the diocese split in '84.

Fr. Vitucci, speaking after the dinner, told the crowd that he wouldn't thank them for their financial contributions since others would do that but he wished to thank three very special parishes — Visitation, Holy Family, and Mary Magdalen — for their help to the handicapped

Continued on page 3



Ralph Renick addresses 500 at Doral Hotel. (Voice photo/Prent Browning)

REAGAN GIVES SUPPORT

Thousands of pro-lifers rally

By Ana Rodriguez-Soto
Voice News Editor

Donning sweatshirts and jogging suits, South Florida pro-lifers joined thousands of others across the nation this weekend in marking the 12th anniversary of the Supreme Court decision legalizing abortion.

Nearly 1,000 people participated in Walks for Life sponsored by three Respect Life Offices in different locations of the Archdiocese: St. Stephen Church in Hollywood; St. Bernard Church in Sunrise; and Our Lady of the Lakes Church in Miami Lakes.

Hundreds of others joined in a rally and motorcade on Jan. 19 at the Southwest Community Church in south Dade. The rally was sponsored by Miami Right-to-Life, which also held an Interfaith Memorial Service at Woodlawn Memorial Chapel on Jan. 22, the exact anniversary of the Supreme Court decision.

The service was attended by nearly 200 people, including Father Daniel Kubala, director of Respect Life for the Archdiocese of Miami, and more than 20 leaders of other religious denominations.

Afterward, participants watched "The Silent Scream," a new ultrasound videotape which shows the fetus reacting with violent movements, assuming a defensive position and opening its mouth in "a silent scream of pain."

A keynote speaker at the memorial service was John Winters, a handicapped South Florida Catholic who is a staunch advocate of the right to life.

Speaking haltingly because of the cerebral palsy which wracks his body, Winters told the story of how schoolchildren often ask him if he would prefer to have been born without a handicap.

"No way, I love the way I am. Being handicapped is my gift to the world," Winters said he always responds.

Notably present at many weekend activities were young people, mostly teenagers, and young women pushing strollers with toddlers and even newborn babies inside.

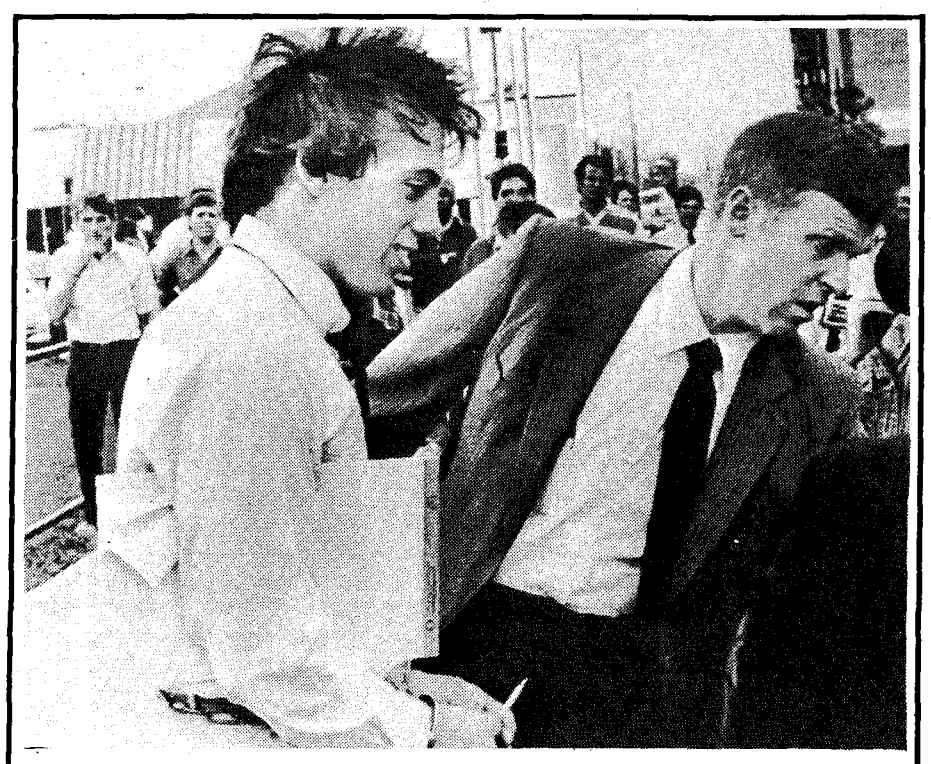
"I have a little sister and I know what it is to have a little kid in your life," said Albert Lathens, Jr., who "walked for life" at Our Lady of the Lakes Church last Saturday morning. "Why stop a human being from living?" he asked.

Lathens was joined by fellow members of St. Dominic's Teen Action Group, including Rolando Ortuzar, who said, "We teenagers should be more responsible for what we do.

Continued on page 4

Members of St. Dominic's Teen Action group were among 350 who 'walked for life' last weekend at Our Lady of the Lakes Church. (Voice photo/Ana Rodriguez-Soto)

National / World Briefs



INDICTMENT — Matthew John Goldsby, 21, one of 4 persons accused of the Christmas morning bombings of three Pensacola abortion clinics has been indicted by a federal grand jury. The construction worker was described by his fiancee's mother as "an exceptionally fine Christian boy." (NC photo from UPI).

Renown priest arrested

WASHINGTON (NC) — Jesuit Father Robert Drinan, a former member of Congress currently on the Georgetown University law school faculty, was arrested in an anti-apartheid protest at the South African Embassy in Washington. Seven other protesters, including former U.S. Attorney General Ramsey Clark, also were arrested during the demonstration. About 600 protesters have been arrested in Washington and in other cities in the demonstrations. Charges against many have been dropped.

Interfaith groups query U.S. business

NEW YORK (NC) — Acid rain and "comparable worth" of female employees have been added to the list of issues on which Catholic and Protestant religious groups are challenging U.S. corporate policies through shareholder resolutions. Most church activity in the filing of stockholder resolutions is coordinated by the Interfaith Center on Corporate Responsibility, which in a new publication has listed resolutions filed by its members for action at 1985 annual corporation meetings.

Vigils mark Feast of Innocents

ST. MARY'S, Ga. (NC) — About 200 people held prayer vigils at King's Bay Naval Base in St. Mary's to protest the nuclear arms race and to mark the feast of the Holy Innocents. The naval base is home for Poseidon submarines and a future home of the Trident submarine. Some protesters walked onto the base to pray on government property. They were given written warnings, but no arrests were made.

Protestants back Chile bishops

NEW YORK (NC) — Chilean Protestant leaders strongly identify with the vocal human rights stand taken by the Catholic Church under the leadership of Archbishop Juan Francisco Fresno of Santiago, the Rev. Wilson Boots, a United Methodist minister, reported after visiting Chile. "I was quite surprised," he said, noting the Catholic-Protestant tensions of Latin America in the past. Boots, a district superintendent in the New York annual conference of the United Methodist Church, visited Chile on behalf of the U.S. National Council of Churches to express pastoral concern for churches.

Vatican news sees 'avenues of hope'

VATICAN CITY (NC) — The decision by the United States and the Soviet Union to resume disarmament talks "opens some avenues of reasonable hope" for world peace, said a front-page editorial in the Vatican newspaper L'Osservatore Romano Jan. 9. (During a meeting in Geneva, Switzerland, U.S. Secretary of State George Shultz and Soviet Foreign Minister Andrei Gromyko decided to start disarmament talks again.)

Jesuit leader dies

OMAHA, Neb. (NC) — Jesuit Father Joseph J. Labaj, former provincial superior of the Wisconsin Province of the Society of Jesus, died Jan. 1 in Omaha after a lengthy battle with cancer. He served as president of Creighton University, Omaha, from 1970 to 1978. He was appointed provincial superior in 1978 and took over leadership of 550 Jesuit priests, brothers and seminarians. Poor health forced him to retire in 1983.

If U.S. invades Central America

Religious groups pledge resistance

By Stephenie Overman

WASHINGTON (NC) — An escalation of U.S. involvement in Central America will be met by "an escalation of peacemaking activities" by 42,350 people who have pledged to resist any U.S. attempt to invade the area, Dennis Marker, associate editor of Sojourners magazine, said.

The resistance effort was announced at a news conference outside the State Department. A delegation of resisters met the same day with Craig Johnstone, deputy assistant secretary of state for inter-American affairs, to discuss the role of the United States in El Salvador and Nicaragua.

The resistance movement, organized by Sojourners, a Washington-based religious community, began in August. "It grew out of the churches. It is directed and run by religious people," Marker said. "It has a religious character and religious nature. It's very much committed to non-violence."

The resisters stated their opposition to continued U.S. support for the guerrillas who are fighting the Nicaraguan government and to bombings in El Salvador.

Marker said signers of the pledge include Bishop Maurice J. Dingman of Des Moines, Iowa; Bishop Walter Sullivan of Richmond, Va.; and Auxiliary Bishop Thomas Gumbleton of Detroit.

About half the resisters signed a pledge that states, "If the United States invades, bombs, sends combat troops or otherwise significantly escalates its intervention in Central America, I pledge to join with others to engage in acts of non-violent civil disobedience."

Marker said the other half of the signers pledged to take part in legal demonstrations and vigils that would not involve going to jail.

He said a group of religious people and Central America analysts are monitoring the situation in El Salvador, Guatemala, Honduras and Nicaragua. In a crisis they would alert the resisters.

An example of a U.S. government action that could trigger a response would be again mining harbors in Nicaragua, Marker said, or escalation of bombings in El Salvador.

At the press conference Jim Wallis, editor of Sojourners magazine, read a letter to Secretary of State George Shultz calling on him "to withdraw your support of terrorism and repressive military violence, to abandon any and all plans for U.S. intervention and to seek a negotiated, peaceful settlement to the conflicts in Central America."

Organizations sponsoring the resistance include Pax Christi, a Catholic peace group; Church Women United; Clergy and Laity Concerned; Interreligious Task Force on Central America; Episcopal Peace Fellowship; Jewish Peace Fellowship; Southern Christian Leadership Conference; American Friends Service Committee; and Unitarian Universalist Peace Fellowship.

CHA asks Regan for apology

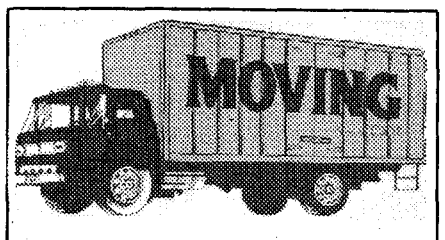
WASHINGTON (NC) — The Catholic Health Association has asked Treasury Secretary Donald T. Regan to issue "a prompt, public apology" for allegedly claiming that Catholic nuns who run hospitals often have heads that "aren't screwed on tight." In a telegram to President Reagan demanding the apology from the Treasury secretary, CHA also sought a meeting with Reagan to discuss plans for "continued arbitrary cutbacks" in reimbursements for Medicare and Medicaid. The remarks by Regan appeared in Newsweek magazine. Treasury Department officials were not available for comment.

Elder trial cites 'freedom'

CORPUS CHRISTI, Texas (NC) — Freedom of religion is a legitimate defense in the trial of Jack Elder, who is charged with transporting illegal aliens, U.S. District Court Judge Hayden Head Jr. ruled. Elder is director of Casa Oscar Romero in San Benito, Texas, a shelter for Central American refugees sponsored by the Diocese of Brownsville. He was indicted by a federal grand jury in April 1984 for transporting three Salvadoran refugees to a local bus station.

Cardinal calls for budget controls

WASHINGTON (NC) — The federal deficit "must be cut" and the military budget must share in spending reductions to reach that goal, Cardinal Joseph L. Bernardin of Chicago said in a speech in Washington. Cardinal Bernardin spoke about U.S. poverty and the challenge it poses to the church before an audience that packed The Catholic University of America's Hartke Theatre. Cardinal Bernardin defended the bishops' decision to address specific public policy issues in the economy pastoral and cited the "trade-off between military spending and social spending" in the current deficit debate as a prime example of a policy question involving moral as well as technical issues.



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Pro-abortion ad

Cardinal says Church's moral teaching is the issue, not personal freedom

CHICAGO (NC) — The Vatican was not attacking "merely a normal exercise of personal freedom" when it acted against U.S. religious who signed a statement on abortion and pluralism last fall, Cardinal Joseph Bernardin of Chicago wrote Jan. 11.

Signing of the statement by priests and religious "does create a real problem" because of "the role of ordained ministers and consecrated religious" in the church, the cardinal said in a column in his archdiocesan newspaper, *The Chicago Catholic.*

The statement, signed by nearly 100 Catholics including 24 nuns, two priests and two brothers, ran Oct. 7 as an advertisement in *The New York Times.* The ad, appearing in the midst of a presidential campaign marked by bitter controversy over the relationship between religious beliefs and public policy in the United States, said there is more than one "legitimate Catholic position" on the morality of "the direct termination of pre-natal life."

In November the Vatican Congregation for Religious and Secular Institutes sent letters to the superiors of religious who signed should be warned that they would face expulsion from their orders if they refused to retract publicly their endorsement of the ad.

"The ad did more than simply reflect the fact that various views regarding abortion exist among American Catholics," Cardinal Bernardin said.

"Rather, it directly challenged the church's constant teaching about the immorality of abortion," he said.

Its focus was also directly on the "moral question" itself, and not on the related but distinct issue of "what can or should be done to protect the rights of the unborn in the civil sphere," he said.

After the Vatican demands for retractions became public, some representatives of Catholics for a Free Choice, which sponsored the ad, and the Committee on Pluralism and Abortion, which gathered the signatures, sought to portray the Vatican actions as an attempt to deny the factual reality of diverse opinions among Catholics about abortion.

> *'The ad did more than simply reflect the fact that various views regarding abortion exist ... It directly challenged the Church's constant teaching about the immorality of abortion.'*
> — Cdl. Bernardin

On the substantive issue of the statement's content, he said that the "key words" were those alleging more than one "legitimate" Catholic stand on abortion.

"While some Catholics de facto hold various positions concerning abortion, it is incorrect to suggest that there is any ambiguity or uncertainty about the position of the church's teaching authority... that deliberately chosen abortion is objectively immoral," the cardinal wrote.

He also disagreed with arguments advanced by some signers that the Vatican actions were an attack on legitimate freedom of expression and personal conscience.

"Priests and religious," he wrote, "have a special obligation to present correctly the teaching of the church because they represent the church in a special way. Because of their role, they should not use their privileged position to undermine the integrity of official church teaching, especially by publicly challenging a doctrinal position which the magisterium (official church teaching authority) has clearly enunciated."

Ad signers plan to fight Vatican

CHICAGO (NC) — More than 30 Catholics who signed a statement last fall questioning church teaching on abortion have said they would launch a public counteroffensive to the Vatican's action against the religious who were among the signers.

Signers have pressed freedom of speech, rights of dissent, and rights of women in the church, rather than church doctrine, as the issues at stake in the controversy.

Naples readers

As Collier County is no longer in the Archdiocese of Miami which subsidizes printing of *The Voice,* Naples area parishioners will no longer receive *The Voice* as part of a parish plan, as of Jan. 31. Anyone wishing to continue receiving *The Voice* is invited to send $10 for a year's subscription to The Voice, P.O. Box 1059, Miami, Fl., 33138.

Fund raising dinners

Continued from page 1

ministry.

"These congregations have literally opened up their hearts and homes to us," he said.

"Many have become Godparents to our deaf children, many have cooked when a deaf spouse has died, many have helped with legal matters and given advice to troubled teenagers."

Archbishop McCarthy, who left the speaker's platform during dinner to speak individually with parishioners, told the audience that since he's gotten to know them he isn't as nervous about meeting the ABCD goal as when he first became archbishop.

"I said to myself, what if I failed, failed to impress on you the urgency and the need for generosity.

"Fully as concerned as I am, it was as though only I had a heart, only I had a conscience. As I said I've learned to think a great deal differently at this point after happy experience.

"Any one of you could come to this mike and speak with the same conviction and the same commitment as I am attempting to speak to you tonight."

The Archbishop also spoke about the increased needs of the Miami Archdiocese due to the recent splitting of the Archdiocese.

"(The other two dioceses) took 25 percent of our people, and 25 percent of our support, but didn't take 25 percent of our needs," he said.

The Archbishop concluded the dinner by quoting St. Basil: "We like to love as we like to live," he said.

"I like to think that about our people in the Archdiocese."

Where the money goes

ABCD money helps fund many services and institutions of the Archdiocese of Miami. Here's a partial list of where the funds collected in 1984 are being spent, through June 1985.

• **SERVICES:** Catholic Community Services; Development Office; Haitian Apostolate; Family Enrichment Center; Youth Ministry; Respect Life; Campus Ministry; Deaf and Handicapped; Evangelization; Hospital Chaplaincy; Apostolate of the Sea; Auxiliary Bishop Agustin Roman's Office; Rural Life; Polish Apostolate; Prison Ministry; Guardian Angel Day Care Center; Lay Ministry; Centro Catolico de Evangelizacion; Pastoral Activities Center.

• **SUBSIDY TO INNER-CITY AND RURAL PARISHES:** St. Mary Cathedral, Miami; Our Lady of Guadalupe, Immokalee, St. Philip Benizi, Bell Glade; Our Lady Queen of Peace, Delray Beach; Holy Cross, Indiantown; St. Ann, Naranja; St. Philip, Opa-Locka; St. Francis Xavier, Overtown; San Isidro, Pompano; San Pedro, Naples; St. Margaret, Clewiston; St. Joseph the Worker, Moore Haven; Our Lady Queen of Heaven, La Belle.

Grants and gifts also are given periodically to institutions, parishes, religious orders and schools. Some 1984 recipients: Mary Immaculate High School, Key West; Pope John Paul II High School, Boca Raton; St. John Neumann High School, Naples; Lourdes Academy, Miami; Sisters of the Holy Name; Our Lady Queen of Heaven, La Belle; Sisters of St. Joseph; St. Philip Benizi, Belle Glade.

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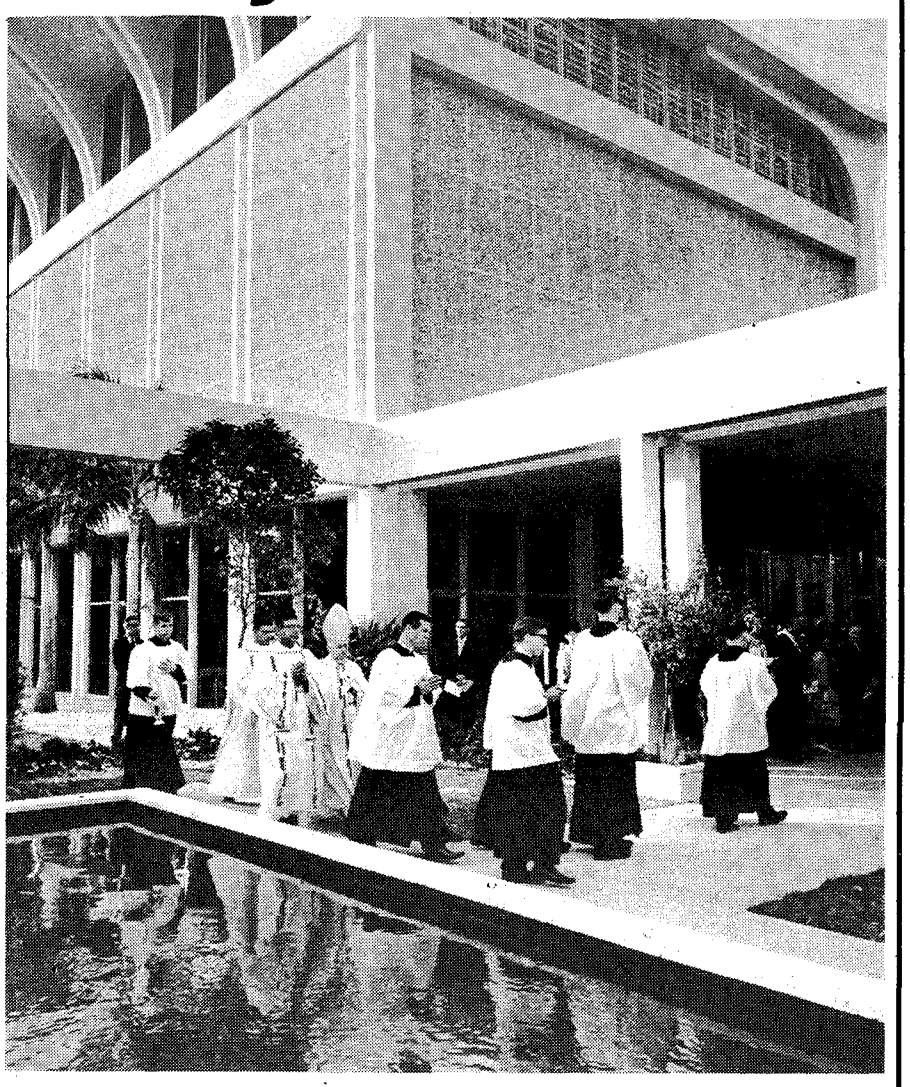


...ABCD funds

Have helped build millions of dollars worth of Catholic social service ministries and facilities in its 25-year history? One of the first projects Bishop Coleman F. Carroll launched as first Bishop of the new Diocese of Miami in 1959 was construction of a seminary for young men, as mandated by the Pope. The funding drive was called Diocese Development Funds (DDF) which later became ABCD or Annual Bishop's Charities Drive, then ArchBishop's Charities Drive, and now ArchBishop's Charities and Development.

The St. John Vianney Seminary opened in 1960 and expanded to included the famous St. Raphael's Chapel above.

Reagan rejects pro-life violence

Continued from page 1

We should be responsible enough to know that's a life that we created. If we abort it, we're murdering life. Let life go on ..."

Joanna Eimer, co-director of the Hialeah Respect Life Office, which sponsored the walk at Our Lady of the Lakes, brought along her newest granddaughter, who is two weeks old.

"I showed the kids what they were walking for," said Eimer, adding that nearly 350 people participated in the march, walking miles around the church grounds and donating the money they would be paid to the Respect Life Office.

Eimer said she invited neighboring Catholic parishes as well as area Protestant churches to send representatives to the walk because "Let's face it, it's not just Catholics for life, or it shouldn't be." She noted that quite a few Protestant churches took her up on the invitation.

One common theme on banners at this year's walks reflected the South Florida area's frenzy over the Miami Dolphins, who would play in the Super Bowl just one day later.

"Save a future Dolfan," read some aqua-and-blue lettered posters. "Thanks, Mrs. Marino, for Dan's life," read others.

Meanwhile, in the nation's capital, thousands of pro-lifers joining in the annual March for Life heard President Reagan pledge his "solidarity" with the cause of the unborn and reject every kind of violence "as a means of settling this issue."

Reagan urged a "spirit of understanding" in America and said the spirit "begins with the recognition of the reality of life before birth and the reality of death by abortion."

"But the spirit of understanding also includes, as all of you know, a complete rejection of violence as a means of settling this issue. We cannot condone the threatening or taking of human life to protest the taking of human life by abortion."

At two Masses preceding the annual march, Catholic bishops urged the faithful to continue to press the cause of the unborn.

"To assert this right (to life) no more legislates one religious viewpoint than do laws against child abuse, racial discrimination or murder," said Archbishop Pio Laghi, papal ambassador to the United States, speaking at a Mass at the National Shrine of the Immaculate Conception on the eve of the annual march.

"Therefore, we Catholics must not be intimidated by claims that our position in defense of human life is an imposition of our morality on others," Archbishop Laghi said. "Our church has an important contribution to make and cannot avoid its responsibility to do so."

Concelebrating with Archbishop Laghi were Auxiliary Bishops James P. Lyke of Cleveland, Emerson J. Moore of New York and John Ricard of Baltimore, as well as Bishop John J. Nevins of the newly-established Diocese of Venice on Florida's west coast.

Saved from abortion

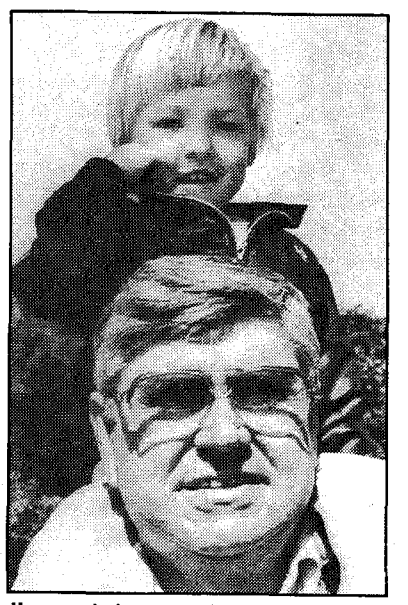
Jim Gunn had the perfect reason for "walking for life" last Saturday. It was riding piggyback on his shoulders, a cute, blond "looker" of a kid named Jeremy whom Jim had saved from abortion.

While on a business trip to the keys, Gunn overheard several young women talking about options to one's unwanted pregnancy. Abortion would cost $150, one of the friends told the 18-year-old girl. Or she could sell her baby for $10,000.

Gunn butted in and said he knew a couple who wanted to adopt the child. "Don't do anything until I talk to them," he told her.

A few days later, he was back, informing the mother-to-be that he and his wife were the ones interested in adopting her child. She agreed, the papers were signed, and Jeremy Gunn got to live.

It hasn't been easy for Jim Gunn, who has three older kids of his own and later was divorced, leaving him a single parent with a very sick 14-month old Jeremy to care for.



Jim and Jeremy Gunn at pro-life walk

But all that has passed and Jeremy is healthy now. His other kids "help out" and a maid comes in frequently to do the household chores.

"There's no way that I can explain the love that I have for this little guy," Gunn says, obviously happy. "He gives me 10 million times more than I give him."

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In South America

Social justice, Christian values issues await Pope

VATICAN CITY (NC) — Pope John Paul II's Jan. 26-Feb. 6 trip to four South American and Caribbean countries affords him the chance to discuss issues as varied as the geography in the regions he plans to visit.

The voyage is scheduled to take him to hot and steamy jungles, desert oases and mountain cities. He plans to visit Maracaibo, Venezuela, which is 25 feet below sea level and Cuzco, Peru, nestled 10,000 feet high in the Andes Mountains. He plans to talk to bishops, workers, Indians and political leaders. He is scheduled to visit shantytowns and presidential palaces.

On the pope's itinerary are the South American countries of Venezuela, Ecuador and Peru and the Caribbean nation of Trinidad-Tobago. It is to be the pope's sixth trip to Latin America.

On previous journeys he urged effective church social action programs in underdeveloped countries and the need for stronger evangelization.

Latin America is a heavily Catholic region in numbers of churchmembers, history, tradition and culture. Yet there is a shortage of local Catholic clergy and the church still relies on a strong influx of missionaries.

Ecuador for example, where 91 percent of the 8.6 million population is Catholic, has an average of one priest for every 6,000 church members.

The result is "a lack of religious and moral formation so that specific aspects of Christian life are lax," according to the apostolic nunciature in Peru which prepared background materials on the trip for journalists.

This is especially true of family life.

"Irregular activities such as concubinage and divorce and remarriage are ample. The practices of abortion and contraception are on the rise," according to the nunciature.

Two scheduled beatifications and a planned ordination offer the pope platforms for stressing renewal of church life and Christian values.

The beatifications, which would be the first in Latin America, are scheduled for Feb. 1 in Guayaquil, Ecuador, and Feb. 2 in Arequipa, Peru. The ordination of priests is scheduled for Feb. 3 in Lima, Peru.

In previous Latin American trips, the pope also has urged church social action to improve the lives of the region's poor majority. In Venezuela he plans to lunch with iron and steel workers. In Ecuador and Peru he is scheduled to visit urban shantytowns, where many migrants from the countryside find makeshift homes while seeking jobs in the cities.

In Peru and Ecuador, the pope's itinerary also calls for visits with Indians. In previous trips to Mexico, Brazil and Guatemala the pope has made strong calls for respecting Indian rights and cultures. Indians form 30 percent of the Ecuadoran population and 45 percent of the Peruvian population.

Ecuador's bishops have painted a bleak picture of Indian life: "They live in huts, without electricity, without water and without sufficient means of communication. The average life of an Indian is 45 years. Of every seven children only two to three survive. This is one of the highest infant mortality rates in Latin America."

While the pope has often spoken strongly for rapid implementation of social reforms, he has carefully coupled this with exhortations against violence as a means of change.

A scheduled one-hour stop in the Peruvian mountain city of Ayacucho offers him the chance to emphasize that message. The Ayacucho area is the base of operations for Shining Path, a Maoist guerrilla group engaged in political assassinations and bombings.

The Peru visit also brings the pontiff to the country of Father Gustavo Gutierrez, a controversial liberation theologian.

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Grape juice OK'd for alcoholic priests

Vatican makes exceptions to previous order

WASHINGTON (NC) — Sixteen months after it revoked a special U.S. permission for alcoholic priests to use grape juice instead of wine at Mass, the Vatican has reinstated the permission in a modified form.

Bishops will no longer be able to grant the permission to priests on their own authority, however. Any future requests for the permission will have to be cleared individually with the Vatican Congregation for the Doctrine of the Faith.

From 1974 until September 1983 all diocesan bishops and religious superiors in the United States had a special indult, or permission, to excuse alcoholic priests from ingesting wine when they celebrated Mass.

When they were concelebrating with other priests they could take only the host at Communion, and when they were celebrating alone they could use mustum — unfermented grape juice — as a substitute for the wine.

In September 1983, however, Cardinal Joseph Ratzinger, head of the doctrinal congregation, notified the NCCB that the indult was revoked. For alcoholic priests celebrating Mass he offered intinction — dipping the host in the cup of consecrated wine — as the only alternative to drinking from the cup.

Specialists in alcoholism treatment deplored the 1983 ruling as a backward step that would undermine the recovery of priests suffering from the disease.

Msgr. Daniel Hoye, general secretary of the National Conference of Catholic Bishops, called the Vatican's latest action on the issue "compassionate and helpful."

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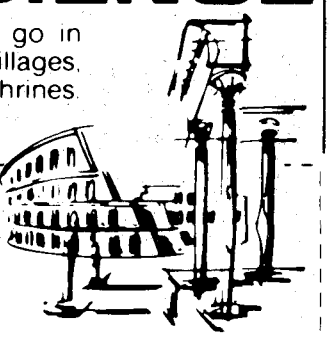

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Foreign minister Miguel D'Escoto, a Maryknoll priest: One of three suspended.

Nicaraguan priests suspended

By NC News Service

Three Nicaraguan priests holding high government posts have been barred from performing their priestly ministries, according to press reports.

Vatican Radio reported that Bishop Pablo Antonio Vega, head of the Nicaraguan Bishops' conference, said the sanction took effect Jan. 10. The action affects Father Ernesto Cardenal, education minister, and Father Miguel D'Escoto, foreign minister.

News of the sanction against Father Ernesto was also carried in the Jan. 18 edition of *Barricada,* the newspaper of Nicaragua's ruling Sandinist National Liberation Front.

"No one can take the priesthood away from me," Father Cardenal said, according to Barricada. "One is a priest until one dies. What can happen is that they won't allow one to officiate," he said, according to the newspaper.

Italian press reports said the three priest-officials were suspended "a divinis." That means they may neither perform priestly functions nor hold church administrative posts.

That would change an arrangement with the bishops by which the priests voluntarily suspended their public functions as priests while holding office into an indefinite penalty.

Under the agreement, the priests could have resumed their public ministry as soon as they resigned office. The sanction bars them from their ministries whether in office or not.

The sanction follows months of discussion and argument between the priests and the bishops. The priests have said they are conscience-bound to keep their government posts.

The bishops, backed by the Vatican, have cited canon law forbidding priests from holding offices involving the exercise of civil power. They have repeatedly warned the priests they would face penalties if they did not resign.

Bishop Vega said a different action was being taken regarding Father Edgar Parrales, Nicaragua's ambassador to the Organization of American States, Vatican Radio said. But the report did not describe the action.

The Vatican press office said that it had no information on the Nicaraguan situation, saying it was a decision of the Nicaraguan bishops.

Court: 'Neutral' Salvadoran can stay

LOS ANGELES (NC) — A federal appeals court ruled that a Salvadoran immigrant's neutrality in his country's civil war is a valid basis for political asylum because it constitutes a "political opinion."

The 9th U.S. Circuit of Appeals in Los Angeles also ruled that the immigrant's claim for asylum does not require independent corroboration because refugees from war-torn countries seldom have a chance to bring evidence of persecution with them.

The unanimous ruling of the three-judge panel was handed down on an appeal by Espectacion Bolanos Hernandez, who entered the United States in 1982.

At an immigration hearing Bolanos said he did not wish to be affiliated with either side in the political fight.

Immigration lawyers called the ruling important for Salvadorans who have sought refuge in the United States because many of them are believed to have fled the violence from different factions in the civil war.

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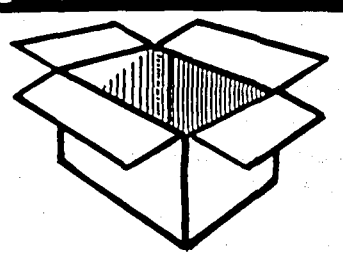

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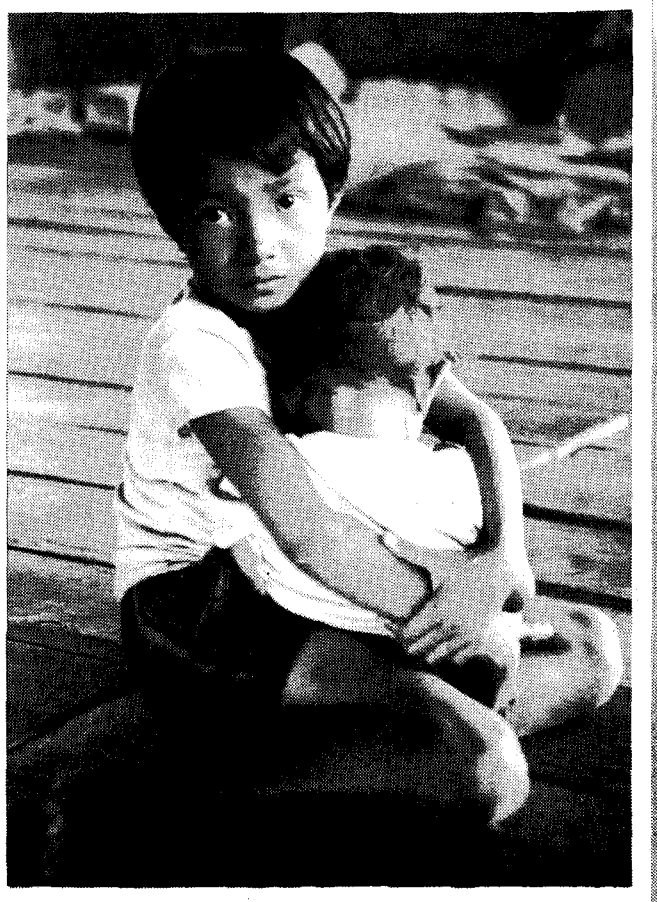

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'False healings' cited at apparition site

ROME (NC) — A Yugoslavian bishop said that "false" healings, some involving sick people who should have sought medical care, helped convince him that reported visions of Mary in his diocese were manipulations by local Franciscan priests.

Bishop Pavao Zanic of Mostar in western Yugoslavia told the Italian magazine *Jesus* that one young woman died of cancer after "seers" at Medjugorje advised her to refuse an operation. Marian apparitions have been reported at Medjugorje since 1981.

The interview was published in the magazine's January issue, one month after the bishop publicly called the apparitions a "collective hallucination." A commission appointed by the bishop to study the claim of visions is expected to make its report this year.

Bishop Zanic told the magazine that:

• One of six young people claiming to have the visions warned the bishop in a letter to "convert" to the events at Medjugorje or face divine judgment.

• The Medjugorje events capped a century-old administrative battle between the church hierarchy and local Franciscan priests.

• He believes Pope John Paul II, with whom he has discussed the matter, and other Vatican officials support his skeptical approach to the visions.

Despite reports of up to 250 healings at Medjugorje, "there is not one case of miraculous cure," the bishop said. "There have been, however, many unfulfilled promises."

He said a young woman scheduled to have a cancerous breast removed was told by the seers that the operation was unnecessary. The seers said that they had asked the Blessed Virgin about the woman's case.

But "the girl died Dec. 24, 1983," Bishop Zanic said.

Another woman was described as "miraculously healed" in a book by one of the Franciscan priests, despite the protests of her doctor, the bishop said. The woman died, he said.

The bishop gave several other examples of people who he said had died after being declared healed by the local priests. Medical experts, he said, have not found any extraordinary cures at the site.

The bishop has said he is speaking out about the Medjugorje events because pilgrimages to the site and public display of the "seers" have continued, despite the opposition of Yugoslavia's bishops.

Theologian told to back Church

VATICAN CITY (NC) — The Vatican has ordered Dominican Father Edward Schillebeeckx, a Belgian-born theologian, to publicly acknowledge church teaching that only priests may consecrate the Eucharist.

The order was contained in a June 13, 1984, letter responding to the priest's 1980 book, "Ministry: A Case for Change." According to the Vatican, the book argues that lay persons can consecrate the Eucharist where no priests are available.

The letter, sent by the Vatican Congregation for the Doctrine of the Faith, was released this month.

Father Thomas Herron, an American official of the congregation, said Father Schillenbeeckx's thesis is "unacceptable" because it says that "a person can get himself ordained or that a community can ordain him outside of apostolic succession."

The congregation's letter directed the Belgian theologian "to resolve the problems that have led you in this direction."

The letter was signed by Cardinal Joseph Ratzinger, head of the congregation. The Vatican also said that on July 24, 1984, Cardinal Ratzinger met with Father Schillebeeckx, who was accompanied by his religious superior, Dominican Prior Damien Byrne.

The Vatican said Father Schillebeeckx indicated that "a new book, his next publication, would accede... to the congregation's demands."

Father Schillebeeckx, who has often disagreed with the congregation, also said his new book would not contradict the congregation's letter on the Eucharist sent to the bishops in 1983.

Father Bruce Ritter

Prudence and Strength and Courage

A question I get asked a lot is: Bruce, how does your staff survive? How do you maintain their morale? Your own, too? When you look at a kid that could be your own kid -- that you would *want* to be your own kid -- and know that the street is going to kill him?

I usually try to avoid the honest answer that we can't very well. The hardest thing -- the worst thing -- is looking at a kid that you care a lot about, and his eyes tell you: you know that he knows he's not going to make it.

God is not enough. He's really not. I tell my staff that -- when they get overinvested, lose distance and objectivity. God will *not* substitute, I tell them, for their prudence and strength and courage and *detachment*.

I try to explain to my staff what detachment is all about: the prayed for and learned ability to protect yourself, to let go of everything, most of all your own desire and need to save a particular kid, the need to justify your own existence by helping others. To let go your dependence on your own skills and insight and your need to be successful with a kid.

I try to explain that if your love for a kid and your need to help him causes you a lot of anguish and self-doubt, it's *your* needs being met, mostly, and not the kid's needs.

They don't really understand -- my staff -- about detachment. That kind of wisdom only comes with too many years of trying and failing and more pain than you ever want to think about. I tell them that you can only really love someone freely if you're perfectly detached from loving him -- that the greatest gift you can give someone is not to bind and hold them with your love but to leave them free. Sometimes, even free to die. No strings. My staff doesn't understand that. They understand better when I tell them that it's okay to hurt and it's okay to cry, a little, but not for long.

God is just *not* enough. Grace builds upon and *supports* nature, it doesn't change or substitute for it. So, be caring, but careful, I tell my staff. Prudence rules commitment. Distance, objectiveness, and ruthless honesty about why you do what you do are always a greater protection and service to kids than self-serving prayers for moral miracles we hope will change them.

And when a kid dies, it wasn't you who lost him. Don't blame yourself, or the program, or the world -- or God, Who loves them infinitely more than we do. Simply accept it and try, if you can, to forget it.

I tell my staff that if they try very hard, after a while they can grow this little switch in their brain that shuts down the memory banks and disengages the pain so they can go on to the next kid. And the next.

Like with these two kids I met yesterday!

Take it easy, Timmy, I said. We'll figure something out. It's O.K., I said. My hands won't stop shaking, he said. I'm sorry. I'm surprised you put up with me so long, he said. He was a moderately tall, lanky, infinitely scruffy kid who really stank bad.

Can I light that cigarette for you, I said. I'm sorry, he said. I don't think I can manage it. My hands won't stop shaking. I'm sorry, he said again.

I'm sorry. I guess I do look like hell, he said. You smell to high heaven, I said.

Your staff are real nice, he said. They keep taking me back, he said. They'd better, I said. We're glad you're here. Stay around, I said. Don't go away.

"I don't like it when I argue with myself."

Where're you from? Ohio, Timmy said. My mother, she just disappeared, my dad couldn't handle me. I started to drink pretty much when I was 14 and split when I was 15. Been on my own three years. The street? I said. He bobbed his head up and down. I'm not pretty anymore. I make party (drinking) money posing for a few pictures. A couple of rich dudes will give me $50. I deliver porn for them to chicken hawks.

Timmy showed me the contents of his gym bag -- a collection of pretty routine child porn. His sad eyes watched me very carefully. You know you can't have this stuff here. I said. Do you want it, he said off-handedly, his sad eyes now watchful and calculating. No, I said. I'm sorry, he said.

I have this heart condition real bad. Your doctors here want me to lay off the parties and stop smoking, he said. The medication I take for my heart doesn't mix with the booze. Thanks for letting me stay here again. I've got the world's worst hangover... but I'm not drinking now. Haven't had a drink all day, he said proudly, with a sad crooked grin that made him look 16. It was 10 o'clock in the morning.

Your choices are pretty limited, I said. You're either going to die, go crazy -- or give up drinking. I know that, he said. He didn't look scared. I guess maybe because he had faced his increasingly bleak future too many times not to recognize the truth in what I said. (It sounds hard -- when I *write* it that way -- but I said it that way. It's really important to be clear about certain things with kids like Tommy.)

Let us help you, I said. We can, I said. We want to. I know this great program for kids who can't handle their drinking problem. It works; it really does, Timmy.

I could sure use a shower, he said in reply. I can smell myself, he said. I'm sorry to be such a bother. You're not, I said. I'm really glad you're back, I said.

I tried to flip the switch in my head -- there was another kid named Joey that I knew I wasn't going to like very much waiting to see me -- but it didn't work too well.

He said he was sorry. I was caring -- and careful! But the switch didn't work this time.

It's great theory, Bruce! Right! It's like trying to *tell* a violent toothache to go away at 3:00 in the morning. Mind over pain! Right!

Why did you cry over that kid in Fort Lauderdale, Bruce? I never said it was easy. And I didn't cry very long. It is *great* theory and it *does* work, and most of the time, if you don't make it work, you're in real trouble.

It's always the same old story: Practice what you preach, Bruce.

And believe, maybe, a little harder, in what you preach. God is not enough, huh? Maybe you should try to understand it better. Does God always have to love and help these kids on *your* terms, Bruce? Maybe you're afraid to get out of the way. Maybe you're not as detached as you thought.

I don't like it when I argue with myself -- I wind up losing too often. Look, I said, back to me. I am *not* the truth I teach. I'm just trying to help these kids the best way I know how and to survive doing it. I've seen too many good people go down the tubes trying to help kids like Timmy because they thought God told them to and *they couldn't handle it*. I teach my staff *how* to handle it, not to rush in where there ain't any angels, not to presume... there *are* some devils that are cast out only after much prayer and fasting. So, I tell my staff, until you're an accomplished pray-er and fast-er, I'll talk to you about prudence and distance and objectivity and detachment.

I don't know who won that argument.

I wish I understood it better.

Pray for Timmy, and that other kid -- Joey (I *didn't* like him very much). Pray for me, too. We pray for you every day.

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House, which operates crisis centers for homeless and runaway boys and girls all over the country.

Yes, I agree: *all* Timmys should be given the opportunity to make it. Enclosed is my contribution of: $ .....

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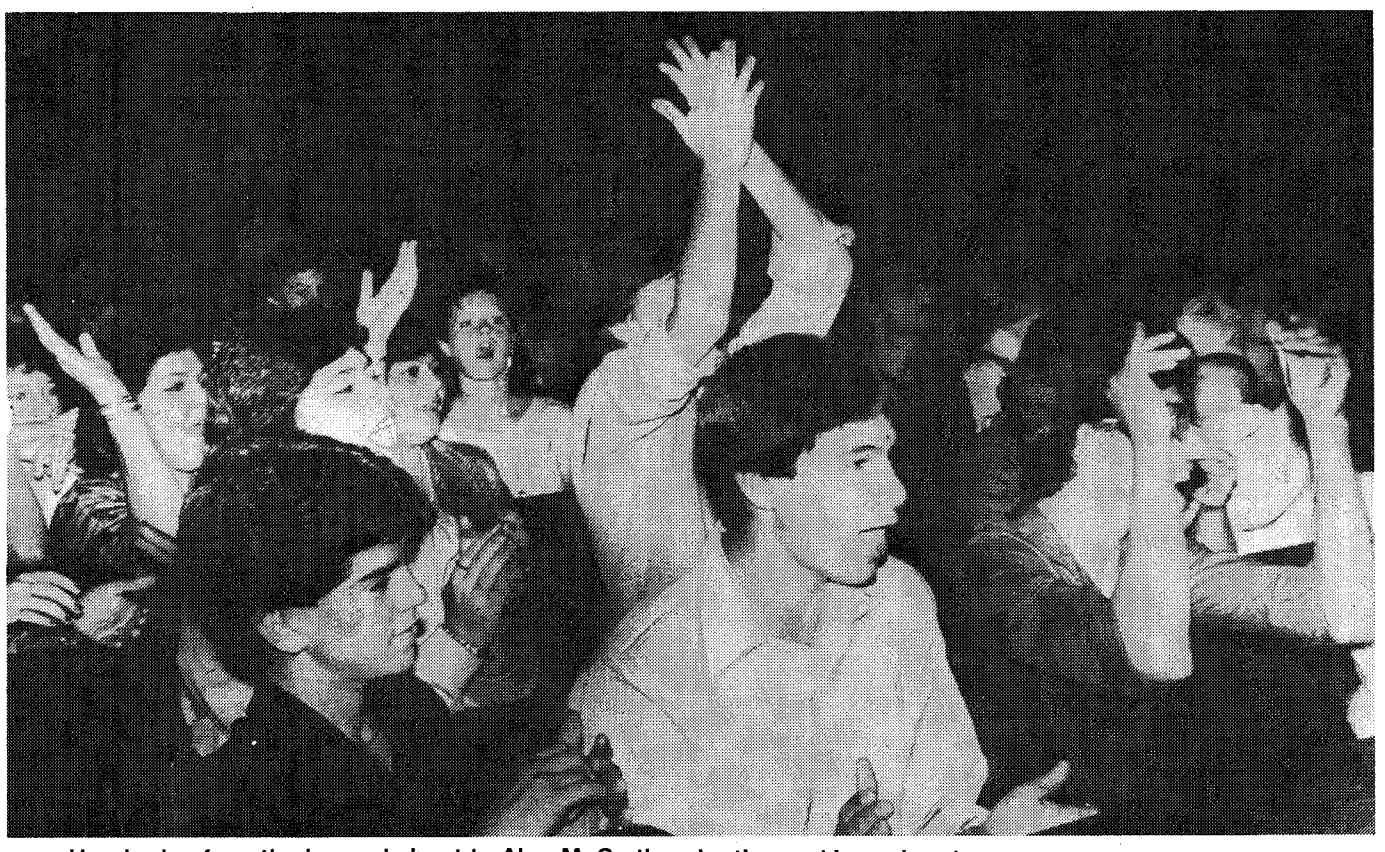
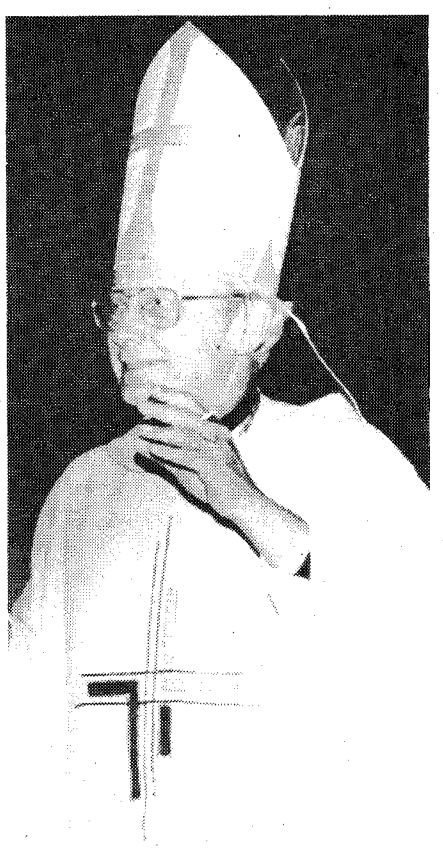




Hundreds of youth clap and shout to Abp. McCarthy who throws kisses in return. (Voice photos by Araceli Cantero)

Teen-Archbishop love affair

Revealed at Cathedral Mass for International Year of Youth

By Araceli Cantero
Executive Editor, La Voz

There were wall-to-wall young people at St. Mary Cathedral recently, clapping and shouting their love for their Archbishop. And at the altar was the Archbishop, throwing kisses in the air and holding his hand to his heart to show how much he loved them back.

That's how 1985, the International Year of Youth as designated by the United Nations, began in the Archdiocese of Miami, with a trilingual Mass concelebrated by Archbishop Edward McCarthy, Auxiliary Bishop Agustin Roman and about a dozen priests, who were joined by a standing-room-only crowd of young people from almost every local parish.

'Some adults ... are afraid of many of your questions which seem to be in conflict with their old ideas...'
— Abp. McCarthy

The spectacle was one of hope and joy for the Church of Miami.

Each time representatives of parish youth groups approached the altar to introduce themselves to the Archbishop, the thunderous clapping of their group members, each striving to surpass the last group's decibel level, made the Cathedral walls shake.

To no avail were the words of Father Jose Luis Menendez, director of Youth Ministry of the Archdiocese, asking those present to hold their applause until the end.

The winner of the applause contest ultimately was Reynold Toussaint, the diminutive representative of the Young Witnesses for Christ from Notre Dame d'Haiti Mission.

But the undisputed champion "love-getter" was the Archbishop, who received a standing ovation several minutes long.

Finally, unable to come up with another way of showing that the affection was mutual, the Archbishop put his hand to his heart and began blowing kisses the youths' way, a la movie star.

"The Archbishop told us that young people are his priority and he has shown it," Fr. Menendez had just finished saying. "We now have a Spiritual Center for Youth," he said and the congregation erupted in clapping and joyful shouting.

According to Fr. Menendez, the Archbishop had recently signed the documents turning over the land and 24-room convent behind La Salle High School, adjacent to Vizcaya, in Miami, to Youth Ministry.

The news had been long-awaited, since for more than a year, groups of volunteer young people have spent their free time cleaning up the area and readying two prefabricated houses to become what is already known as the Spiritual Center for Youth of the Archdiocese of Miami.

Although more work remains to be done, the center eventually will provide space for meetings and the spiritual formation of Catholic young people.

But the Archbishop wasn't satisfied with signs of affection. He also challenged the youths, reminding them of Pope John Paul II's message at the beginning of this year, to reflect on their role in the Church and society.

"I told you once that you were my hope for new life in the Archdiocese," the Archbishop said. "Now I want your presence to be felt in the new Church of Miami. I told you once that you were my priority: now I want to ask you to take to heart what we are going to talk about today."

Some adults are unable to deal with young people because they fear "your intolerance for hypocrisy and injustice. They are afraid of many of your questions which seem to be in conflict with their old ideas," the Archbishop said.

Youthful music accompanies concelebrated Mass.

But polls show that young people are showing a renewed interest in the spiritual life. And "Jesus ... is not afraid of you ..."

'Write to me and ... suggest ways and ideas of how you and I together .. can reach out to (other) youth.'
Abp. McCarthy

In fact, He's calling young people "to enliven His Church with your optimism, your joyfulness, your new ideas, your loyalty, your commitment," the Archbishop said.

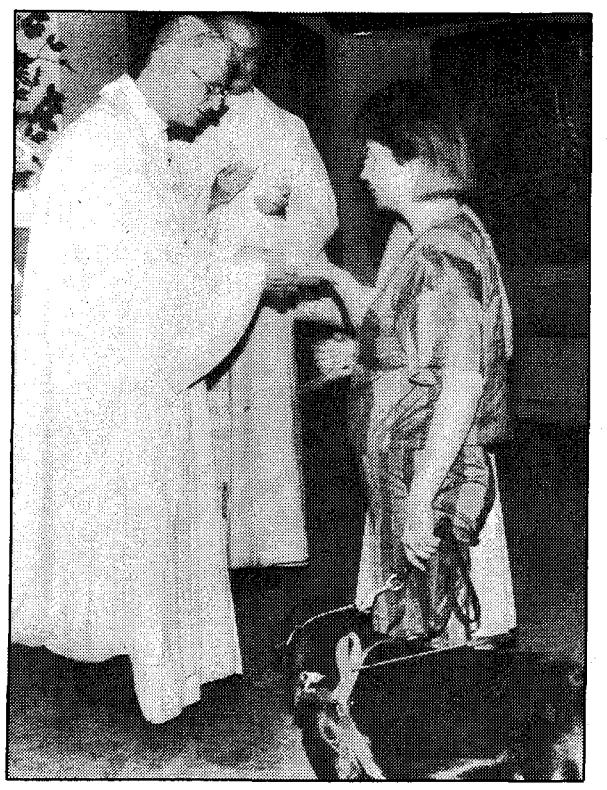
He challenged young people to:

- Critically examine the values offered by today's society. "Be able to distinguish those that help you grow as a person and those that seem to suffocate you by submerging you in a consuming machine."

- Demand of themselves honesty, truth and justice. "I challenge your youth group to be open to all youth, without prejudice, being especially sensitive to the poor, the handicapped, those who do not know your language or share your culture, those who have different skin color, and those who are mentally retarded."

- Commit themselves "to help with the problems in your home, school, youth group, and community ... Being young does not excuse you from your mission in the church, from being the salt, the light, the yeast."

"I challenge you not to close the dialogue we have started today," the Archbishop added. "Write to me and .. suggest ways and ideas of how you and I together ... can reach out to (other) youth."



Young adults from various parishes of the Archdiocese renewed their Baptismal promises during a commissioning ceremony at St. Martha Church recently. At left, blindness does not prevent this young woman from being a leader to other young adults in her community. (Voice photos/Betsy Kennedy)

Young adults re-commit lives to God

By Betsy Kennedy
Voice Staff Writer

One was blind, two suffered from crippling diseases. The rest, nearly 150 of them who were blessed with healthy bodies, also came to the altar. They proved that for every young adult who does not attend church, takes drugs or disrespects his parents, there are many, many more who are committed to a Christ-like lifestyle.

From parishes throughout the Archdiocese of Miami they gathered for the first Annual Young Adult Leaders Commitment/Renewal ceremony held at St. Martha's Church on Jan. 13. With their parents and friends acting as proud witnesses, the young adults renewed their baptismal vows, re-dedicated themselves to fruitful leadership and accepted the thanks of the community.

The guest homilist for the Mass was Father John Cusick, director of young adult ministry from the Archdiocese of Chicago who called himself a "snowbird" on the same quest as the people gathered before him.

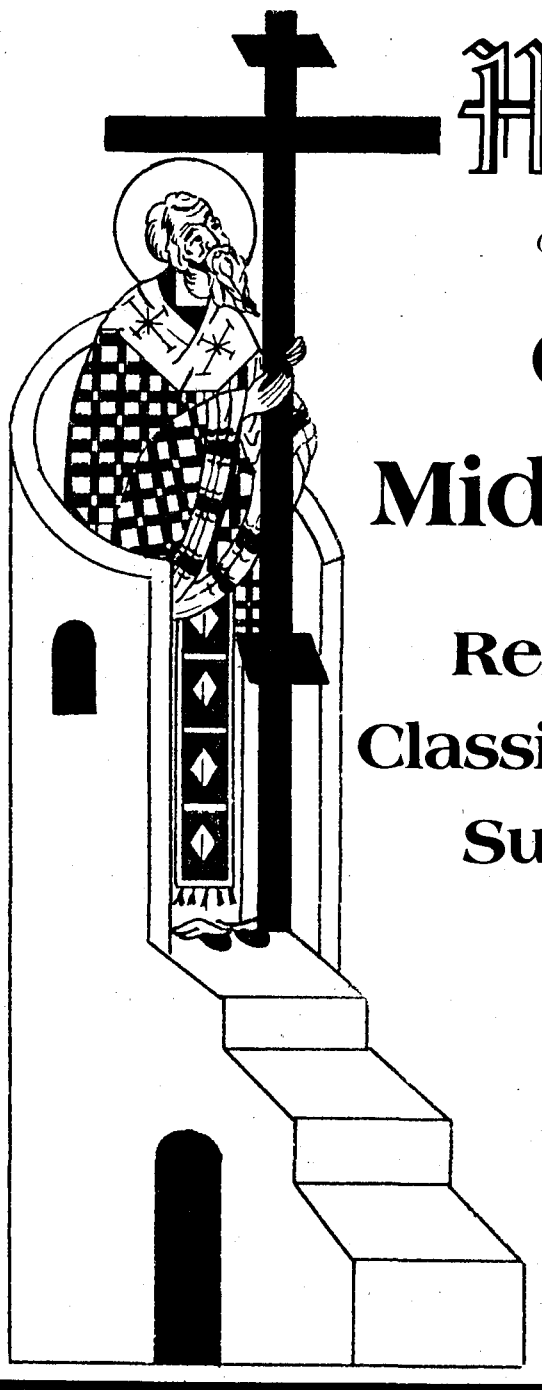
"We've all been touched by the Lord," he told them. "We may shake our heads and wonder, why me? Why am I trying to get prayers and liturgy and music and cookies together? It is because there is no one else there to do it."

Involvement in the youth ministry requires a willingness to take on responsibilities and endure the loneliness. It takes a willingness to seek God in everything we do, he said.

God makes himself known, "at the fundraiser, the volleyball game... in the ordinary things of life."

He asked the leaders to "let men and women everywhere... know by your life, faith and actions that there is such a God as this."

Following the Mass celebrated by Bishop Agustin Roman, 60 young adult leaders participated in a commissioning service, including members of the Archbishop's young adult council, which provides direction to all the youth organizations. Holding candles, they asked the spirit of God to bless their ministries while the congregation confirmed their support and encouragement.



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Divorced Catholics

Priest tells them it's sometimes for the best

By Betsy Kennedy
Voice Staff Writer

The chief script writer for the popular soap opera, "Search for Tomorrow," suddenly found that one of her most tragic scripts came from her own life.

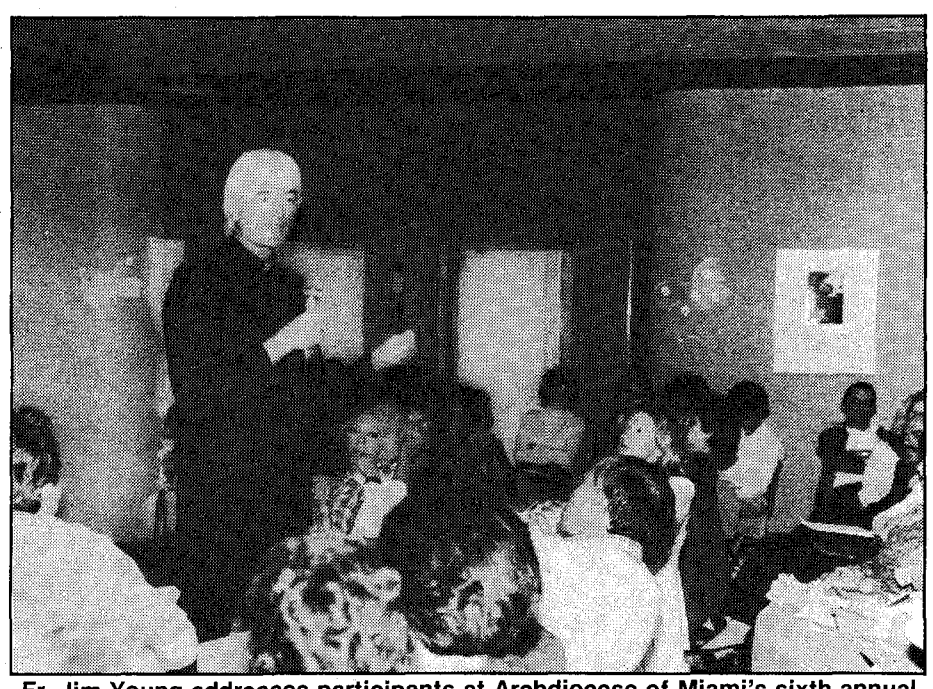
After 17 years of marriage, her husband walked out on her, leaving her angry that God would "desert" such a good Catholic wife and mother as she. Eventually, when all of the facades and trappings of her life receded away and the pain smothered all pretenses, she renewed her communication with God and found a more meaningful and productive life.

Other divorced people should take heart from this woman's experience and realize that "divorce can be a blessing," said Father Jim Young, C.S.P. well-known author and the keynote speaker at the 6th Archdiocesan Conference on Separation, Divorce and Re-growth held at St. Louis Church in Kendall.

Hundreds of men and women attended the day-long agenda of workshops on Jan. 12 with the theme, "divorcing, belonging, believing."

Fr. Young spoke intimately with the group about how to hear God's voice and feel his comforting presence even during the loneliness that ensues when a family breaks up.

"The remorse we felt has made us better people. St. Augustine was one who recognized that all things work together for good, even sin," he said. The priest was quick to point out that divorce itself is not a sin, but a process. The Church does not allow remarriage unless an annulment is obtained.



Fr. Jim Young addresses participants at Archdiocese of Miami's sixth annual conference for divorced and separated. (Voice photo/Betsy Kennedy)

Often the newly divorced person feels alienated, especially in his relationship with God. He may feel like a stranger, in a foreign country, abruptly transported to unfamiliar surroundings — unable to speak the language. But this is exactly the time when we need God the most and when we should listen to him in our lives, said Fr. Young.

In the case of the divorced scriptwriter, she decided to return to church on the day of her wedding anniversary at Good Shepherd Church in New York and unexpectedly encountered Fr. Young delivering a homily on divorce. She was convinced that this was God's sign, urging her to reconcile with the Church.

Fr. Young used another anecdote about a friend to illustrate the way God intervenes despite the fact that he has given people free will.

A young man who had been in seminary school with Fr. Young was working in a nightclub as a pianist during the time he and his wife were going through a divorce. Numbed by the changes in his life, the young man was barely aware of those around him as he played nostalgic songs. During his performance, a stranger approached him and put an envelope on his piano.

When he later opened the envelope he found inside a medal inscribed with the words, "I am with you." When he looked around to find the gift-giver and thank him, the stranger was gone. That was the turning point for the young man, and from there he went on to restore his emotions and spirit.

"God intervenes, but one of the greatest gifts he gives us is free will," explained Fr. Young.

In his own experience as a priest, he had a humbling experience and felt God's hand in his plans when he first graduated from seminary school. He was assigned to a very difficult parish with serious problems — a task he welcomed in his eagerness to be the best of all priests. After struggling for a year, recalled Fr. Young, he grew

(Continued on page 12)

Stress: What can be done about it?

By Betsy Kennedy
Voice Staff Writer

Do you habitually grit your teeth, bite your nails or carry a chip on your shoulder? Do you miss out on life's small joys, such as a sunset or a child's laughter? Are you always tired and you just can't understand why? Do you get irritable even at small nuisances, such as forgetting to mail a letter?

You might be suffering from tension and stress, said Madeline Veissi, who conducted a workshop on stress at the 6th Annual Archdiocesan Conference on Separation, Divorce and Re-Growth on Jan. 12.

Stress can often be paralyzing to a person's productivity and gratification in life after a divorce, said Veissi, an instructor in adult education at Barry University.

"We don't know how much our bodies can take before they will begin to malfunction—this varies with each person — but the common signals are headaches, backaches or stomaches," she said.

Today's complexities make people even more prone to stress, she pointed out.

Lag time

In contemporary society there is diminished "lag time" between new inventions and modern technology and a person's ability to adjust to change, pointed out Veissi. When a person's senses are assaulted by too much stimulus, he simply becomes confused, withdrawn and tense.

Just a few decades ago, stress was unheard of. Cowpokes in the Old West used to solve their problems with a burst of gunfire, whereas the women used to hide their feelings. This is called "the fight-flight" syndrome, or the release of stress by either fighting or fleeing. This behavior is unacceptable today, and people are taught to submerge their feelings and restrain physical violence.

Another outlet for stress which is rapidly becoming unavailable is the run-home-to-mother reaction. As children we could always go to our mothers for nurturing and re-juvenation when we just couldn't withstand pressures anymore. It used to be that people still did this as they matured into adults. But today, many mothers are in different parts of the country or they have passed away. Often the families may not be on such good terms. So a person has to rely only on himself for warmth and comfort.

Chemical warfare

Using a simple diagram to illustrate her discussion, Veissi showed the group how a stressor (stress-causing stimulus) enters the body via the subconscious mind. The body anticipates that the mind is going to go into full activity so the glands and the hormones are activated. The cardiovascular system pumps harder and faster. The gastro-intestinal system may shut down entirely in order to feed the body's other systems. More blood is pumped to the arms and legs.

As the body's chemicals go into a kind of warfare against stress, everything is thrown out of balance. The muscles too, get ready for the attack of the stressor. They contract and then "Loop back" and wait for the brain to tell them what to do. The brain signals them to tense up. What is especially deleterious about this stress syndrome is that it sometimes takes 2-3 hours, 2 or 3 days or even months to get rid of the chemicals introduced during the crisis.

And amazingly, all of these bodily reactions take place within a few seconds.

So how does one combat stress?

Veissi recommends several steps. First, a person's attitude is vital to physical well being. Some studies suggest that cancer and other virulent diseases are directly triggered by daily stress. So a change in attitude is a must for those people who let things get their blood boiling.

Second, exercise, such as bicycling,

(Continued on page 12)

Take a stress test

The following test was developed by Psychologists Lyle H. Miller and Alma Dell Smith at Boston University Medical Center. Score each item from 1 (almost always) to 5 (never), according to how much of the time each statement applies to you.

_____1. I eat at least one hot, balanced meal a day.
_____2. I get seven to eight hours sleep at least four nights a week.
_____3. I give and receive affection regularly.
_____4. I have at least one relative within 50 miles on whom I can rely.
_____5. I exercise to the point of perspiration at least twice a week.
_____6. I smoke less than half a pack of cigarettes a day.
_____7. I take fewer than five alcoholic drinks a week.
_____8. I am the appropriate weight for my height.
_____9. I have an income adequate to meet basic expenses.
_____10. I get strength from my religious beliefs.
_____11. I regularly attend club or social activities.
_____12. I have a network of friends and acquaintances.
_____13. I have one or more friends to confide in about personal matters.
_____14. I am in good health (including eyesight hearing, teeth).
_____15. I am able to speak openly about my feelings when angry or worried.
_____16. I have regular conversations with the people I live with about domestic problems, e.g., chores, money and daily living issues.
_____17. I do something for fun at least once a week.
_____18. I am able to organize my time effectively.
_____19. I drink fewer than three cups of coffee (or tea or cola drinks) a day.
_____20. I take quiet time for myself during the day.
_____TOTAL

To get your score, add up the figures and subtract 20. Any number over 30 indicates a vulnerability to stress. You are seriously vulnerable if your score is between 50 and 75, and extremely vulnerable if it is over 75.

Priest: Even divorce can be for the good

(Continued from page 11)
discouraged and asked the Paulist fathers for a re-assignment.

They sent him to Boston, where two divorced women approached him after Mass one day and implored him to do something about the lack of ministering and caring for divorced Catholics. And that was the beginning of the movement for a ministry to the separated and divorced, a movement which has become a spiritual and emotional 'physician' that heals lives in parishes in nearly every state.

"The more we're full of ourselves the less room we have for God. My life would have been entirely different if I hadn't let Him get through to me... If I had said no to Him, I'd probably be sitting right down here among you as one of the divorced members of the group," quipped Fr. Young.

Speaking in an unusually informal style, Fr. Young encouraged the audience to join in and answer the provocative spiritual questions he posed intermittently during his lecture.

"How does God speak to us in our lives?" he asked. Responses included: "By putting thoughts in our mind each day... "through other people in our lives..." "in every circumstance in our daily lives."

One certain way to determine how God has helped you during your painful divorce process, said Fr. Young is to ask yourself the question, "Given the way I was careening through life and the mistakes I made, why did I come out as well as I did?"

Fr. Bertolucci tapes available

The following tapes from Fr. John Bertolucci, well-known preacher and evangelizer, are availble from "Jesus Loves You" Catholic Tape Ministry, P.O. Box 55-8146, Miami, FL. 33155-8146. Cost is $4 per cassette, plus 75 cents shipping and handling per order (not per cassette): Live and Tell It; Let Go Old Prejudices; Testimony and Being the Normal Christian; Who, Me?; Blessings of Giving Our All; Love Changed My Life; Come Back to Me; Breaking the Bread of God's Word; See First the Kingdom; The Power of the Holy Spirit; and Unity Which the Spirit Provides.

Some tips on dealing with stress

(Continued from page 11)
jogging, dancing or any other activity which is satisfying to an individual can help rid the body of tension, fatigue, anxiety — and the chemicals released during tense periods.

Third, set intermediate goals. Say to yourself, just for today, I will not fall back on my old habit (such as smoking). It takes just 7 days to begin a habit and 21 days to break one.

The fourth step is to study your eating patterns and make appropriate changes. How you respond to stress depends in part on how much white sugar, flour and caffeine intake are in your diet. These substances deplete the body of vitamins C and B and the system gets addicted to them.

"It is important to recognize how much stress you can take and when you are experiencing it. People who really know their bodies can tell and others don't even realize when it is affecting them. Get to know yourself. We can learn to cope with our weaknesses and the stress factors which keep us from being healthy and fulfilled human beings," said Veissi.

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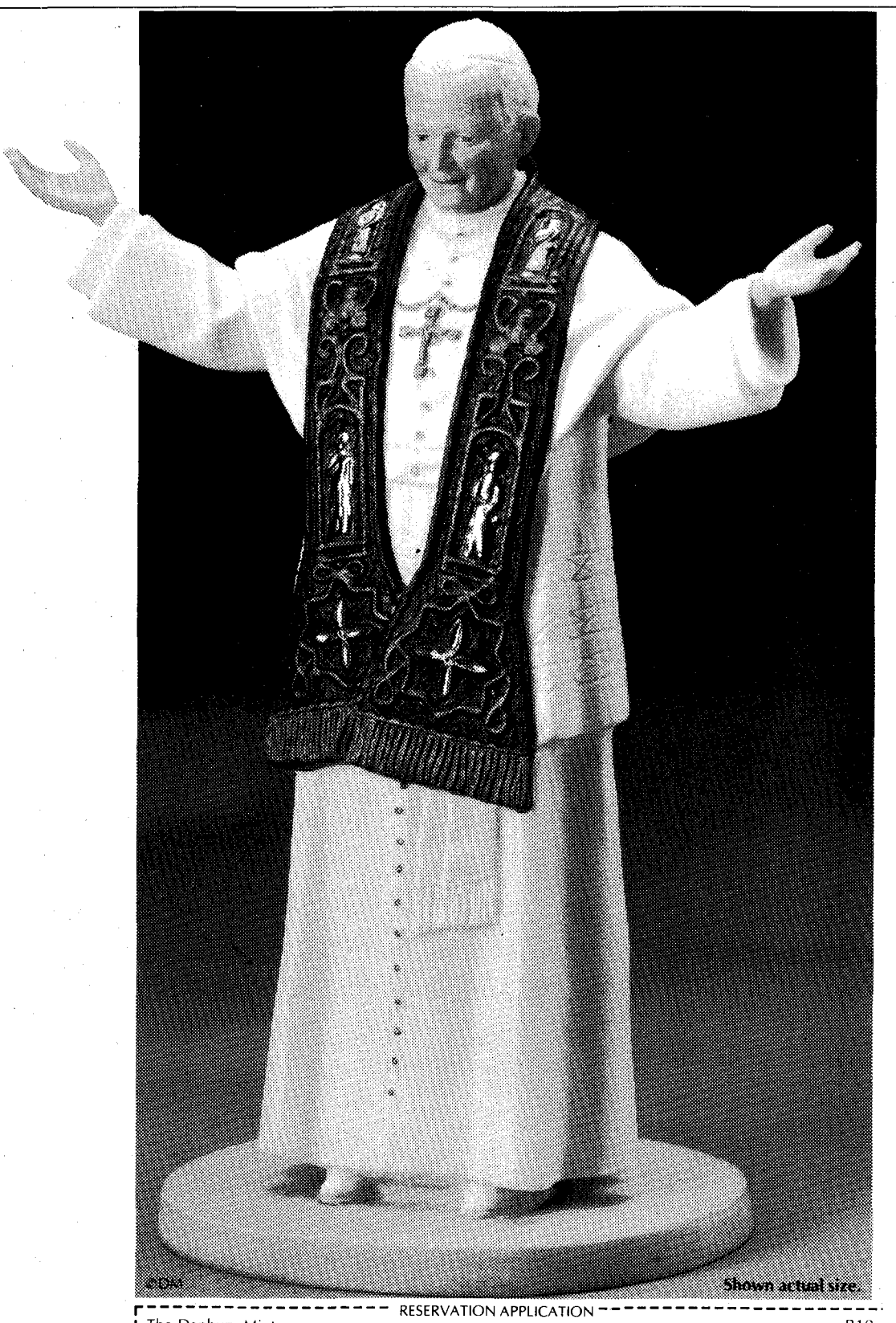

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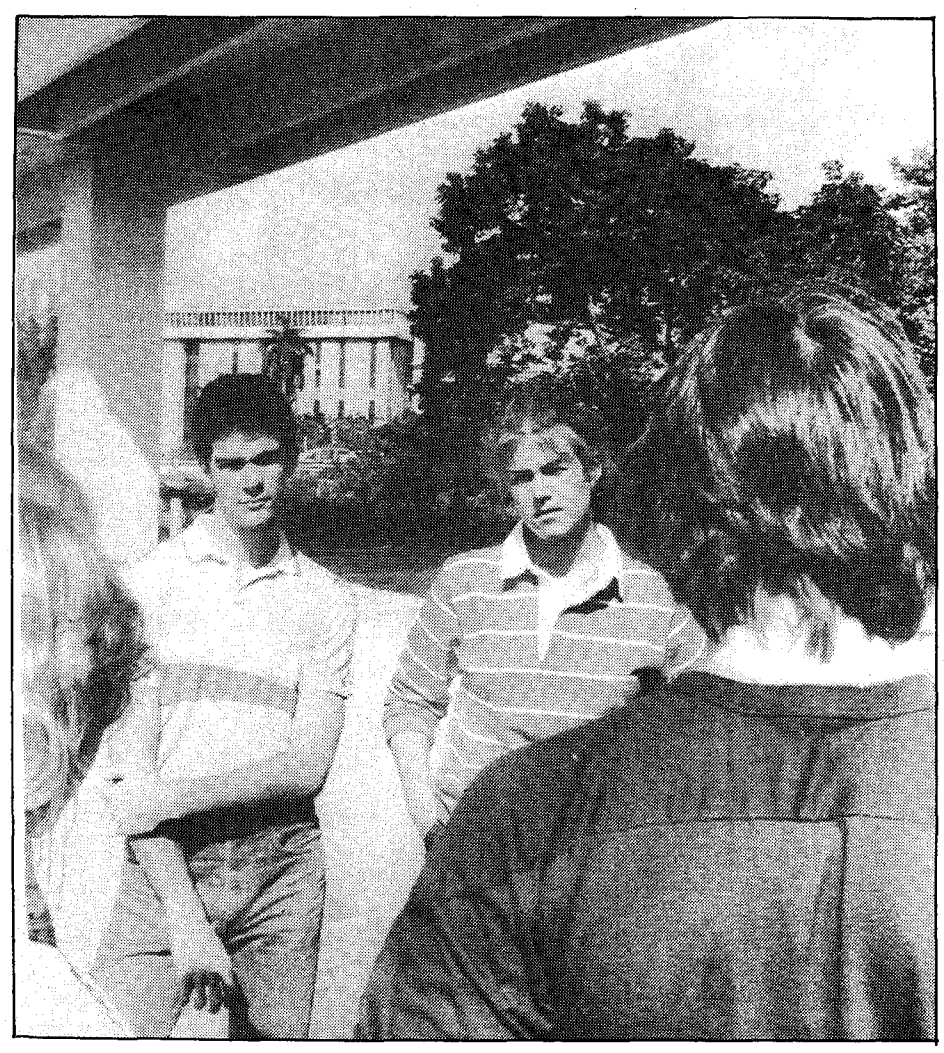
New lay ministers

Ten new lay ministers were commissioned on Sunday at St. Maurice Catholic Church in Ft. Lauderdale by Archbishop Edward McCarthy. It was the first time the ceremony was held in a parish church and the Archbishop saluted its active parishioners and especially the eight new lay ministers from St. Maurice who were commissioned.

Those who completed the three-year program and were commissioned were: Jeanette Adair, Muriel Foley, Frank Foley, Constance McGowan, Diane and George Pastular, all from St. Maurice Parish who will be involved in the Ministry of Outreach. Also of St. Maurice parish were Gloria Santarone, Ministry of Welcome, and Ann Kearney, Ministry to the Bereaved. Also receiving commissions were Jean Doyle, Ministry to the Sick, from St. Anthony parish, and Julie Murphy, lay minister for the Archdiocese Office of Respect Life.

There will be an orientation day for the Archdiocese Ecclesial Lay Ministry Program on Feb. 16 at St. Vincent de Paul in Margate. Anyone interested in attending should contact his pastor.



URBAN PLUNGE — Two University of Notre Dame students "rap" with two youth at the Miami Bridge, a shelter for runaways sponsored by Catholic Services. The Notre Dame students also visited other Catholic facilities, Camillus House and Boystown as part of their 'Urban Plunge' studies for which they receive credit. (Voice photo/Prent Browning)

Bookstore Sisters plan to celebrate 25th here

The 25th anniversary of their Miami foundation will be observed by the Daughters of St. Paul, a Catholic religious order of women founded in 1915, at 6 p.m., Saturday, Feb. 2 at 2700 Biscayne Blvd., Miami.

Archbishop Edward A. McCarthy will celebrate a Mass of Thanksgiving in the chapel of St. Paul Catholic Book and Film Center established by the 20th century order who came to Miami in 1960 to serve in the communications apostolate of the Catholic Church through press, films, radio, television, and books.

Already familiar to many Dade Countians through their evangelization program which takes them door-to-door to homes, schools, businesses, where they bring a variety of pamphlets, books, video cassettes, the Sisters bring the teachings of Christ to non-Catholics as well as Catholics.

Wearing beige habits on their daily tours of neighborhoods, the Sisters carry reading materials appropriate to the area which they will visit. Literature in Spanish is provided for Hispanic neighborhoods while French publications are available to Haitian immigrants. Video cassettes have also been produced by the Sisters in Vietnamese. While two Sisters take the books, etc. all of which have been written, illustrated and printed at their headquarters in Boston, other nuns staff the St. Paul Book and Film store.

The store stocks a myriad of publications for people of all ages and stages of spiritual development as well as Bibles, prayer books, records, cassettes and films that schools or churches may rent. Due to overcrowding in the original location the Sisters are now building an addition to the store which also stocks books written by well known priests, philosophers and theologians.

In the past 50 years the Daughters of St. Paul whose apostolate is unique in the Church, have published more than 40 million books and pamphlets, three monthly magazines with circulations of more than 16 million, hundreds of 16 mm films and broadcast weekly radio programs on 25 stations.

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A second chance for addicts

Bethesda Manor puts them on 'straight' drug-fr

By Ana Rodriguez-Soto
Voice News Editor

Monday morning at Bethesda Manor:

A young man in his 20s shuffles in, hesitant, stumbling, eyes lazily concentrating on the floor directly underneath. His tired and shaggy beard matches his worn and shaggy clothes. He looks like the stereotypical "street character." His medium-length hair hangs down in stringy wisps.

Carrying a small cloth bag stuffed with his belongings, he struggles to raise his eyelids and look up. He's in no physical pain. He finds an aging, worn outdoor lounge chair in a corner and quickly lies down.

His parents, obviously middle-class, obviously distressed, yet somehow *used* to seeing their son like this, seem unsure of what to do.

They hover over him and look at the counselor, pleading and thanking him at once for taking over.

"Please do what you can," they seem to be telling him. There doesn't seem to be much hope left in them.

We'll call their son Sam. His speech is slurred. He doesn't know how many pills he took. A friend, a psychiatric patient, gave him Prolixin last night. Maybe two, maybe ten pills, maybe an injection, who knows for sure, of this powerful anti-psychotic drug that stays in the body a whole month.

"You're going to have a reaction," the counselor tells Sam firmly and matter-of-factly. "You'll stop breathing. I think you should know that."

Hard truths

Tough truths are dispensed readily at Bethesda Manor, an Archdiocesan-sponsored drug/alcohol detoxification facility. In group counseling sessions and individual conversations, reality is stressed.

You are addicts, counselor Steve Kurtz tells a group of about 20 residents — all ages, all colors, all nationalities — during a morning meeting. Face it. You can't change it.

If you don't admit it now and change the way you live, he adds, you're going to die out there, sooner or later.

About 33 different people a month hear the same message. Their average age is in the 30s, but men and women as young as 18 and as old as 60 have been treated.

Most are hooked on combinations of drugs, such as alcohol and pills, heroin and alcohol, or PCP, marijuana and alcohol. It's a trend that has become prevalent in recent years, notes director Silvia Quintana.

So why is this place of hard truths and broken dreams and wasted lives named after a miraculous pool in the Gospel, water that healed and cured?

"These people are here because they've hit bottom," explains Quintana. "If they don't come here, they're going to die."

In four weeks, Bethesda offers them a shot at a new life — clean and straight. That in itself may be a miracle for people whose lives have been spent in physical and spiritual gutters, men and women who've lost their dignity searching for a fix.

Clients are referred by hospitals, parishes and public service agencies throughout Florida, because Bethesda Manor is the only free-standing clinic in the state that can detoxify them for less than the $7,000 to $8,000 — cash or insurance only — that any hospital charges.

Fees at Bethesda are on a sliding scale, from $400 to $1600, free for those who are indigent. Funds from the Archdiocese of Miami (ABCD), the state of Florida and the United Way keep the facility open.

> *'These people are here because they've hit bottom. If they don't come here, they're going to die.'*
>
> Silvia Quintana, director, Bethesda Manor

"There's no other place where people who have exhausted their resources can get help," said Martin Greene, who oversees the program for Catholic Community Services (CCS).

But the fact that there's a waiting list bothers him. "That's a real problem because people get discouraged and go back on the streets."

Halfway house

Bethesda Manor began in 1970 as a halfway house for recovering alcoholics. It was founded by Fr. Ross Garney, now retired in Lauderdale Lakes, with the backing of the late Archbishop Coleman Carroll of Miami and the late Dr. Ben Sheppard.

In 1982, "because of the great need" in this area, the facility was turned into a detoxification center, said Greene.

Nearly 800 people since then have passed through the rambling, two-story, pastel-pink homes which sit side by side in a residential neighborhood just east of Biscayne Boulevard, on Northeast Fourth Avenue.

The houses, notable for their "old-Florida" look, are "home" to addicts for exactly 28 days. Nine of the 33 beds available are for women, the rest are for men.

"We don't have any more beds because we don't have any more room to put them in," said Quintana, explaining that a new building is badly needed.

But funding constraints make that impossible now, according to Fr. Sean O'Sullivan, director of the Substance Abuse and Criminal Justice Division of CCS. "It will come somewhere down the road."

A beginning

The philosophy at Bethesda is simple: Get patients "off the drugs so you can deal with their feelings," explained Quintana.

During the first two weeks of residency, the medical staff, consisting of a doctor-psychiatrist and round-the-clock nurses, uses prescription drugs to control the addicts' appetite for il-

Teen addicts to get help in Broward

A residential facility for the treatment of 12-17-year-old substance abusers could be a reality in Broward County by April of this year, according to Fr. Sean O'Sullivan, director of the Substance Abuse and Criminal Justice Division of Catholic Community Services.

CCS was just awarded a grant to open the 10-bed unit, which will provide "intensive therapy" to Broward's teenage drug and alcohol abusers, both on a residential and outpatient basis.

It will be the first facility of this type in Broward, Fr. O'Sullivan said, calling the move an effort by CCS to meet "the need in Broward" as well as "the needs of very young addicts. Unfortunately, that's the direction (of drug use) in our society."

He said the plan calls for teenagers "who have been seriously addicted" to stay six weeks at the home before going back to their families. If detoxification is necessary, it will be done at another facility prior to admission.

Counselors also will work with the families of those being treated, as well as provide therapy to area teenagers on an outpatient basis.

Between 40 and 50 teenagers are expected to be in counseling at any one time, Fr. O'Sullivan said, adding that CCS is currently looking for a suitable location. — **ARS**

One addict's tale: 'The on

Ana Rodriguez-Soto
Voice News Editor

"Look at me," Candy says. She's the most convincing reason she can find for not doing drugs.

At 29, the greater part of her life has been spent getting high — and coming down, and trying to find a way up again.

Now she is struggling to kick that 18-year habit, the suicidal attachment to every chemical from alcohol to glue to marijuana to LSD to cocaine to heroin to "speed, ups and downs and all-arounds... You name it, I did it."

One at a time or in combinations, it didn't matter.

Candy is hoping to change her life permanently this time, after "a million" failed attempts, she said during an interview recently at Bethesda Manor, an Archdiocese-sponsored drug-detoxification program where she will spend 28 days.

Slowly, her body is being weaned from dependence on the drugs, including methadone, a heroin substitute she has relied on periodically for the past 15 years.

But being drug-free is only half the battle. Afterward come years of therapy and counseling and unflagging attendance at Alcoholic Anonymous or Narcotics Anonymous meetings.

For an addict to go straight permanently, counselors say, takes an overwhelming amount of will power and re-education, a willingness to face and conquer the deep-seated personal problems that led to drug use in the first place.

Addicts never stop being addicts, experts point out, just like alcoholics never stop being alcoholics. Drug addiction is a disease that can never be cured, only controlled.

Candy knows that.

"I pray every morning and I pray every night for the strength to get through the day."

Started at 11

She looks younger than 29, and certainly not like the mother of a 12-year old girl and a four-year-old boy. (One lives with her mother, the other with her ex-husband). Skinny, medium complexion, with light brown hair draped simply around her face, she's an average-looking woman who wouldn't attract attention walking down the street.

She wears a little make-up and asks a visitor for permission before lighting up a cigarette to calm her nerves. She doesn't look nervous, only a little tentative.

Looking at her, it's hard to imagine the ravages her body — and her psyche — have been through.

She started doing drugs at 11. First beer, then glue, then pot and LSD. "The one mistake was that first high."

Bethesda Manor's counseling staff strives to help addic problems that led them to abuse drugs and alcohol, ac Quintana, pictured here in one of the facility's bedrooms, v three addicts during the 28 days they reside at the facility.

At 12, she and two boys her age flew off to San Diego to become flower children. They joined a commune. Candy says she's been living on the streets more or less permanently since then, mostly "hustling" to buy the next fix. "I made good money and spent all of it on drugs."

The middle daughter of an "upper middle class" family who moved to Miami when she was a toddler,

icts

ght' drug-free path

Counselor Steve Kurtz talks with director Silvia Quintana outside Bethesda Manor, an Archdiocesan-sponsored drug/alcohol detoxification facility which is unique in the state. (Voice photo/Ana Rodriguez-Soto)

legal and often lethal chemicals.

Quitting cold turkey, said Louise Thomas, head nurse, is never a good idea. "It's like asking to die."

But becoming "drug-free," according to Quintana, is "only the beginning."

"Because a person comes to this program does not mean they are cured," she said. "Psychologically and emotionally, they need to grow... That's why therapy is important."

Throughout the detoxification process, and for the remaining two weeks, residents are expected to attend counseling sessions, both individual and collective, with any of the four counselors at Bethesda.

They also are expected to participate in morning meditation sessions and show up for Alcoholics Anonymous and Narcotics Anonymous meetings held there in the evenings.

Spirituality, acknowledging powerlessness over the disease and seeking the help of a non-denominational "Superior Being," is an important part of the treatment, and parallels the 12 steps outlined by both AA and NA (Alcoholics Anonymous and Narcotics Anonymous) as basic for recovery.

Also important is strict adherence to basic rules.

Every bed must be made up in the morning. If it's made incorrectly, a staff member turns it over and the resident must make it again.

A list of directions given to addicts upon admission specifies where they can and cannot smoke cigarettes, when they may have visitors and use the telephone, the time by which they must be in bed and the hours they can watch television. Chores are assigned.

Candy and caffeine sodas are strictly forbidden. So are fighting and cursing. Refusing to provide urine samples or being caught with drugs, alcohol or weapons are grounds for "involuntary discharge."

A disease

The rules are for a reason.

"People that are addicted to drugs are going to be addicted to drugs all their lives," said Quintana, who has been director of Bethesda since last June, and who previously worked as worked at St. Luke's Methodone Treatment and Day Care Centers, two other CCS facilities. "It's exactly like alcoholism."

Just as people who suffer from diabetes need an insulin shot every day, she explained, addicts and alcoholics must be "married" to never having a drink, to never smoking a joint and to attending AA or NA meetings "forever."

"It's the only successful treatment they have found for this disease," Quintana said, and as many as 99 percent of the people afflicted can recover if they adhere to those rules.

Next week: Profile on St. Luke's Center

"If one day you decide you're cured," she added "that's when you fail."

Before leaving Bethesda, patients are strongly encouraged to make appointments for outpatient counseling just down the street, at another CCS facility, St. Luke's Center.

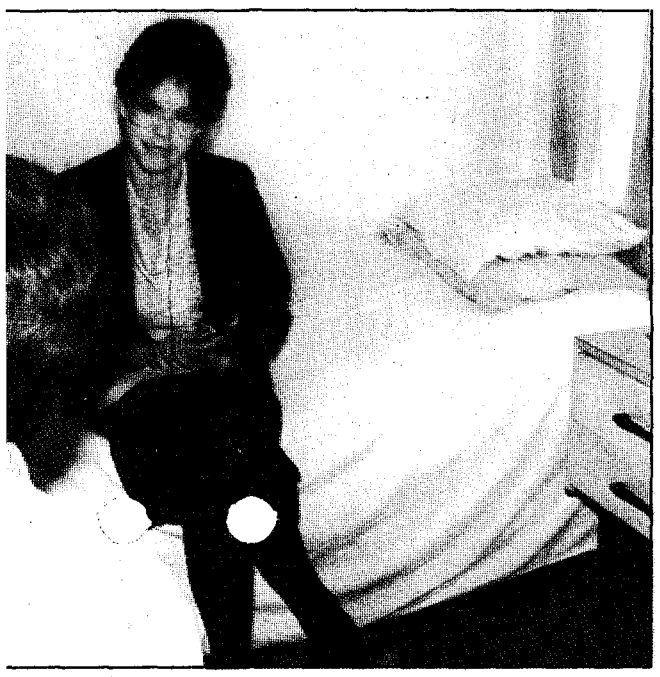
If more intensive therapy needs to be done, they are remanded to residential treatment facilities such as Concept House.

But "once they're out of here, we don't have control," Quintana said. It's entirely up to the individual to continue walking the "drug-free" road.

Such a prognosis may seem discouraging to most people, especially considering that a life of addiction is the only life most addicts have known.

But Quintana is hopeful that addicts who are really determined can take what Bethesda Manor gives them and change permanently. A second chance at life, after all, is better than no life at all.

The one mistake was that first high'



eling staff strives to help addicts deal with the personal o abuse drugs and alcohol, according to Director Silvia one of the facility's bedrooms, which are shared by two to 8 days they reside at the facility. (Voice photo/Ana Rodriguez-Soto)

Candy makes the point that she did not grow up in a "bad environment." Her mother was a legal secretary, her father an engineer.

But "Daddy" was an alcoholic. Years later, the children found out he was also a drug addict.

He committed suicide when Candy was 17. He left a note: "Stay straight."

"Who can stay straight when your father's brains are blown out all over the ceiling?" she asks today.

Candy's older brother and younger sister are also addicts, but recently they've managed to kick their habits, Candy says. Maybe they have "a joint now and then, but they're not enthusiastic about it."

'Looking for it'

Taking responsibility for one's actions is an important part of the recovery process. Candy blames neither friends nor family for her habit.

"I had problems from day one," she says. "I was hyperactive. I couldn't concentrate. I got bored fast... The problem was in me. I was looking for it... Nobody twists your arm to do anything in life."

She sees a lot of herself in her 12-year old daughter, "except without the drugs, hopefully."

And vice-versa. "Some of my ways are still of a 12-year-old, because I didn't have a chance to grow emotionally. A lot of times I regret that. Sometimes I see my daughter surpassing me, mostly education-wise."

Candy would like to speak to young kids and warn them about drugs. But she concedes such warnings might not do some people any good. "Some people are hard-headed and don't want to listen."

She was that way in school she says, when the warnings were sounded.

"They told me my kids were going to come out deformed and that was scare tactics and it's bull----." But then again, "they could have told me (all sorts of things) and made me two feet tall and I would have taken (drugs) anyway. Drugs made me feel good."

'I pray every morning ... for the strength to get through the day.' Candy

Still, back then teachers and researchers didn't know as much about the effects of drugs as they do now, she comments ironically. "Mostly they were watching us to get the education."

There was a time when Candy herself warned others about the evils of drug abuse. She was doing other drugs and hanging out with heroin addicts.

"I used to lecture them. Tell them I cared. Tell them to stop... Ten years later I was sitting there getting high with them."

It got to the point that she began using dilaudid and heroin on top of the methodone. Then she added cocaine because "I wasn't feeling the heroin and the dilaudids anymore."

Faith helped

"If God wasn't with me I wouldn't be here today," Candy says.

That's the one thing the drugs never took away — her faith. Her parents never attended services, yet she remembers getting up early as a child and polishing her shoes so she could hitch a ride to Sunday School with a neighbor.

"I was the type to get high and pray. People used to laugh at me," she says. When her addiction got really bad, "I prayed to God to put me in jail, just get me off the streets, get me off drugs ... But there's only so much God can do if people aren't willing."

Recently, her habit cost her three months in jail. Finally she decided "I was tired of that life," and scraped together $400 to enter Bethesda.

These days, Candy asks very little of life.

"I lived most of my dreams," she says, but paid a terrible price. "(Now) I dream to be a straight, functioning individual, to have both of my kids, even on and off. I dream to live one day at a time."

Sisters and brothers to celebrate...

On the feast of the Presentation of Jesus in the Temple at Jerusalem, 27 religious of the Archdiocese of Miami will celebrate the jubilee of their consecration to God. Twenty one Sisters and six Brothers representing fifteen religious Congregations will share in the Eucharistic liturgy celebrated by Archbishop McCarthy in union with Bishop Roman and thirty five priests of the Archdiocese Feb. 2, at 11 a.m. in St. Martha Church, 9401 Biscayne Blvd. During the Mass the religious will renew their vows of consecration to God and receive from the Archbishop a gift and a testimonial of gratitude for their years of service to His people.

DIAMOND

Sister **ROSE ELEANORE CRAIGIE,** OP, the leader of this year's jubilarians, entered the Dominican Novitiate at Adrian, Michigan in 1915. Of her seventy years in religious life, Sister has spent thirty as instructor of music in St. Patrick School, Miami Beach and Rosarian Academy, West Palm Beach. Her claim to fame in the arts rests not only in the excellence of her choirs and orchestras in the schools of Florida, Michigan, and Illinois, but especially in the prizes won by her marching bands in Chicago. At present her artistic talent finds expression in the quiet medium of painting in oil.

Sister **MARIE ANTOINETTE CONROY,** SSJ was born in Butte, Montana, and educated in Ireland. In 1925 she returned to the United States with six young Irish women and continued her education with the Sisters of St. Joseph of St. Augustine, Florida. In 1928 Sister Marie Antoinette made her first profession of vows and began her life-long teaching career at St. Joseph Academy, Jacksonville. Sister received her Bachelor's degree in education at the University of Florida and did further studies in this field at Barry University in Miami and Incarnate Word College in Houston, Texas. She taught for 12 years at St. James School in Orlando, spent several years in Jacksonville at Immaculate Conception and St. Paul Schools and 3 years Jacksonville at Immaculate Conception and St. Paul Schools and 3 years at St. Stephen School in Miramar. For the last twenty years Sister Antoinette has been teaching at St. Theresa School in Coral Gables.

Sister **MARY THECLA FLECKENSTEIN,** RSM entered the Congregation of the Sisters of Mercy in Pittsburgh, Pennsylvania on February 2, 1925 and professed her vows in August 1927. She continued her studies and received her B.A. degree from Mount Mercy College, Pittsburgh in 1933. The University of Pittsburgh granted her an M.A. in 1937 and a Ph. D. in 1942 for her studies in German language and literature. For 45 years Sister taught these subjects at Mount Mercy, now Carlow College. In 1976 she left her favorite work of teaching and came to Fort Lauderdale as Sacristan for Holy Cross Hospital.

Sister **MARIA GRATIA HUTTON,** IHM entered the Congregation of the Sisters, Servants of the Immaculate Heart of Mary, on July 2, 1923 and professed her first vows on August 15, 1925. Sister Maria continued her studies at Immaculata College, Temple University, and Villanova University in Pennsylvania. She also studied at Foot-hills College and D'Anza College in California. Her teaching career of fifty-eight years included schools in Pennsylvania, New Jersey, California, Georgia, and North Carolina. She is presently serving as tutor in St. Rose of Lima School in Miami Shores.

Brother **ROBERT F. KOEHLEY, FMS,** born in Wittenheim, Alsace, Germany, was educated in Adams, Massachusetts and entered the Congregation of the Marist Brothers at St. Ann's Novitiate in Poughkeepsie, New York. After his profession of vows in 1926 Brother Robert served on the staff of the Provincial House in Poughkeepsie, the Marist Preparatory School in Esopus, St. Ann Academy and Saint Helena High School in New York. Since 1965 Brother Robert has served on the staff of Columbus High School in Miami, Florida.

GOLDEN

Brother **GILBERT BARRY,** FMS entered the Congregation of the Marist Brothers of the Schools and made Profession of religious vows on July 26, 1935. He received the B.A. degree in Latin and English at Fordham University and did graduate study in Italian at Columbia. In 1938 Brother began his teaching career at the Marist Boys School in Savannah, Georgia, and continued at Mount St. Michael in New York, Archbishop Malloy High School in Queens, and St. Mary's in Manhattan. After some time at Central Catholic High School in Lawrence, Massachusetts, he taught in Wheeling, West Virginia, and Augusta, Georgia. After spending a year at Monsignor Pace High School, Brother remained in Miami at the Marist Residence in Opa Locka.

Sister **MARY OF THE ANGELS BURKE,** IHM, born in Centralia, a small mining town in the hills of Pennsylvania, made her first vows in the Congregation of the Sisters, Servants of the Immaculate Heart of Mary in 1935. She received her education as a teacher at the University of Villanova, Pennsylvania, the Catholic University of America, and Marquette University, Milwaukee, Wisconsin. Sister Mary also attended the Moore Institute of Art and the School of Industrial Arts in Philadelphia. She has taught in the Catholic schools of Philadelphia and in the dioceses of Camden, New Jersey, Arlington, Virginia, and Savannah, Georgia. This is Sister's fourth year on the staff of Epiphany School in Miami.

Brother **EUGENE FRIEDERICHS,** SM, born and educated in Monroe, Michigan, entered the novitiate of the Society of Mary at Dayton, Ohio, and made his first profession of vows in 1935. He completed his studies at the University of Dayton and taught in nearby schools for twenty years. He continued his work as teacher and finance officer in the schools of Brooklyn, Rockville Centre, Washington D.C., and Puerto Rico. From 1976 to 1982 Brother Eugene served as chaplain of two nursing homes in Rockaway Park, New York. Since coming to Hollywood, Brother has continued in a variety of volunteer services.

Brother **CLEMENT GERARD,** FMS, born in Manchester, New Hampshire, entered the Marist Brothers Congregation in 1935 and pronounced his first vows in 1940. He received the degree of Bachelor of Science from Fordham University and Master of Arts from Columbia. For thirty years Brother taught the sciences of biology, chemistry, physics, and mathematics in the Catholic schools of New York, West Virginia, Georgia, and Florida. He enjoyed playing and coaching a variety of sports. At present he is plant manager for Pace High School, Opa Locka and a professional locksmith.

Sister **REGINA MARIE HILLMAN,** IHM, born in Repaupa, New Jersey, entered the Congregation of the Sisters, Servants of the Immaculate Heart of Mary in Philadelphia and made her first profession of vows in 1935. After completion of her studies at Immaculata College, Sister taught in the Catholic schools of Philadelphia. She continued her education in graduate studies at the University of Providence, Rhode Island and Catholic University of America in Washington. Sister taught at Notre Dame Academy in Miami and worked with the poor in the slums of Callao, Peru. After her return from South America, Sister taught in the diocese of Allentown, Pennsylvania and came back to Florida as teacher at Our Lady of Lourdes Academy in Miami. As she looks back upon her fifty years of service to God's people, Sister Regina is grateful for the many blessings she has received.

Sister **MARIE CAROL HURLEY,** OP entered the Dominican novitiate at Adrian, Michigan in June 1935. She left behind in Florida her family, her many friends and her companions in the senior class at St. Ann High School, West Palm Beach. In ten years she was back in Florida on the faculty of St. Patrick High School in Miami Beach. The next forty years, with two intermissions, have been dedicated to the service of the Church in Florida. For twenty years Sister Marie Carol was on the faculty of Barry University as Professor of Speech and Drama, chairman of the department, and director of innumerable programs in communication. Four years were spent as member of a Dominican Preaching Team in Virginia and West Virginia; two years as campus minister and professor of communication arts at her alma mater, Siena Heights College in Adrian, Michigan, where she had received her Bachelor of Arts degree in English and Speech. Catholic University of America granted her a Master's degree in Speech and Drama; and the Catholic Theological Union of Chicago, a certificate in theology. Further study in Television and Film at Northwestern University and the University of Ottawa prepared Sister Marie Carol for her present work as Director of Television Programs for Cable Television. She is Professor of Humanities at Barry University and Director of the Outreach Program to Black Ministers.

Sister **CLARINE KRAUSE,** IHM, born in Canton, Ohio, entered the Congregation of the Sisters, Servants of the Immaculate Heart of Mary at Monroe, Michigan in 1934. She received her Bachelor of Arts degree from Marygrove College and her Master of Arts from the University of Detroit. Sister Clarine taught in elementary schools in Michigan and Ohio and in 1958 at Holy Redeemer School in Miami. Sister served as principal at St. Michael the Archangel School and as librarian at Nativity School in Hollywood. She is presently librarian at St. Ann School in West Palm Beach.

Sister **RITA LA CHANCE,** IHM, of Dearborn, Michigan, entered the Congregation of the Sisters, Servants of the Immaculate Heart of Mary at Monroe, Michigan in 1935 and made her first profession of religious vows in 1937. She received her Bachelor of Arts degree at Marygrove College and her Master of Arts from the University of Detroit. Sister taught in elementary schools of the Detroit Archdiocese at St. Martin on the Lake, St. Mary of Redford, St. Catherine, Christ the King, and Little Flower in Royal Oak. St. Thomas in Ann Arbor and St. Felicitas in Chicago were also served by Sister Rita before she came to Nativity, Hollywood in 1970. She has served in community organization and religious education at St. Margaret in Clewiston and worked for ten years with problem children in Rockledge High School. Since 1982 Sister has been librarian at St. Michael the Archangel School in Miami.

Sister **CATHERINE MANN,** OP, from Detroit, Michigan, entered the Dominican Novitiate at Adrian in 1934 and made her first profession of vows in August, 1936. After completing her education at Siena Heights College and the University of Detroit, she taught in the Catholic schools of Michigan and Illinois. Assigned to the Dominican Republic, Sister taught in the schools and attended the University. In 1972 she came to Florida and served as Librarian at Our Lady Queen of Martyrs School in Fort Lauderdale. Since 1981 Sister Catherine has been in residence at Cardinal Newman Convent in West Palm Beach.

Sister **CATHERINE MC CARTHY,** SC is the eldest of three sons and two daughters of the late Edward and Catherine McCarthy of Cincinnati, Ohio. Sister entered the novitiate of the Sisters of Charity at Mt. St. Joseph-on-the-Ohio on September 7, 1935. She received her Bachelor of Arts degree from the College of Mount St. Joseph, and her Master's degree from Xavier University in Cincinnati. After teaching the fourth grade and junior high school students of elementary schools in Cincinnati, Sister Catherine was assigned as teacher and principal of high schools in Cincinnati, Ohio; Chicago, Illinois; Royal Oak, Michigan; and Pueblo, Colorado. For five years she served as director of junior-professed Sisters of Charity and later as apostolate-coordinator of religious of her congregation involved in CCD work and pastoral ministry, adult education, campus ministry and houses of prayer and renewal.

After Sister Catherine received her degree in Religious Education from Providence College, she engaged in parish religious education and pastoral ministry in eastern and northern sections of Ohio and in New Mexico. Before coming to Miami, Sister served as pastoral minister and director of the family religious education program in San Felipe Parish of Old Town, Albuquerque, New Mexico for four years.

Since September of 1981 Sister Catherine has been a member of the staff of the Tribunal of the Archdiocese of Miami. This followed a period of eight months as receptionist, secretary, and bookkeeper at the Family Enrichment Center of the Archdiocese. She has lived and shared in activities in the following parishes: St. Stephen of Miramar, Our Lady of Perpetual Help of Opa Locka, St. James of North Miami, and Blessed Trinity of Miami Springs.

Besides her brother, Archbishop Edward A. McCarthy, Sister has two other priest-brothers, Fathers Norbert and Donald McCarthy, and a sister, Mrs. Grace Beischel, all of Cincinnati, Ohio

Sister **AGNES RITA MC DONOUGH,** SC, born in Bay City, Michigan of John McDonough and Beatrice Maloney, natives of Ireland, entered the novitiate of the Sisters of Charity of Cincinnati, Ohio on September 8, 1935. Having received a Master's degree in Administration with a Major in Accounting at the University of California in Los Angeles, Sister served as Comptroller in hospitals of her Congregation: St. Joseph in Albuquerque, Penrose in Colorado Springs and St. Mary-Corwin in Pueblo, Colorado. Studies in Personnel Administration at St. Louis University, Purdue, and Notre Dame prepared Sister for planning, organizing, staffing and guiding the development of Personnel and Purchasing Departments first at Good Samaritan Hospital in Cincinnati and then at other Sisters of Charity Hospitals in the Southwest, where she held administrative positions. Before coming to Miami, Sister served as Director of Compensation Benefits at Southwest Community Health Services in Albuquerque, New Mexico. Sister Agnes Rita is presently ad-

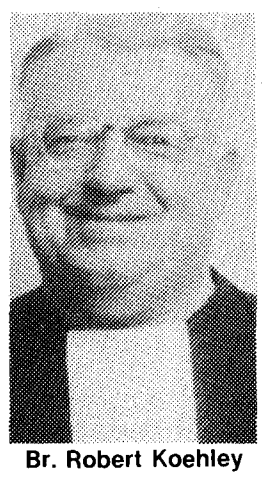
Diamond

Sr. Rose Craigie

Sr. Mary Conroy

Sr. Mary Fleckenstein

Sr. Maria Hutton


Br. Robert Koehley

...diamond, golden, silver jubilees

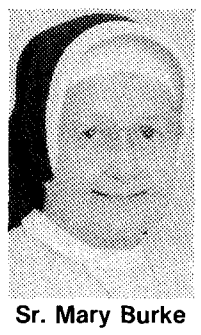
ministrator of Health and Welfare Benefits for employees of the Archdiocese of Miami.

Sister **HELEN PEATEE,** IHM entered the novitiate of the Sisters, Servants of the Immaculate Heart of Mary at Monroe, Michigan in 1935. After completion of her studies at Marygrove College and the University of Detroit, Sister Helen taught in elementary and secondary schools in Michigan, Ohio and Puerto Rico, where she also studied and taught at the Catholic University. Sister served as registrar at Marygrove College in Detroit and as administrator of secondary and elementary schools in Michigan. For the past twelve years Sister Helen has been principal of Catholic elementary schools in the Archdiocese of Miami: from 1974-77 at St. Michael the Archangel; 1977-82 at St. Matthew, Hallandale; 1982-85 at Nativity, Hollywood.

Sister **DOROTHY PITTS,** OSF, of Richmond, Indiana, entered the novitiate of the Franciscan Sisters at Allegany, New York in 1934 and made her first profession of vows on August 16, 1936. Assigned to St. Francis Xavier School in Fort Myers, Sister spent most of her religious life in Florida. In 1956 she came to Corpus Christi School in Miami and then to Sacred Heart in Homestead. After a year at St. Paul's School in St. Petersburg, Sister Dorothy was assigned to St. Mary's Hospital in West Palm Beach where she has spent fifteen years in various types of clerical work and volunteer services.

Sister **GABRIELLE SKUPIEN,** OLVM, of St. Bruno Parish, Chicago, entered the Congregation of Our Lady of Victory Missionary Sisters in Huntington, Indiana in 1935. Trained as a Missionary Catechist, she studied at Regis College, Denver, St. Xavier College, Chicago, Uniwersytet Maryi Curie Sklodowski, Lublin, Poland, and the Home of Peace, Jerusalem, Israel. Sister Gabrielle served in California, New Mexico, Nevada, and Colorado. In 1971 she came to Holy Family Parish, North Miami as Director of Religious Education. Three years later she transferred to St. Petersburg where she served ten years in pastoral ministry at Blessed Trinity Parish. Besides catechetics, Sister Gabrielle was involved in the liturgical and sacred arts. At present she is engaged in social work at St. Andrew Towers, Coral Springs.

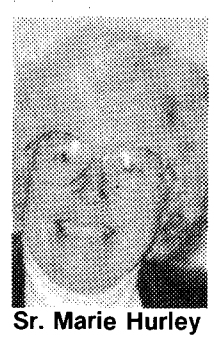
Golden


Sr. Mary Burke

Br. Friederichs

Br. Gerard

Sr. Hillman


Sr. Marie Hurley

Sr. Clarine Krause

Sr. La Chance

Sr. Mann

Sr. McCarthy

Sr. McDonough

Sr. Peatee

Sr. Pitts

Sr. Skupien

SILVER

Sister **BARBARA ANN BALOG,** CSJ, born in Johnston, Pennsylvania, entered the Congregation of the Sisters of St. Joseph in Baden, Pennsylvania in 1957 and made her first profession of religious vows in 1960. After receiving degrees in music and education from Carlow College in Pittsburgh, Sister taught in the parochial schools of Pennsylvania and Ohio. In Bridgeville, Pennsylvania, she worked in music therapy with patients at Woodville Hospital, and in Columbus, Ohio she served on the Liturgical Diocesan Commission. Sister Barbara Ann received Master's degrees in elementary education and administration at Duquesne University in Pittsburgh and completed further graduate studies at the University of Miami and Florida International. Since 1977 she has served as co-principal at Our Lady of the Holy Rosary School in Perrine, Florida.

Brother **EDWARD BRESLIN,** FMS, made his first profession of vows in the Marist Brothers Congregation in 1960. Having received his Bachelor of Arts degree from Manhattan College, Brother taught at Our Lady of Lourdes High School in Poughkeepsie, New York and Marist High School in Chicago from 1960-65. After earning M.A. degrees in English literature at Catholic University in Washington D.C. and in American Studies at New York University, he taught at St. Agnes High School and Cathedral Preparatory Seminary in New York. In 1974 Brother Edward became Business Manager and Chief Financial Officer at Mount St. Michael Academy in the Bronx. He completed studies in Business Management and Accounting, and served as Assistant Superintendent of Schools for Finance in the Archdiocese of Newark, New Jersey. In 1983 Brother came to Florida as Business Manager for Chaminade High School in Hollywood.

Brother **JOHN CAMPBELL,** SM, a native of Brooklyn, New York, entered the novitiate of the Society of Mary in 1958 and made his first profession of religious vows in September, 1959. Having received his Bachelor of Science degree from the University of Dayton in 1962, Brother joined the faculty of Chaminade High School in Hollywood as teacher of biology, mathematics and religion. He organized the first of his famous cross country and track teams which have an admirable record of success in state competition. In 1966 Brother John served as assistant director of novices, while working toward a Master's degree in school psychology at the University of Virginia. In 1968 he returned to Chaminade as teacher of religion and psychology. He became the school psychologist in 1973 and received a certificate of specialist in spirituality from St. Louis University in 1976. Brother John became the first President of Chaminade in 1982 and received the Chaminade Founders award the following year.

Sister **MARY JEAN CLEMENGER,** OP, born in Niagara Falls, New York, spent her early years in Hollywood, Florida, where she attended Little Flower elementary school and South Broward High School. In 1960 Sister made her first profession of vows in the Congregation of the Dominican Sisters of Adrian, Michigan and prepared for her teaching career at Siena Heights College in the same city. She has served the Church in Michigan, South Carolina, and Florida as a teacher and a Director of Religious Education, in which she received her Master's degree at Loyola University in New Orleans. From 1980 to 1983 Sister taught at St. Francis Xavier School in Miami and during the past two years she has worked as pastoral minister in St. Joseph Parish in Stuart.

Sister **ANNE CORRIGAN,** RSM is an Irish Sister of Mercy of the Clogher Congregation. Educated at the National University of Dublin, she continued her studies at St. Bernard College in Cullman, Alabama after coming to the United States in 1963. Having served eight years as teacher at Immaculate Conception School in Hialeah, Sister Anne spent a year at the Mercy Sisters Novitiate in Deerfield Beach and worked as Director of Religious Education at the Parish of St. Paul the Apostle in Lighthouse Point. Sister Anne returned to Immaculate Conception for five more years of teaching, and in 1978 became a teacher of Junior High classes at St. Bernadette School in Hollywood. Sister Anne has done post-graduate study at Barry University and has completed the program in Religious Leadership at Gonzaga University in Spokane, Washington. Sister has exercised this leadership not only in teaching, but also in catechetical work, youth retreats and prayer group ministry.

Sister **MARIE COLETTE GERRY,** OSF, a native of Spartanburg, South Carolina entered the Congregation of Franciscan Sisters founded by St. John Neumann, the saintly Bishop of Philadelphia. Sister completed her studies for the B.A. degree at Our Lady of the Angels College in Glen Riddle, Pennsylvania and returned to her home state for seven years of teaching at Anderson, South Carolina. She spent four years teaching at St. Bernadette in Silver Spring, Maryland and five years at Nativity in Washington D.C. Sister Marie Colette earned her Master's degree at Catholic University in Washington and came to Florida in 1982 as Principal of St. Ann's School in Naples.

Sister **UNA MC GOVERN,** RSM is a member of the Sisters of Mercy of the Diocese of Ardagh and Clonmacnoise, Ireland. In 1963 Sister Una came to the Archdiocese of Miami to teach in St. Luke's School in Lake Worth. Sister had engaged in undergraduate studies in music at the University of Dublin, Ireland and continued with graduate work at the University of Miami. She obtained a Bachelor of Arts in education at St. Bernard's College in Cullman, Alabama, a degree in pastoral theology from Barry University, Miami and an M.A. in liturgical studies from Notre Dame, Indiana. Sister Una has taught music and served in liturgical and parochial ministry at St. Luke's, Lake Worth, St. Rose of Lima, Miami Shores, St. Joan of Arc, Boca Raton and St. Thomas More, Boynton Beach. She is currently directing the religious education program for public school children at St. Luke's Parish in Lake Worth.

Sister **BERTILLA SZAWLEWICZ,** CSFN entered the Congregation of Sisters of the Holy Family of Nazareth in Philadelphia after her graduation from Holy Family College in 1960. Sister made her first profession of religious vows in 1963 and spent the next fifteen years as a teacher at Nazareth Academy in Philadelphia. In 1975 she completed her work for a Master's degree in religious studies at St. Charles Seminary in Philadelphia and began her ministry as a Director of Religious Education in 1979 at St. Brendan's Parish in Miami. In September 1984 Sister Bertilla became the Assistant Principal of St. Brendan's School.

Silver

Sr. Balog

Br. Breslin

Br. Campbell

Sr. Clemenger

Sr. Corrigan

Sr. Marie Gerry

Sr. McGovern

Sr. Szawlewicz

Editorial Page

More misinformation on abortion issue

As demonstrators marked the 12th anniversary of the legalization of abortion, misinformation and distortion continue to muddy the waters around the issue.

Consider ABC's Nightline show with Ted, this past Tuesday night. Rudely cut off national pro-life leader Nellie Gray in mid-sentence, informing her — and the nation — that the American public did not support her belief that abortion should be restricted. Why? Because a just-released ABC poll found that 55 percent of Americans would not support an abortion ban, he said.

Mrs. Gray's point that polls depend on wording was ignored and the national viewing audience was left with the impression that most of us support abortion.

The fact is that most Americans do not support abortion on demand, that is, abortion for any reason whatsoever.

Voice editorial

As national columnist Joan Beck reported a few days ago, Newsweek's current surveys found that 21 percent think abortion should be legal under **all** circumstances, and 21 percent would ban it under **all** circumstances. Fifty-five would have it legal only in certain hard cases.

To put it plainly, 76 percent (21 plus 55) would ban or restrict abortion and only 21 percent would leave it as it is now, an open door.

Ms. Beck pointed out that five other polls since 1975 showed very little variation, not some new trend as alleged.

The point is that there is, in fact, a clear mandate of American belief that abortion should at least be restricted to the truly difficult cases. If the media would publicize this fact, some concensus might emerge as the public became aware of its own majority view, and Congress might respond.

Meanwhile, Mrs. Gray and the pro-life groups ought to seize on this concensus and pressure the Congress to follow that mandate to restrict abortion through a Hyde-type amendment or similar action. This would save over 90 percent of the unborn lives now being lost. Once achieved, then the other ten percent could be attended to. But to continue adamantly vowing "no compromise" is to alienate the majority of Americans from the pro-life movement. The pro-life movement need not compromise its moral convictions while compromising politically to save millions of unborn. To demand the whole loaf all at once or nothing at all, will likely result in just that — nothing at all, in a nation where the people ultimately rule.

To stand on moral absolutes while the killing goes on is, in itself, immoral.

Letters

More reaction to Voice teen survey

To the Editor:

As a parent and educator of mostly Catholic teenagers for over 25 years, I find it interesting that the *Voice* is somewhat surprised at the sexual activity of our youth. While there is little doubt that our society and often parents are at fault, a large part of the blame rests heavily on the shoulders of Catholic leaders and educators. May I be so bold as to offer the following comments.

1. A failure to emphasize individual morality

A. There is little emphasis in school or in Church on the "Last things." Death (which teenagers are sure will never happen to them — note the traumatic effect on a school whenever a student dies), Judgment (personal not communal), Heaven, Hell, Purgatory. While there is no need of "fire and brimstone sermons" these "De Novissimis" are essentials of Catholic teaching.

B. The necessary emphasis by the Church on social evils have led our children to consider action on social and political issues as a **supplement** for personal morality. They do not see it as a logical **outgrowth** of individual morality.

C. Their leaders (sisters, priests) are so engaged in social protests (perhaps justifiable) they cannot distinguish between just "civil disobedience" and frivolity at times. The teenager has thus evolved a contempt for the evangelical counsel of obedience. This extends from government (often abetted by Catholic teachers of sociology) to smirks at the Vatican (where the Pope must step in where local ordinaries fail to act) to contempt of teachers and of parents (who are considered to be traditional Catholics and out of tune with the modern generations).

D. Retreat and day of recollection failures. These are often psychological self-evaluation, identity discovery, but have little theological implications. A return to the Spiritual exercises of Ignatius would not be remiss.

2. Misunderstanding of the Sacraments

A. Reconciliation

1. The sacraments, presuming recipients' willingness, work **"ex opere operato."** Confession is not a psychological counseling session, but a remission of sin. Emphasis on weekly confession has been ignored.

2. Sin is a reality. Grave matter exists in the 6th commandment. Many teachers are afraid to take a stand on premarital sex, divorce, birth control, etc.

B. Eucharist

1. The Mass is a communal meal — more important is the essential fact of ritual sacrifice.

2. Communion presumes the **state of grace.** Yet I have seen countless numbers go to Communion without any availability for confessing. One school in the diocese routinely invites all — Protestant, Jews (often the best morally but yet unbaptized) ANYONE — TO SHARE COMMUNION.

3. Failure of authority to supervise religion classes

I know of at least one school in the diocese where the religion teachers are totally unqualified, (often athletic jocks only) have no foundation in theology, are Protestant, and often openly contemptuous of "traditional" morality.

I have seen schools where the chaplain teaches no religion classes. I know of a school in the area where the principals are Protestant, the Board has no priests, and where avowed atheists teach.

I do not believe any of these mentioned points are the problem or defect of the parent.

—George V. Wormser
Palm City, FL

To the Editor:

The article "Our Teenagers Like school, don't like drugs" (Voice, Nov. 30) cannot be left unanswered. By every law enforcement official's admission, the south Florida area is under siege in a drug war. To think that the Catholic school system is immune from the problems of our society is fatuous.

To make the drug problem concrete, consider the havoc wreaked by alcohol users in the 13 to 21 age group in Broward County during the past 21 months:

- 35 traffic deaths
- 9 suicides
- 14 homicides
- 5 non-traffic accidents deaths
- 2,000 emergency room visits (10 month period)
- 533 referrals of juveniles for drug rehabilitation by the Broward County court system

We tend to accept alcohol use by 33% of our Catholic youth with an attitude of: "Thank God it's only alcohol!" Ethyl (drinking) alcohol carries a Class II narcotics designation from the Food and Drug Administration, the same as morphine and demerol. In the brain alcohol break down into trihydropapaverin, a narcotic. If invented today, alcohol would not receive government approval to be marketed since it has no medical use. The dropout problem in Dade County, often drug-related, costs one billion dollars a year in lost wages and services.

The emotional damage of drug and alcohol abuse is still more awesome. A person with a drug problem significantly affects the lives and behavior of five other people. What is the price of a shattered dream, a broken heart, a marriage ending in divorce, a malformed baby? Not smoking marijuana may not insure a good life, but a conviction for possession of an an illicit substance will cause loss of freedom, the right to vote, a driver's license, the right to practice medicine or law, to work as a nurse, a law enforcement officer, or airplane pilot.

Finally, the ingestion of an illicit substance into one's system is wrong; drug use is a sin, an evil with no place in our society. We have no right to accept the fact that 33 percent of our high school seniors are illegally using alcohol to get drunk once a month or more. We need to confront drug and alcohol abuse in our schools and wherever it occurs.

It is time for those of us who care to take a stand. The laity of this country have petitioned their bishops for a formal statement on substance abuse similar to those issued on nuclear disarmament or the U.S. economy, but nothing has happened yet. I think we, as laity, need to remind the bishops that while they are rightly concerned with the state of the nation and the world, young people in their dioceses are shooting dope, getting drunk, and tranquilizing themselves out of reality.

I know whereof I speak. I am a recovered addict who spent twenty years using narcotic substances (prescribed in good faith by the medical profession) and alcohol. At the age of 39, I entered Jackson Memorial Hospital. This was followed by two years in a rehabilitation program. This will be my fifth continuous year free from narcotic drugs and alcohol.

Paul A. Viebrock

Reminders about reverence

BY FR. JOSEPH M. CHAMPLIN

Familiarity breeds contempt, the saying goes. Or, looked at another way, frequent repetition of the most revered actions can render them merely routine activities. Given the weakness of our human condition, we need regular reminders of what we are about lest a casual carelessness creep into the important, but often repeated deeds of everyday.

The U.S. bishops momentarily will be publishing a short document, approved by Vatican authorities, entitled "The Holy and Living Sacrifice: Directory for the Celebration and Reception of Communion Under Both Kinds." Prepared in connection with the now more widespread practice of distributing communion from the chalice on Sunday, it contains several practical reminders about that kind of needed reverence toward the Eucharist expected in both those who minister the Precious Blood to others and those who receive the Lord under the sign of wine.

• First of all, the document, reiterating papal teaching of recent times and Vatican II decrees, recalls that "Holy Communion has a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller light shines on the sign of the eucharistic banquet." It is, moreover, a "clearer expression" of the new and everlasting covenant ratified in the blood of the Lord.

'First of all, the document, reiterating papal teaching of recent times and Vatican II decrees recalls that "Holy Communion has a more complete form as a sign when it is received under both kinds." '

The pragmatic conclusion to those statements made by Pope Paul VI in 1969 is this: "Communion under both kinds is to be desired in all celebrations of the Mass, although this is not possible in all cases."

• To achieve that goal, a sufficient number of properly trained and motivated ministers of communion should be available. As a general norm, two ministers of the consecrated wine are required for each minister of the consecrated bread. This will keep the rite of Holy Communion from being "unduly prolonged."

Ideally, those who distribute communion - including priests, deacons, acolytes and extraordinary ministers - should "be present for and participate in the entire celebration of the Mass and not only for the Rite of Holy Communion."

"Ministers shall always show the greatest reverence for the eucharistic species by their demeanor and in the manner in which they handle the consecrated bread or wine."

• "Should there be any mishap, for example if the consecrated wine is spilled from the chalice, the area should be washed and the water poured into the sacrarium."

• Pastoral leaders should study their regular weekend worship condition carefully over a period of time to determine the amount of wine required for each celebration so that none remains afterward. "In those instances when there remains more consecrated wine than was necessary, the ministers shall consume it immediately at a side table before the Prayer After Communion, while the vessels themselves may be purified after Mass."

• Normally only one chalice and a flagon of sufficient size should be on the altar from the presentation of the gifts until the rite of fraction at the "Lamb of God." At that time, those who are to assist with the distribution of communion come forward and pour the consecrated wine from the flagon into the smaller cups or chalices. "This action is performed generally at the altar, so that the sharing of all from the one cup is signified." In the case of large assemblies it may be done at a side table in the sanctuary.

• The chalice should always be ministered by a designated person and not left on the altar or another place to be picked up by the communicant or passed from one person to another.

• While "pastors should encourage the whole assembly to receive Communion under both kinds, it should always be clear that it is the option of the communicant and not of the minister whether the communicant shall receive the consecrated wine."

• "The communicant may never dip the eucharistic bread in the chalice."

• "Not only will the faithful have a greater appreciation and a deeper understanding of the nature of the Eucharist as both a sacrifice and a banquet, their faith in the presence of the Lord in the eucharistic species will also be strengthened by the reverence with which Communion is ministered and received."

The learning experience

BY DALE FRANCIS

We're involved in an important learning experience in the Church in the United States. Since November there has been an open discussion of the first draft of the pastoral letter on the U.S. economy. It is a discussion that comes from the invitation of the bishops, a move towards openness where openness is appropriate.

Nothing in this discussion challenges the authority of the bishops or their right and responsibility to speak on moral issues in the secular society and to apply clear Catholic teaching to those issues. The bishops are the teachers and much that is in the draft of the pastoral letter is unquestioned Catholic teaching.

But when the pastoral letter moves to interpretations of economic situations and to proposals for political solutions to economic problems, it enters into areas in which there can be legitimate differences of interpretation and opinion. It is a sign of the maturity and seriousness of the bishops that they invited the response of all Catholics, showing a willingness to consider the insights of others. It is appropriate for it is the primary responsibility of the laity to bring about justice, equity and charity in the secular society.

NOT ALL that has come from this discussion has been useful. Those who misrepresented the content and intent of the pastoral letter and accused the bishops of promoting socialism managed only to discredit themselves.

But many thoughtful things have been said and written in challenge to the letter. It is the political solutions that have been most often criticized by those who say those solutions represent a liberal agenda that has, for the most part, been abandoned even by its former advocates.

Serious articles suggested the bishops needed a closer analysis of the problem of unemployment today. They point out that existing simultaneously with unemployment has been a remarkable increase of nearly 20 million new jobs in the last 12 years. This not only was a 25 percent increase in total jobs but it came at a time other nations were suffering a loss of jobs. Some economists believe this remarkable increase in jobs at a time of displacements in heavy industry is a sign of economic vitality that will meet the problems of unemployment. At the same time, they point out that there was a 50 percent increase in the labor force between 1972 and 1982, mostly because of the entrance of women into the job market. It was imposible to absorb immediately this increase, they say, but there is no possibility of a similar increase in the future.

The problem of poverty is taken seriously by everyone but some felt the letter's presentation of poverty in the United States was too unrelievedly negative. It is an understandable tendency of those zealous for full justice. Atlanta's Mayor Andrew Young, whose credentials of concern for the victims of poverty and injustice cannot be questioned, said recently that main-line Christianity in its zeal for the quest for perfection talked too much about what is wrong in the country and showed too little appreciation for what is right.

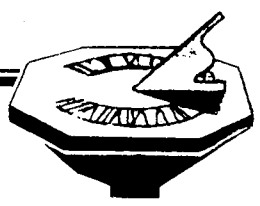
HE SAID, "WE have been able to feed more people through a free-enterprise system than anybody has been able to do through any other system. We have been able to generate more wealth, and therefore we have been able to distribute more wealth. And even the poor have more in this country than the rich do in many nations in the world." Mayor Young, after affirming this progress, emphasized that we still have a long way to go.

There have been open hearings on the draft of the pastoral letter in the dioceses. What has come from them we'll know after the findings are presented to the drafting committee and the second draft of the letter is written. Then, too, we will know how the learning process is going and to what points and to whom the bishops have been listening. The second draft will be most significant and the discussion that follows it may be more interesting than the discussion that followed the first.

(Dale Francis is a nationally syndicated columnist)

Time capsules

By Frank Morgan



'Now he's meddlin' '

Bishop Fulton J. Sheen, on one of his telecasts, told the story about the preacher who shouted to his congregation:

"Stealing cows is bad!" and the congregation answered, "Amen". Then he shouted "And stealing horses is bad!" and the congregation answered, "Amen." Then he shouted, "And stealing chickens is bad!" At this point more than a few in the congregation looked at each other and said, "Now he's meddlin.' "

***

The ancient Greeks called a bird, the halcyon. It built its nest on the surface of the oceans and seemed to be able to quiet the winds and the waves while its eggs were hatching. From this story we get the term, "halcyon days" which refers to a time of peace and contentment.

***

John Hall Ingham wrote the following poem about George Washington:

Patient in triumph, temperate in power,
Not striving like the Corsican to tower
To heaven, nor like great Philip's greater son,
To win the world and then weep for the worlds un-won.
This was the man God gave us when the hour
Proclaimed the dawn of Liberty begun,
Who dared a deed and died when it was done.

Time for reflection

BY ANTOINETTE BOSCO

A recent Saturday, a mild and sunny day, was a gift for those living in New England. Here winter generally comes in with a blast and its frigid temperatures hang on for weeks on end.

It was hard to know what to make of a day that hovered in the 60-degree range.

I guess the balmy weather gave me a midwinter spell of spring fever. I found myself wanting to clean closets, wash windows, listen to good music, read a book, write letters. What I didn't want to do was my ordinary work — writing. I faced my deadlines as though they were enemies. I stretched in the warm weather. I wanted a break.

While I'm generally very disciplined, the lure of the day pulled me away from the typewriter. I made tea for myself and my daughter and we sat and talked and laughed, joking about how we were pretending to be women of leisure.

BOTH OF US are writers whose work cannot be confined to the hours of 9 to 5. In addition, she is studying to be an opera singer and is busy around the clock.

We talked about how long it had been since we had taken a day to do a little of this and a little of that. We concluded that the price we were paying for our busy lives was having to give up the "joy of puttering."

Most of my adult life I've had to be productive, meeting the requirements of being a single parent or supporting six children. And usually that's been OK.

But this day I felt the extent to which lack of time was filling my life. Without spaces in our schedules, the things that round us out as human beings can be crowded out.

"When did you last take a day to putter?" my daughter and I asked each other. What we really meant was, Are we finding the time needed for reflection on what we are here for, what our lives are about, what makes life worth living.

AND IN NEEDING to give so much to our jobs, who has been crowded out — friends, ourselves, God?

I took a walk around my house and slowly realized that this day was no accident. It was a message from God. I think he pulls surprises on us every so often to force us to stop, look and listen to ourselves, to him.

Sometimes the surprises are hard ones — the death of a loved one, an illness. They are shocks that stop us in our tracks and force us to make room for God.

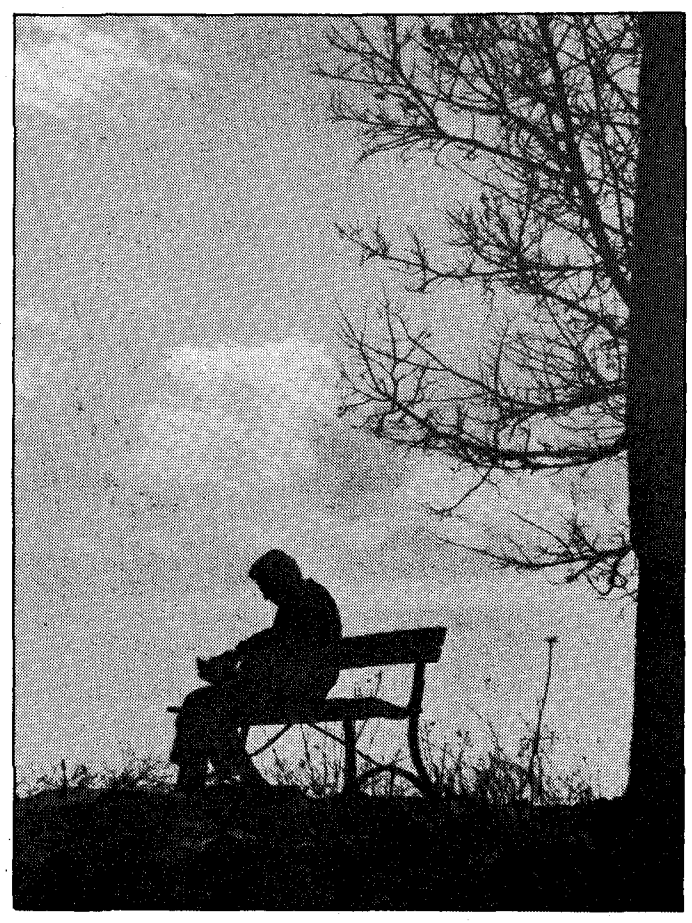
But this day the surprise was a benevolent one. I think God wanted people, at least me, to do something different, to change the ordinary schedule. Unless people let go of their ordinary schedules now and then, they can get trapped and forget to reflect on their destiny.

SO I TOOK the day, savored it and thanked God for stopping me in my tracks in such a lovely way. I shut down the treadmill for a day and meditated on my maker and the blessing of my life.

I couldn't help but think of the invitation from Jesus I learned so long ago in my religion classes: "Come to me all you who labor and are burdened and I will refresh you."

It was a benediction I had not thought about for a long time.

(NC News Service)



The Church for sinners

BY FR. JOHN CATOIR

The church should project an image of itself as a refuge for sinners. But does it? Jesus once said, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven." (Mk. 10:25) His disciples retorted, "Then who can be saved?" Jesus answered, "For a man it is impossible, but not for God. With God all things are possible."

It's interesting that in the sayings of Jesus, both admonition and mercy go hand in hand. The church is like that too, but some people feel the church is too heavy-handed. When people turn away from the church, they often cite the lack of understanding they've received as a reason.

The rigorous imposition of the full demands of Christian law often requires a moral heroism far beyond human strength unaided by grace. Not to advert to that fact is pastorally unwise. Christ's insistence that we forgive our enemies, turn the other cheek, return good for evil and bless those who persecute us, are examples. Christians who regard these precepts as unattainable ideals, rarely, if ever, receive rebuke from church authority. Human weakness in this area seems to be accepted.

Why is it that in other matters the church seems to be less forgiving? Actually, forgiveness isn't at issue at all, but people mistake the church's uncompromising moral exactitude as a kind of tyranny of unforgiveness, "shape up or ship out." This is never the message which is being sent, but it is the message people are hearing.

How do we deal with this, so as not to crush the weak? Pastoral flexibility is necessary in any situation where there is a danger of driving people of good faith into alienation and despair.

This does not mean compromising a principle. In an age of hedonism, the church cannot be faulted for being vigilant. Yet, there is always a need for a balance. Many good people report that, try as they may over and over again, they cannot rise to the moral heroism called for by certain moral teachings of the church. Sinners cannot be left with the idea that they are rejected. The church is a refuge of sinners.

Jesus understood the human condition very well. He said, "The spirit is willing, but the flesh is weak." Don't be discouraged if you're not perfect. God's not finished with you yet.

(For a free copy of the Christopher News Notes, "Forgiveness," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

"IN THE FIRST PLACE, HE SHOULDN'T BE UP HERE, AND IN THE SECOND PLACE, I DON'T THINK YOU'RE SUPPOSED TO DO THAT."

Always wanting to drink

BY TOM LENNON

Q. I have a friend who started drinking just about three months ago. Although I and my other friends drink on some weekends, this person now seems to always want to drink. It's like he has a compulsion to drink. I don't want to say anything to him about putting a stop to his drinking, because it really hasn't gotten out of hand yet. What can I do to prevent it from getting out of hand? (North Carolina)

A. It sounds like you're saying your friend hasn't been on any wild drinking sprees and hasn't been arrested for driving while intoxicated. At least not yet.

I presume you mean something like that when you say the situation "really hasn't gotten out of hand yet."

But if your friend "now seems to always want to drink," then he is in trouble. Bad trouble.

His drinking has definitely gotten out of hand. To develop that strong a craving for alcohol in only three months sounds very much like the person is an alcoholic.

But don't lay that on him — at least not yet. No one I've ever met wanted to hear or admit that he or she is an alcoholic.

Try another plan, one that involves some peer pressure and that I saw some fellows use in a small college not far from my home.

One of their buddies, whom we'll call Brian, slowly developed a drinking problem. Long before 5 p.m., he'd start having one shot and then another "just to relax a bit from studying."

Five of his buddies started working with him in a non-hostile, non-nagging and very friendly way.

They helped Brian analyze why he was tense. They looked for other ways for him to relax. One guy played handball with him regularly. Another helped him with his studies.

When Brian wanted a drink badly during the day, he agreed to go to one of his buddies to talk about the craving and to find a substitute like coffee or a Pepsi.

One night two of his buddies went with Brian to a meeting of Alcoholics Anonymous where all they did was listen and watch. It was an eye-opener for all of them.

Brian didn't stop drinking entirely, but he moderated it and got it under control. He also learned a lot about himself. For him, "peer pressure" was a definite plus.

Can you and your other friends do something similar for your one friend who seems headed for serious trouble?

Could you also consider the possibility of forming a support group at your school for students who want to fight some addiction (even an addiction to eating too much)?

You can seek the aid of school authorities and perhaps get some sound advice from Alcoholics Anonymous on how to run such a group.

You might be in for some razzing, put-downs or even really hateful remarks. But if you can ignore them, you'll be fighting bad peer pressure in order to create some good peer pressure of quite another sort.

Send questions for this column to Tom Lennon, NC News, 1312 Mass. Ave. N.W., Washington, D.C. 20005.

Helping the adult child

BY DR. JAMES AND MARY KENNY

Dear Dr. Kenny: I was disappointed in your answer to the mother of the adult child who seemed to be underachieving and dependent upon his family. Your advice reflected the "bootstrap" philosophy.

From the description of the young man, it appeared to me he was troubled. Depression, irritability, lack of friends, low self-esteem, etc., are signs of someone who may need counseling.

Further, it may be that the parents need counseling, not only on how to let go of their son, but possibly on how to allow him to be whatever he will become.

In this economy jobs are hard to find even for an educated or capable person.

It is easier to suggest that someone is lazy than to recognize the larger problem. — Pennsylvania

I once watched a mama robin push her three young ones from the nest. Two flew off. The third fluttered to the ground.

The mama remained quietly on the branch. She did not swoop down to help her "baby." Nor did she refer him for counseling. She waited.

After a while, a cat appeared. The mama raised a terrible racket, divebombing the cat until it disappeared. Mama returned to the branch.

ly. I wanted to go out and care for the small bird. But I respected mama's wisdom.

respected mama's wisdom.

The fledgling hid in the bushes for a time. Then it came out to try a few awkward takeoffs. Eventually the small bird became airborne.

What would have happened if mama had labeled her baby mentally ill and cared for it? Or if I had come out to protect it? I suspect the baby bird would still be an invalid.

Equally inappropriate would have been to call the little one a "lazybird." The mama attacked the cat, but never her baby. Judgments about moral dispositions are best left to God.

Instead the mama waited and expected her baby to fly. She had a positive approach. Her confidence paid off. It took a little longer than with her other two, but her third finally lived up to her expectations.

People tend to live up to our expectations. Not all tangible care is helpful. By taking care of our adult children beyond the time for independence, we send a dangerous message: I fear you cannot care for yourself.

Not all withholding of nurturance is meanness. The mama robin was not mean. She almost killed the poor cat who had the audacity to come near her baby. But she sent a powerful though quiet message to her baby: I know you can fly.

True, some adult children may need additional help to get started. But I believe it is better to let them stumble around for a while, make their mistakes and find their own way out and up. Being too quick with advice and tangible support can create lifetime cripples, with no confidence in their ability to cope.

How do you know when to help? Wait for them to ask. Even then, I would evaluate their capability to "fly." Many people who ask for help or advice are really asking for moral support.

An absolute criterion for intervention is when physical health or life are threatened. At that point I would step in with home care and medical treatment until the crisis has passed. In other situations I would emphasize moral support rather than direct help or advice.

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

(NC News Service)

Listening to children

BY DOLORES CURRAN

One of the best books I've read in a year is *The Road Less Travelled* by M. Scott Peck, psychiatrist, who makes no distinction between mental and spiritual health. It's one of those books where the reader utters "a-ha" every three pages and uses up a Hi-liter to set off passages after glimpsing insights promised in the subtitle: "A New Psychology of Love, Traditional Values and Spiritual Growth."

Here I want to explore one topic that has to do with love — listening to children. Anyone who has lived with children more than five years understands the dilemma. We're supposed to listen to children but if we do, we court ongoing temporary insanity.

Dr. Scott recognizes this frustration and gives us permission not to listen all the time. He says, "The process of listening to children differs depending upon the age of the child. For the present let us consider a six-year-old first grader. Given the chance, a first-grader will talk almost incessantly. How can parents deal with this never-ending chatter? Perhaps the easiest way is to forbid it. Believe it or not, there are families in which the children are virtually not allowed to talk...

"...A second way is to permit the chatter but simply not listen to it, so that your child is not interacting with you but is literally talking to thin air... A third way is to pretend to listen... occasionally making "unh huh' or 'that's nice' noises at more or less appropriate times in response to the monologue.

"A FOURTH WAY is selective listening, which is a particularly alert form of pretend listening, wherein parents may prick up their ears if the child seems to be saying something of significance...

"The fifth and final way, of course, is to truly listen to the child, giving him or her your full and complete attention, weighing each word and understanding each sentence."

But the author does not recommend that parents should always follow the fifth way. "Hardly! First of all, the six-year-old's propensity to talk is so great that a parent who always truly listened would have negligible time left to accomplish anything else. Second, the effort required to truly listen is so great that the parent would be too exhausted to accomplish anything else. Finally, it would be unbelievably boring..."

He explains that we need a balance of all five ways. "It is necessary at times to tell children simply to shut up — when, for instance their talk may be distracting... There are other times when children are not content to talk to themselves but desire to interact with parents, and yet their need can be quite adequately met by pretend listening. At these times what children want from interaction is not communication but simply closeness, and pretend listening will suffice...

"Furthermore," he goes on, "children themselves often like to drift in and out of communication and will be understanding of their parents' selective listening, since they are only selectively communicating. They understand this to be the rule of the game.

"SO IT IS only during a relatively small proportion of their total talking time that six-year-old children need or even desire a response of true and total listening. One of the many extremely complex tasks of parenting is to be able to strike a close to ideal balance of styles of listening and not listening, responding with the appropriate style to a child's varying needs."

I have merely touched on his ideas on listening. There are many more — listening to older children, to spouses, to grown parents. But this gives you an idea of the author's style and the book's readability. It is a provocative, challenging, and freeing work which leads us to new appreciation of love and spirituality.

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Family Nights

Opening prayer

Father, be present with us as we come to celebrate our family heritage. We recognize our rich ancestry in our family and in our church. We thank you for our parents, grandparents, and all those who have contributed to our family. *Amen.*

Activity time

Young and Middle Years Families

Place a tree branch in a can held in place with sand to represent your family tree. Decorate the tree stand and tree. Let the children hang pictures, snapshots or original illustrations of each family member on the tree. Go as far back into your heritage as your information permits.

Adult Family

Make a scrapbook of all the items you have that tell something about your past — valentines collected from grandparents, awards and achievements of family members, souvenirs, etc.

Photo Albums. Many families have pictures scattered here and there. Gather then together and decide on a meaningful arrangement and organize into your family photo album, which can serve as a record of your family's history. It will become more valuable with each passing year.

Design your own family Coat-of-Arms. It can be as simple or as elaborate as you choose — anything from paper and pencil, cardboard, wood, paints. The completed product should express the uniqueness that your family is — what you believe and value, what your family name means, where you came from, etc.

Tape Recordings — with cassette tape recorders found in so many homes today you can have an audio rather than only a written record of family events. Prepare a beginning entry to be recorded that tells all that you have found out about your ancestors. Add to it as new information appears.

Snack

Popcorn or popcorn balls.

Entertainment

Play "Did I ever Tell You?" by letting each person tell a story beginning with the words, "Did I ever tell you about the time when . . .?"

Sharing

1. Share why you are happy and proud to be a member of this family.
2. Share your happiest family memory.
3. Share what you would like to be remembered for in the future family history.

Closing prayer

— Suggested Prayer: Father, all of us have our roots in you, who have given us life. Help us to treasure that life and appreciate those who have given us our family name and heritage. *Amen.*

Scriptures

Sunday, February 3, 1985

READINGS: Deuteronomy 18:15-20; 1 Corinthians 7:32-35; Mark 1:21-28

A day in the life of Jesus

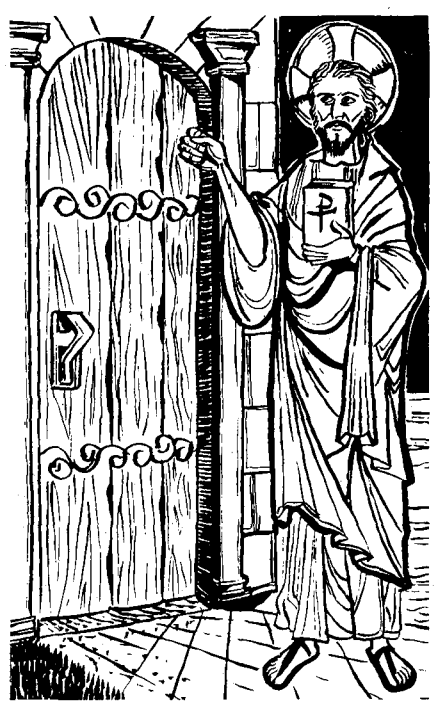
By Father Owen F. Campion

BACKGROUND:

This Sunday's first reading is supplied by the Book of Deuteronomy. The last of the five books of Moses, the Pentateuch, Deuteronomy includes sketches of the Mosaic tradition gathered into several addresses attributed to the great Jewish leader.

In this reading, listeners are told that God will send prophets to his people — to guide them as they seek to be faithful to the Lord in the everyday events of their lives. This Sunday's selection is from several instructions detailing the qualifications, responsibilities, and privileges of those who would lead God's people, judges, kings, and priests, as well as prophets.

The second reading is taken from St. Paul's first epistle to the Corinthians. Troubled by the apparent unChristian effect of Corinth's legendary immorality upon the members of its first Christian community, the Apostle Paul urges devotion to the Lord above all else. Obviously, and especially in so lax a moral environment, that requires alertness and discipline.



Mark's gospel is the source of the third reading. The selection offers a "day in the life of Jesus." Its message, however, is more than a charming fantasy on how the Lord spent his time. Rather, by use of the messianic title "Holy One of God," and by emphasizing the authority of Jesus even over devils, it proclaims the almighty and supernatural identity of Jesus of Nazareth.

'While circumstances, either personal or social may confound living faithfully ... that faithfulness is never impossible...'

REFLECTIONS:

For those who first heard the message of Deuteronomy, the ideal it proposed was clear: faithfulness to God is everything. While circumstances, either personal or social, may confound living faithfully as children of God, that faithfulness is never impossible. God's presence and guidance are tangible and present. The judges, kings, priests, and prophets all appear in his name to strengthen resolves and sharpen focuses.

St. Paul's message in the second reading is in the theme of the first. Faithfulness to Christ is everything. Nothing is so rewarding, in this life or in eternity, as is unity with Jesus in purpose, thought, and act.

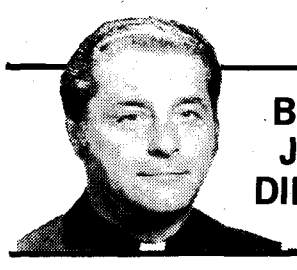
It is easy to speak of good intentions — and to demand them of others or even of ourselves. Being true to those good intentions is *another matter. But, being true to* them is the joy of Christian believers — and the ability indeed to be true to Christian intentions is *made easier by the power of Jesus* himself, who is the "Holy One of God."

How does that power touch me *and strengthen me, anyone might* ask. Allowed entry into the soul by a genuinely humble and loving heart, it presents itself in sound *advice, wise judgment, firm hope,* strong faith — in associations and in experiences made meaningful by balancing them upon the exam*ple of Jesus and upon the wish to* follow him.

Can we write our marriage vows?

Q. I will be married soon in a Catholic Church. What form of vows must we use? Can we recite our own personal vows?

If not, can we add to the traditional vows? I've heard that this is not allowed. Why would this be? (North Carolina)



BY FR. JOHN DIETZEN

A. Two forms of consent or vows are possible in the United States. One is common for the whole church: "I, Joseph, take you Anne, to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life."

The other was approved for our country at the request of the American bishops since it is more familiar here: "I, Joseph, take you Anne, for my lawful wife, to have and to hold, from this day forward, for better or worse, for richer, for poorer, in sickness and in health until death do us part."

Either of these forms may be put as a question ("Do you, Joseph, take Anne?") to which the couple would respond: "I do."

One of these forms must be used at all marriages of Catholics in the United States. Neither the officiating priest or deacon nor the couple are free to compose their own as a substitute.

The reasons for this are obvious when we realize that marriage vows, especially between Christians, are not just a private affair. They have important implications and consequences for the whole community.

In practice, this works no hardship whatsoever for the couple, since numerous opportunities exist for the couple to convey their faith and feelings toward each other, and toward God and other people. A major one, of course, is in their choice of scripture readings for their wedding, and the Prayers of the Faithful which (at least according to liturgical regulations) they are free to compose themselves.

Another quite frequently used is the opportunity for the couple to compose their own prayer to be recited, together or separately, immediately after the vows, or at another appropriate time during the ceremony, such as after Communion.

'Most priests are happy and anxious to help couples make use of their opportunities to express thoughtfully ... their own beliefs and commitment'

Most priests are happy and anxious to help couples make use of these opportunities to express thoughtfully and prayerfully their own beliefs and commitment concerning their marriage. It can be an inspiring and memorable part of the wedding ceremony.

Q. I attended Mass in a neighboring city at which altar boys were replaced with girls. What is the rule on this now? If it is all right in one place it ought to be in another.

I was told the new canon law has changed the old rule. (Indiana)

A. The regulation prohibiting girls and women from serving at Mass is still in effect. The rule is surely confusing since liturgical guidelines clearly admit women to ministries which are far more integral to the eucharistic celebration than being a server.

Lay men and women, for example, may be readers of the word of God and ministers of the Eucharist. Either would, I believe, be considered a deeper involvement in the Mass than carrying the cross, holding the sacramentary or assisting the priest with the wine and water, which are responsibilities of the servers.

The new Code of Canon Law, however, has not changed the ruling found in two documents preceding the 1983 code, one in 1980 ("Inaestimabile Donum") and the other in 1970 (An Instruction on the Correct Implementation of the Constitution on the Liturgy). Nothing in the 1983 code reverses these positions. (See canons 2 and 20)

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

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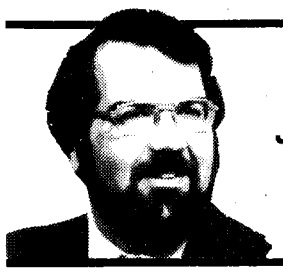
A mislaid kernel of greatness

Mike Hammer star jailed for smuggling

The script was packed with so many ironies that it is a wonder CBS decided to air it. But there it was on a recent Saturday night: "More Than Murder," a two-hour episode of the "Mike Hammer" series which stars Stacy Keach.

Mr. Keach, now and during the airing of the show and for some time to come, is in the slammer in England, serving a nine-month sentence for cocaine smuggling. In his incarnation as Hammer on this particular program, he was investigating cocaine smugglers. At one point, he inveighed against the laxity of the justice system which permits bad people to plea-bargain out of long sentences.

Only a few days earlier, he had been asking the English magistrate who sentenced him to ease up on the length of the incarceration. One always understands mercy better when one needs it.



By James Breig

It would be easy to write this column with a smug attitude, but it wouldn't be right. We're all sinners; those whose sins are also crimes sometimes end up in the public view as well as in jail. The remainder of us can keep our transgressions private and the punishment is less confining — physically at least.

'When you're on drugs, people respond to you, but nothing comes in: it's all blocked.'

Recounting Mr. Keach's woes to someone recently, I said, "I interviewed him and he seemed like a nice guy." I caught myself and added, "He probably is a nice guy."

But he's also something else — a fool? a weak man? an egotist? — to think he can get involved with drugs and come out a winner.

Next week, I'll have a longer interview with Mimi Kennedy, an actress who currently stars in "Spencer" on NBC. We talked about several things, but, on the off-chance that she might have something to say, I mentioned Mr. Keach. She had a lot to say.

"I am hurting for him," she told me. "I wrote him early in my career and he answered, encouraging me. I'm told he remembers that exchange. It's a Greek tragedy: he thought he could do that (use drugs) and he can't. There's a kernel of greatness in him if he chooses to use it. He must be in agony and I bet he's sorry he pushed it that far. But that's what cocaine does to you."

Miss Kennedy admitted to using drugs herself when she was younger, "but nothing heavy like cocaine." She now uses no drugs, a change she credits to her maturity and growing responsibilities as a wife and mother. But she has known others who use cocaine, often as a way of getting attention and feeling good about themselves.

"You can get attention and love in more productive ways," she told me, "like giving gifts or wearing a pretty dress or getting work. When you're on drugs, people respond to you, but nothing comes in; it's all blocked. Once they stop using drugs, people are so different."

Thinking about her comments and Mr. Keach's travail, I went back to the interview I did with him two years ago when he was starring in a mini-series, "The Blue and the Gray." What he said then takes on new shades of meaning in light of his conviction.

Miss Kennedy referred to his "kernel of greatness" but implied the actor didn't live up to it. To me, he spoke about a short-lived series ("Caribe") he had starred in.

"It gave me exposure... and unwrenched me from the category of serious, classical actors which had stigmatized me up to then," he said.

A serious, classical actor with a kernel of greatness appearing in a weekly series about a reactionary, sexist, fists-first private eye — might such a status lead to drug use?

Or consider his comments on his father, an actor who never achieved any fame: "Sometimes, I have feelings of guilt about achieving so much success which he hasn't achieved, but those feelings are balanced by his pride in me. It's hard to live up to something, but it's also inspiring and motivates me to succeed."

Could such confused feelings of pride, guilt, achievement versus a father's lack of success lead to drug abuse?

Then I think of his comments regarding his cleft lip, the birth defect which would seem to work against a career in a profession requiring communication skills and often demanding perfect looks.

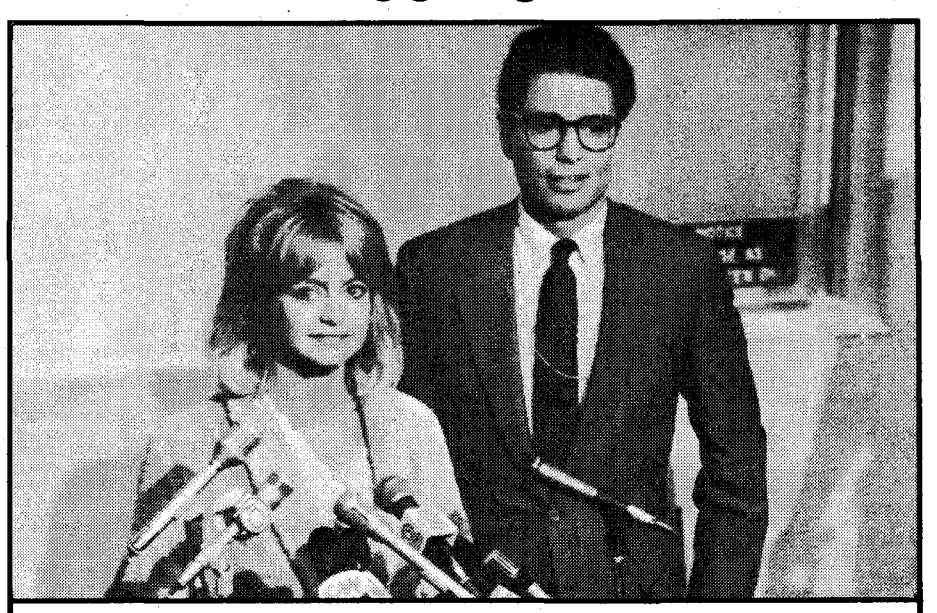
"I've become proud of it in a way," he told me, "and I've never been self-conscious about it."

He also worked with the American Cleft Palate Association "because these people need support."

After my interview appeared, I remember, a woman wrote me to ask how she could get in touch with Mr. Keach because her young child had a cleft palate. What does she think now?

I don't know how to conclude these ruminations, quotations and long-distance, amateur psychoanalyses. I was led to them because Mr. Keach impresses me as much as he does Miss Kennedy. I hope his stay in jail, no doubt an embarrassment and threat to his career, provides more positive results for him personally and as a public figure.

And the next time he plays a character who wants to lock 'em up and throw away the key, I hope he remembers the quality of mercy and the humanity of even the most benighted among us.



AT THE MOVIES — Goldie Hawn (top) stars as Sunny Davis, a Washington cocktail waitress who goes from serving drinks to serving her country in "Protocol." The comedy is classified A-II by the USCC. (Below) as daughter Beth (Becky Jo Lynch) watches, Sissy Spacek as Mae Garvey tries to save the ailing family cow in "The River."

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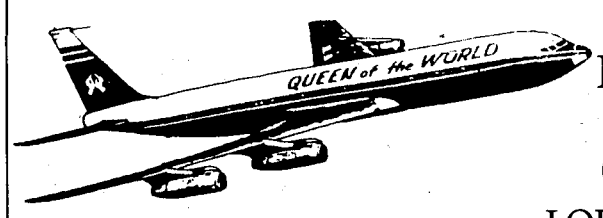

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What's Happening

Symposium on parish apathy slated

BOYNTON BEACH, Fla. — The major danger parishes face today is not everyone "doing his own thing," but people not doing anything at all.

"The major danger is apathy and boredom," says Father Philip J. Murnion, director of the National Pastoral Life Center in New York, an arm of the National Pastoral Life Center in New York, an arm of the National Conference of Catholic Bishops. "People aren't being challenged."

Father Murnion, who has studied parishes nationwide, believes a good parish reaches out to pull in different types of people, teaches them skills and calls them to action.

Father Murnion will lead a two-day symposium on the parish for both lay leaders and clergy February 13-14 at St. Vincent de Paul Regional Seminary in Boynton Beach. "Parish: What Makes it Work," will also be led by Harry A. Fagan, associate director of the National Pastoral Life Center who has lectured widely on social ministry.

The program begins at 9 a.m. February 13, with a session on "The Qualities and Conditions of Parish Life." Wednesday's program ends with a 7:30 - 8:30 p.m. presentation, "Activating the Priesthood of the Laity."

Thursday's program runs from 9:15 a.m. to noon. Some other topics are: "Parish Renewal: A Sacramental/Political Approach," "Addressing the Right Issues," and "Catholic Parish: Identity, Integrity, Effectiveness."

The symposium is open to the public. Registration is $10 plus cost of meals. For more information and a registration form, call the seminary at 732-4424. St. Vincent de Paul Regional Seminary is located at 10701 South Military Trail, just south of Boynton Beach Boulevard.

Fr. Berrigan to speak at seminary

BOYNTON BEACH, Fla. — Peace activist Daniel Berrigan, S.J. will speak on the nuclear disarmament movement at St. Vincent de Paul Regional Seminary in Boynton Beach at 7:30 p.m. Saturday February 2.

Father Berrigan's lecture will be "The Peacemaking Christian in a War-Making State."

A priest, poet and teacher, Father Berrigan has been a leader in the peace movement for several decades. In 1970, he was imprisoned for destroying draft records during the Vietnam War. He now speaks out and leads demonstrations against the nuclear arms race.

Separated and divorced leadership weekend

A leadership weekend will be presented by the North American Conference of Separated and Divorced Catholics opens Friday, Feb. 1 and continues through Sunday, Feb. 3 at the Holiday Inn, 148 NW 167 St., North Miami.

Workshops begin at 8 p.m. on Friday and will feature the topics, Call to Ministry, Wounded and Gifted Ministers, Leadership as Service, Leadership Skills, Avoiding Burnout and Exploring Models of Ministry and Leadership.

Complete information may be obtained by contacting Sister Agnes Gott at 651-0280.

Chaminade dedicates sports annex

On January 18, Chaminade High School initiated its annual Founders Week with the dedication of the Leonia A. Parker Sports Annex, a new building which houses Chaminade's Championship Wrestling Team, is the site of the weightroom used by all athletes, and provides a much needed storage facility for track equipment.

The building was dedicated in honor of Leonia A. Parker, a native New Yorker and present Hollywood resident, who is a very kind benefactor to Chaminade and the Marianist Community. She has been closely associated with the school for six years, and due to her inspiration and support this dream has come true for Chaminade.

This Founders Week marks the beguining of the 25th Anniversary celebration of Chaminade's presence in Hollywood. During these 25 years there have been over 2,000 graduates, and presently there are 625 students enrolled at this college preparatory school.

The 25th Anniversary Inaugural Founders Dinner Dance is being held this Friday, Jan. 25 at the Turnberry Isle Country Club.

Parents to honor adoption worker

To honor Elizabeth Manning of Coral Gables upon her retirement from Catholic Family Services, the Adoptive Parents Association will hold a farewell/thank you picnic Saturday, February 16 from 11 a.m. to 4 p.m. at the Larry and Penny Thompson Park, 12401 S.W. 184th Street, Miami. During her 20 years as a social worker for Catholic Family Services, Mrs. Manning has placed over 3,000 children for adoption. She will be reunited with many of them and their adoptive parents at the picnic. Tickets are $5 for adults and $2.50 for children six to 12 years of age.

For information call Mrs. Patrick at 661-5727.

Father Reynolds' mother, Kathleen

Kathleen Henry Reynolds, mother of Father James Reynolds, pastor of St. Henry Parish, Pompano Beach, died Jan. 9, at Holy Cross Hospital in Ft. Lauderdale at the age of 91.

Mrs. Reynolds also leaves two daughters, Mrs. Kathleen Hackett of Albany, New York, and Mrs. Josephine Dinsmore of Forest Hills. She had nine grandchildren and six great grandchildren.

A concelebrated Mass of Resurrection was celebrated at St. Henry's Church on Jan. 12. Interment took place in a family plot in Pompano Beach.

Mrs. Reynolds was born March 4, 1893, the youngest of eleven children, in Belfast, Northern Ireland. Her husband, James J. Reynolds, died on Dec. 27, 1965. He was born in Mullingar, Ireland.

Sr. McGrady to receive NCCJ award

Sister M. Mercy McGrady, executive director ofHoly Cross Hospital in Fort Lauderdale, will be presented the NCCJ Silver Medallion at the annual Brotherhood Awards Dinner February 16.

The dinner, will also honor Joanne Myers Goodkin, president of JMG Publishing Corporation and J. Edward Houston, president of South Florida Savings and Loan Association, Irving Cypen, senior member of the law firm, Cypen, Cypen & Dribin; Dr. Willie C. Robinson, president of Florida Memorial College; and, Octavio F. Verdeja, managing partner of the CPA firm, Verdeja, Iriondo & Gravier.

Each year the NCCJ Silver Medallions are presented to outstanding persons in the community who have contributed to the cause of brotherhood and understanding between people of all races, religions and ethnic backgrounds.

Through Sister Mercy's promotion and support, Holy Cross Hospital entered into the "Partners in Excellence" program in 1984.

This year's dinner, which will be held at the Omni International Hotel in Miami, will have as its featured speaker, Diane Sawyer, CBS newscaster and co-host of 60 Minutes. People in Broward County wishing further information may call the Broward NCCJ office at 739-6225. Buses will be available to take Broward guests to the dinner.

Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

It's a Date

Spiritual Renewal

The Cenacle Spiritual Life Center in Lantana will hold a retreat for separated and divorced on Jan. 25-27. On Feb. 8-10 there will be a retreat titled "The Gift of Love." Both retreats conducted by Fr. Greg Comella and begin at Friday 6:30 supper. Offering is $65. For further information call Sr. Barbara Young at 582-2534.

St. Kevin's Church, 12525 S.W. 42nd St. has scheduled an "Evening of Reflection" on Feb. 11th in the meeting room from 8:30 a.m. to 10 p.m. Fr. Jorge Garcia will be moderator. Topic: "Mary, mother of the church."

St. Richard Parish Women's Club will sponsor a "One Day Bible Study on Luke" on Jan. 31 from 9 a.m. to 1 p.m. at the Parish Center with Fr. Brian Brady as speaker. Admission free but confirm attendance by phoning Phyllis Gursky at 255-0424.

The Chaminade Community of Faith Prayer Group invite you to attend a Mass with Prayers for Healing and Anointing of the Sick. Mass held Feb. 5th, at 8:00 p.m. in the school cafeteria, 500 Chaminade Drive, Hollywood.

Fashion Shows

St. John the Baptist Church Women's Guild Fashion show and luncheon, Feb. 23 - Pier "66" Crystal Ballroom - Donation $20.00. Reservations: Irene Vollbrecht 565-5354 or Agnes Mullarky 491-6838.

St. Kevin Home and School Association (HSA) announces its first Luncheon/Fashion Show, Feb. 9, 1985 at the Omni International Ballroom, featuring fashions for children from "Sophisticated Kid" and the new spring collection of Mrs. Flora De Varona. Cocktail hour starts at 11:30 a.m. and lunch will be served at 12:30 p.m. Tickets are $25.00 for adults and $15.00 for children.

St. Lucy's Women's Guild of Highland Beach will hold a Luncheon and Fashion Show on Feb. 4th at 11:30 a.m. at the Delray Beach Club, 2001 S. Ocean Blvd., Delray Beach. The Fashion Show given by Almeda's Cotton Shop, Boca Raton. Luncheon tickets: $20.00. For reservations call Ginger Girardin 278-9527.

Bazaars

St. Jude Church in Tequesta will hold a rummage sale on Jan. 25th from 9 a.m. to 9 p.m. and Jan. 26th from 9 a.m. to 5 p.m. Clothing of all varieties for all ages. Toys, cars and boats. For further information call 746-7721.

St. Clare's School will be holding a Prespring Craft Boutique on Feb. 9, 1985 from 9:00 a.m. - 2:00 p.m. in the parish hall. Table reservations may be made by visiting the parish office, 821 Prosperity Farms Rd. North Palm Beach, or by calling the office at 622-7477. Further information is available by calling the office or Yoli at 626-8043.

St. Henry's Women's Guild is holding a spring rummage sale on Feb. 13th and Feb. 14th, from 9:30 a.m. until 5 p.m. and on Feb. 15th from 9:30 a.m. until noon. St. Henry's Parish Hall, 1500 North Andrews Avenue Extension, Pompano Beach.

The Columbiettes Council No. 6032 is sponsoring a Rummage sale on Jan. 26th and Sunday Jan. 27th at the Knight's of Columbus Hall at 2118 SW 60 Terrace, Rear of Sonny's Barbecue on State Road 7, Hollywood, Fl., From 9:00 a.m. to 3:00 p.m.

Single/Divorced/widowed

The Archdiocesan Council for Young Adult Ministry will sponsor a Valentine's Day dance on Feb. 2 at St. James Church, 565 N.W. 131 St. in North Miami at 8:30 p.m. Admission $5.

The Catholic Widow & Widowers Club of Hollywood will hold its monthly meeting on Feb. 1st. It will be a Valentine party. Live music-games-fun-chance to meet new people. 7:30 p.m. Nativity Hall, 700 Chaminade Drive, Hollywood. Further information phone 981-2508 or 431-8275 after 7 p.m.

The Widow and Widowers Club of Broward County will have a social gathering on Feb. 3 from 2 p.m. to 5 p.m. every 1st and 3rd Sunday at the Wilton Manors Recreation Hall. For information call 735-8363 or 564-1180. Valentine party Feb. 17.

Dances

Holy Spirit Council 6032, Knights of Columbus will hold its Fourth Annual Polish Nite Dinner Dance at the Council Hall located at 2118 SW 60 Terr., Miramar, (1 blk. west of 441 behind Sonnys Bar B Q) on Feb. 2. Polish & American Food served from 7 til 8:30 p.m. Music by the Johnny Harbar Orchestra. Refreshment Service available. Donation $8.50 per person. For advance ticket purchase call 961-3647 or 432-0083.

St. Henry's Church is having a PalmAire Dinner Dance on Feb. 10th at St. Henry's Parish Hall, 1500 North Andrews Avenue Extension, Pompano Beach. Cocktail Hour begins 6:30 p.m. Italian Deluxe Dinner by J & P Caters. Music will be featured by the Big Band Orchestra. Admission $50 per person.

Potpourri

Sacred Heart Ladies Guild in Lake Worth will hold a mini lunch and Dessert Card Party on Jan. 26 from noon to 4 p.m. Donation is $4. For further information call 588-4976.

Barry University will hold a production of the pulitzer prise winning play "The Effect of Gamma Rays on Man-in-the-Moon Marigolds on Feb. 7-9 and Feb. 14-16 at 8:15 p.m. at the Broad Center for the Performing Arts at Barry. Tickets $4.

The Men's Club of San Pedro parish in Tavernier will sponsor an annual Communion Luncheon Jan. 27 at Noon. Guest speaker will be Ralph Renick, who will speak on "What my Catholic Faith Means to Me." Luncheon will be held at Erik's Floating Restaurant at Windley Key, Islamorada.

Our Lady of Lebanon Church will hold its 7th annual Lebanese Festival from Jan. 25-27 at 2055 Coral Way. Middle Eastern entertainment. Middle Eastern food and drink and gift booths. No admission charge Friday till 5 p.m. Admission for adults $1. Children under 12 admitted free.

St. Richard Parish Women's Club annual Valentine and Lincoln's birthday Card Party and Luncheon on Feb. 12, at the Parish Center, 7500 SW 152 St. Tickets available from Lorraine Fulton, 238-6428. Buffet salad b[illegible] with meats, cheeses.

The Family Enrichment Center will present a series of four classes in the sympto-thermal method of Natural Family Planning at Epiphany Parish. The classes begin on Feb. 5 at 7:30 p.m. in the school building at 8235 S.W. 57th Ave in South Miami. For further information call Pat & Kathy Gent at 792-6217.

The COLUMBIETTES Council No. 6032 is having a Game Party on Jan. 30th at 7:30 p.m. Door prizes and Refreshments. Charge $3.00. Tickets at Door or get them from members. Knight's of Columbus Hall, Rear of Sonny's Barbecue, SW State Road 7, Hollywood.

St. George's Church St. Valentine's Day Party-Fri. Feb. 15, Pot Luck Supper from 6:45 to 7:00 p.m. Coffee and dessert. There will be the crowning of the King & Queen of Hearts and the Prince & Princess of Hearts. Festivities begin at 8 p.m. For further information please contact Mrs. Geri Preston at 587-6434.

St. Henry's Church is sponsoring a "Madri Gras Night in New Orleans" at St. Henry's Parish Hall, 1500 North Andres Avenue Extension, Pompano Beach. The Party states at 7:30 p.m. (Costumes optional) Buffet Dinner by J&P Caters. Music will be by the Dixieland Orchestra. Admission $12.00 per person.

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

Thanks to St. Jude for a needed miracle. B.C.

5A-NOVENAS

PRAYER TO THE HOLY SPIRIT
Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who given me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me. I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as you favor has been granted. A.J. PEREZ

THANKSGIVING NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Thanks for miracle. M.F.E.

THANKSGIVING NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised Thanks for miracle. C & GK

THANKSGIVING NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Thanks for miracle. G.D.S.

Thanks to the Virgin Mary for favors received. Publication promised. M.L.V.

Thanks to the Holy Spirit & St. Jude for answer to prayers. Publication promised. MARY H.

Thanks to St. Jude for favor granted. Publication promised.
C.K.S.

5A-NOVENAS

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

Thanks to St. Anthony for prayers answered. (Lost object found) Publication promised. P.L.H.

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

May the most Sacred Heart of Jesus be praised, adored & glorified through the whole world forever and ever. Amen
Say this prayer 6 times a day for 9 days. When prayer is granted thank the Sacred Heart by publication. Thank You.
J.D.H.

THANKSGIVING NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Thanks to Sacred Heart of Jesus. E.T.

PRAYER TO THE HOLY SPIRIT
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy toward me and mine. The person must say this prayer for 3 consecutive days. This prayer must be published immediately after the favor is granted without mentioning the favor, only your initials should appear at the bottom. R.B.

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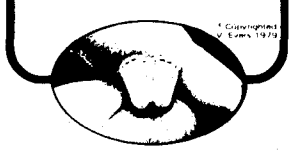

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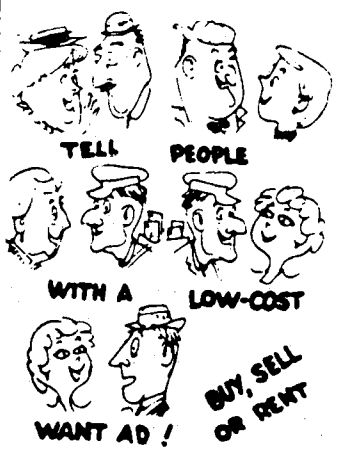

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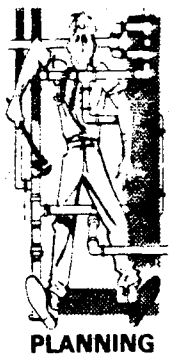

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What's the effect of violence?

What happens when millions of viewers become witnesses via TV news reports to the violent and deadly results of a battle fought in war that very day?

What happens when a violent attack on the life of a pope or president is seen on television?

What happens when violence strikes close to home?

• One possibility: People grow numb as they witness episode after episode of violence. They begin to accept violence as the normal, uncontrollable course of the world.

• Another possibility: People grow more and more fearful, retreating from a world they regard as too violent.

• Yet another possibility: People grow in the desire to build up their world, to heal its wounds, to make it more just and loving.

One suburban parent who works in Washington, D.C., tells the story of the day he arrived home from work to find one of his children terribly agitated. It was the day in 1981 when President Reagan was shot in Washington. An afternoon TV program the child was watching had been interrupted with a vivid report of the shooting.

This child's father did not work near the scene of the shooting. All the child understood, however, was that her father was in Washington where a terrible shooting had occurred. The child wondered if her father would be safe. She was not content until he arrived safely home.

Via television, the child had become virtually a firsthand, and frightened, witness of a shooting.

Teachers and parents who caution children against taking rides from strangers or walking alone on darkened streets can experience a sense of discomfort in this role. They want to teach children about risks that exist in society. Still they worry that children will begin to regard the world as an evil and violent place.

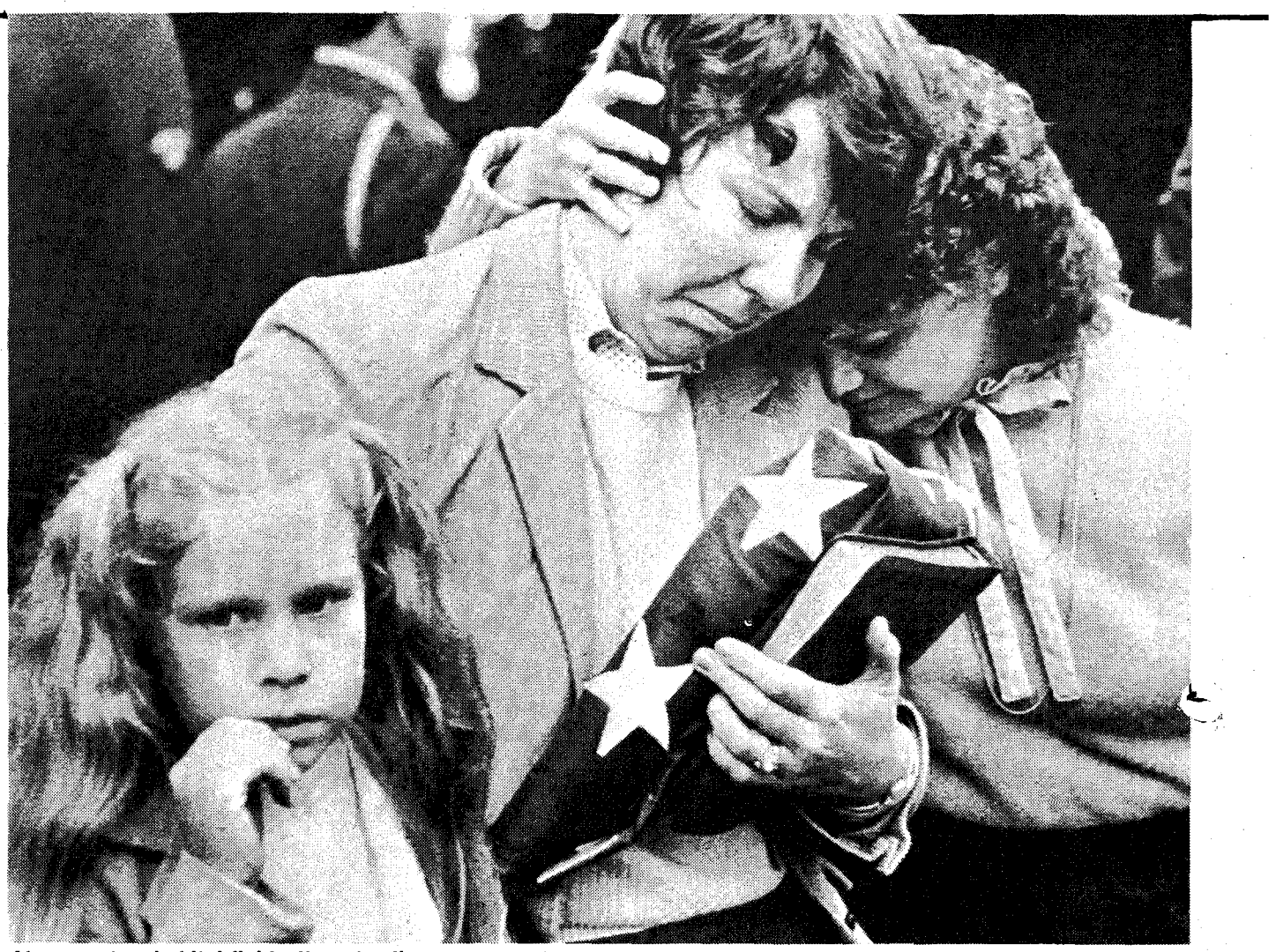
Will the goodness of the world as a place where God acts recede from the child's gaze? Will the child grow to think of himself more as a powerless victim than as a potential healer? What can be done about this?

Violence is a factor in the human equation. It is present in society in many forms. And it can take a toll. For example, it has been reported that youths tend to lose hope in the future when they think about the violent risks of nuclear war.

Violence can obstruct hope.

What kind of a vision do people need in light of the violence they are exposed to?

THINKING IT OVER



At a cemetery in Litchfield, Minn., family members grieve after funeral services for their husband and father, a bank official who was ambushed and killed. "People need to remember loved ones who died violently," says Father Albert J. Leonard, associate pastor of Sacred Heart parish in Pittsburgh. Last April, Father Leonard and others formed a group to minister to families of people who have died tragically, either through murder, suicide or accident. (NC photo)

The survivors

By Joe Michael Feist
NC News Service

On the evening of Oct. 15, 1982, Janet Ennis' three teen-age children left their suburban Pittsburgh home for a pizza. William Ennis, 18, his sister Robin, 17, and brother Brian, 15, never returned. They were killed instantly in a car crash.

Stunned as she was by the tragedy, Mrs. Ennis remembers how inadequate was the response from so many others. In such a situation, she said, a lot of people are afraid and don't know what to say or how to act. Instead of moving closer to the survivor, they move away.

***

Mark Dressel was president of the youth group at Sacred Heart Parish in the Shadyside section of Pittsburgh. He was "a real good kid, an all-American boy," said a friend, Father Albert J. Leonard, associate pastor of the parish.

Last January, halfway through his freshman year at college, Mark Dressel was killed in an automobile accident. He was 18.

"One of the things that impressed me was the hundreds and hundreds of cards the family received," recalled Father Leonard. "All of them said the same thing — 'Words can't express, words cannot describe...' And I thought that is just wrong.

"Is Christianity silenced by tragedy?" Father Leonard asked. "If it is we've met our match. If not, we have something to say."

***

Last April, Father Leonard, Mrs. Ennis and others decided it was time for the church to become involved in a ministry to families of people who died tragically, either through murder, suicide or accident. The program they launched is called "We Are Remembered" and its purpose goes to the heart of the Christian response to violence.

Organized under the Diocese of Pittsburgh's Family Life Office, the program has two main objectives, Ennis said. The first is to remember the dead while helping families cope and live with the loss. The second is to help educate people — priests and laity — on how to relate to survivors.

"People need to remember loved ones who died violently," Father Leonard said. "We relegate them to nothingness if we don't remember them."

Ennis agreed. To parents, brothers and sisters and other family members, she said, the deceased person, though gone, remains very real. The need to remember their personalities, their contributions, their good and bad points, is great, she added.

A major problem, she continued, is that people seem paralyzed by tragedy.

"Many people have no idea

Violence and the...

By Father John Castelot
NC News Service

Jesus sent messengers ahead of him when, in Luke's Gospel, he set out on his fateful journey to Jerusalem. Presumably they were to alert the villagers to his arrival and to secure accommodations for the night.

One town along the way was a Samaritan town. When the people learned that Jesus was on his way to Jerusalem, they would not let him in.

There was bitterness between Jews and Samaritans. Jews on their way to Jerusalem stood for everything the Samaritans hated.

The situation compares to one in our own day: Tourists trying to cross the border from Jordan to Israel can have a very difficult time of it. Arabs and Israelis feel about each other today much the way Samaritans and Jews did in the time of Jesus.

At any rate, stung by the rebuff, James and John asked Jesus: "Lord, would you not have us call down fire from heaven to destroy them?"

What was Jesus' reaction to this violent suggestion? "He turned to them only to reprimand them" (Luke 9:51-58).

If there is one time a man will fight, it is when his life is threatened. Yet when Jesus was about to be dragged off to death, he offered no resistance. He even forbade his followers to use violence in his defense.

"When the companions of Jesus saw what was going to happen they said, 'Lord, shall we use the sword?' "

In Matthew's account of the incident, Jesus says: "Put back your sword where it belongs. Those who use the sword are sooner or later destroyed by it" (Matthew 26:52).

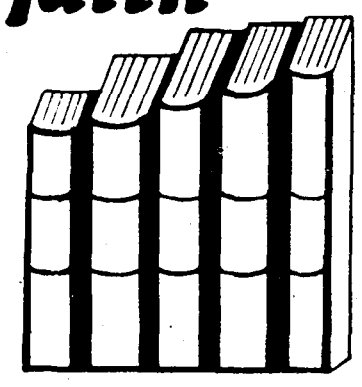
Later, Pilate asks Jesus if he is a king. And Jesus replies, "My kingdom does not belong to this world. If my kingdom were of this world, my subjects would be fighting to save it" (John 18:36).

The clear implication, I believe, is that authentic subjects of Jesus' kingdom do not resort to violence.

Jesus was practicing what he preached. The Beatitudes spell out basic attitudes which, by contrast, have to do with violence: "Blest are they who show mercy; mercy shall be theirs... Blest too are the peacemakers... Blest are you when they insult you and persecute you and utter every kind of slander against you because of me" (Matthew 5:7,9,11).

This theme of positive gentleness and kindness recurs frequently

know your faith



what to say," explained Ennis. "They're frightened because they don't know what to say and because they feel vulnerable, that it might happen to them. They're so afraid that they just stay away. Then you lose your friends as well as your loved one."

Asked what friends can do in such cases, Ennis said "the main thing is to be there" with the survivors.

"What I remember (about the death of my children) is who was there, who said I love you, who said I'll pray for you," said Ennis.

Father Leonard said there is a need "to move in closer to the survivor, do a lot of listening, be supportive and try to help them express themselves."

What should be avoided, the priest emphasized, are pious sayings designed to justify what has happened. "It was God's will" or "He's in a better place" or "You're fortunate you have other children" fall into this category.

In the case of murder or assault, another factor faces the Christian victim or survivor — forgiveness.

While acknowledging the healing power of forgiveness, Father Leonard said frankly that "some people are never going to forgive." Those people must be cared for as well, he added.

"That should not be our only goal — to make victims forgive," said Father Leonard. "It's simplistic to think that if you forgive, then you're back on the road to recovery. It's much more complex than that. (Survivors) must know that all hope is not gone, that they can laugh again and live again."

Both Father Leonard and Ennis stressed that the thrust of their ministry is spiritual.

"That does not mean that we accept tragedy," said Father Leonard. "We have to work to make the world a safer place. We have to be in courtrooms and legislatures speaking out against injustices that make life unlivable or unsafe."

But legislation, such as stiffer penalties against drunk drivers, is not the primary goal of "We Are Remembered."

"Jesus Christ was an innocent victim," said the Pittsburgh priest. "We can speak to such situations because we know that redemption was accomplished in the midst of tragedy."

..Gospel

throughout the Sermon on the Mount.

For instance: "You have heard the commandment, 'You shall love your countryman but hate your enemy.' My command to you is love your enemies, pray for your persecutors. This will prove that you are children of your heavenly Father, for His sun rises on the bad and on the good" (Matthew 5:43-45,48).

Jesus turned accepted value systems on their heads. In situations which normally called for violence, he urged gentleness, non-resistance.

Crazy? Impractical?

So impractical that people who took him seriously changed the whole course of human history.

Violence breeds violence. Love brings peace. The great Cardinal Suhard of Paris once said: "The world will belong to those who love it."

know your faith

What shall we tell our children?

About violence, death, and war —and what are they telling us?

By Katharine Bird
NC News Service

Two years ago pastoral associate Laura Meagher took 40 CCD students from Holy Trinity Parish in Washington, D.C., on retreat.

There, during a discussion, a 15-year-old girl brought up her suicide attempt. She explained, haltingly, that she did it because the boy she cared for didn't return her feelings.

In helping the group respond delicately to the girl, Meagher asked a question: "How many of you have seriously considered suicide or know someone who has?"

"I was stunned," she said. "They all raised their hands."

Soon the discussion turned to what might lead teen-agers to take such a potentially final step. They mentioned many reasons including: lack of friends; feeling unable to live up to parental expectations; feeling torn between divorcing parents. Many teens indicated they felt worthless or that no one loved them.

By now, the girl who attempted suicide was in tears. At this point, an older boy turned to her and said: "If you ever think of suicide again, please call me. I care what happens to you," Meagher reported.

That sort of "personal touch" is vital in showing teens there are alternatives to suicide, that someone does care, Meagher said. For many 15-year-olds "don't believe life goes on" when problems arise.

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Meagher is in charge of sacrament preparation programs and the CCD program at Holy Trinity. Asked to define violence, she explained it is "anything that kills the spirit." This includes physical violence but also psychic violence.

Many youths talk about the psychic pressure they feel from moving about in a large, impersonal environment, she added. If their schools and parishes are huge, students can worry that they "may fall through the cracks of the system."

Holy Trinity puts a high priority on confronting different kinds of violence in its high school program, especially in social justice courses. Meagher explained why: "We want our students to develop a Christian perspective and response to violence."

In describing how a program might treat violence, the pastoral minister mentioned a unit on the Christian worldview. The unit deals from a Christian perspective with what currently is in the news headlines.

One year the headlines were full of the Middle East crisis. So refugees from the region were invited to talk about their experiences with the students.

Violence in the abstract doesn't have much meaning for students, Meagher remarked. They need to be able to "attach names and faces to violence, to see it's people who hurt."

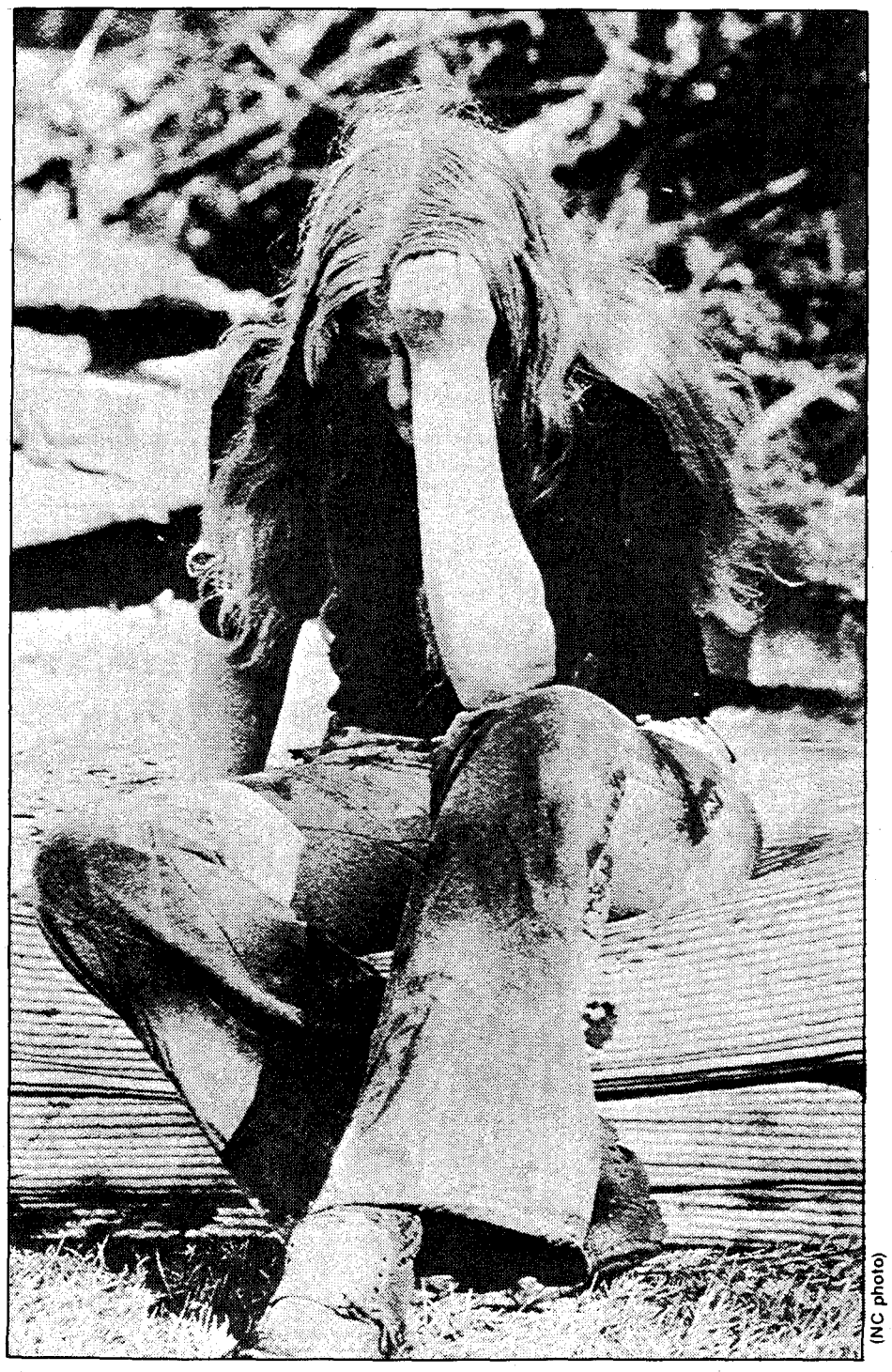
> *Violence in the abstract doesn't have much meaning for students. They need to be able to 'attach names and faces to violence, to see it's people who hurt.'*

When violence is viewed this way, students get interested in trying to do something about it, the pastoral associate commented.

The war-peace issue also attracts lots of attention at Holy Trinity. In courses two years running, students studied the U.S. bishops' pastoral letter, "The Challenge of Peace." The first year they "were overwhelmed," finding the violence or war a hard topic to handle, Meagher indicated.

So, to bring the topic down to a more manageable level, at one point the 10th-graders and their teachers discussed war and peace in terms of conflict resolution. They "talked about methods of conflict resolution within daily life" and about the need for compromise, Meagher said.

In discussing violence in its many forms, she continued, students see that "the Scriptures are clearly against aggression. And students are open to the gospel message if it's given in concrete terms."



(NC photo)

A "personal touch" is vital in showing teenagers that there are alternatives to suicide, that someone does care, says Laura Meagher, director of sacrament preparation programs and the CCD program at Holy Trinity Parish in Washington, D.C. She was "stunned" to discover that in a group of 40 teenagers, all of them had either seriously considered suicide or known someone who had.

Joygerm Joan says:

Glorify God with grins

By Alexa Steele
NC News Service

Imagine what would happen if everyone started spreading joy to everyone else...

• The Soviets might pack up their missiles and put them in the attic forever.

• Wifebeaters would laugh and hug their spouses instead of using fists.

• There wouldn't be any starvation because everyone would feel like sharing what they have.

• There would rarely be any divorces and in the few that did happen, no one would kidnap kids, or yell in court or threaten to kill each other over a few pieces of furniture.

It may never happen, but Joan White of Syracuse, N.Y. at least has the ball rolling. Four years ago she founded Joygerms Unlimited, as a lark. Better known as Joygerm Joan, the zany lady has devoted her life and her organization to spreading happiness and joy, which she says is infectious.

'Everyone has a certain amount of fear ... you have to take it by the hand, take it along and overcome it...'

Joygerm is her byword for acting with a caring, educated heart.

The club has no meetings or rules, but is almost 8,000 strong, with members in every state and at least 31 countries. "Joygerms will hail ya in Australia," she says.

Each member receives a membership card which describes Joygerms Unlimited as the "no dues, just do club."

She decided to form the group in 1981, when she read about a club in California that charged $10 to worry for people twice a year. She said she found that very negative, and started Joygerms "to try to get rid of some of that frustration."

The fourth anniversary of the club's establishment was Jan. 8, which Joygerm Joan has declared National Joygerm Day. Flyers were posted all over Syracuse urging people to "Hug, smile, grin, and win over at least one gruff and grumpy grouch to the Joygerm Generation."

She celebrates National Joygerm Day by holding a Joygerm Smile Checkup Clinic at a local shopping mall. Participants stand on a "smile-o-meter" to see if they have happy, healthy smiles, Miss White explained. People who pass the test receive certificates stating that they are "good for another 10,000 (s)miles."

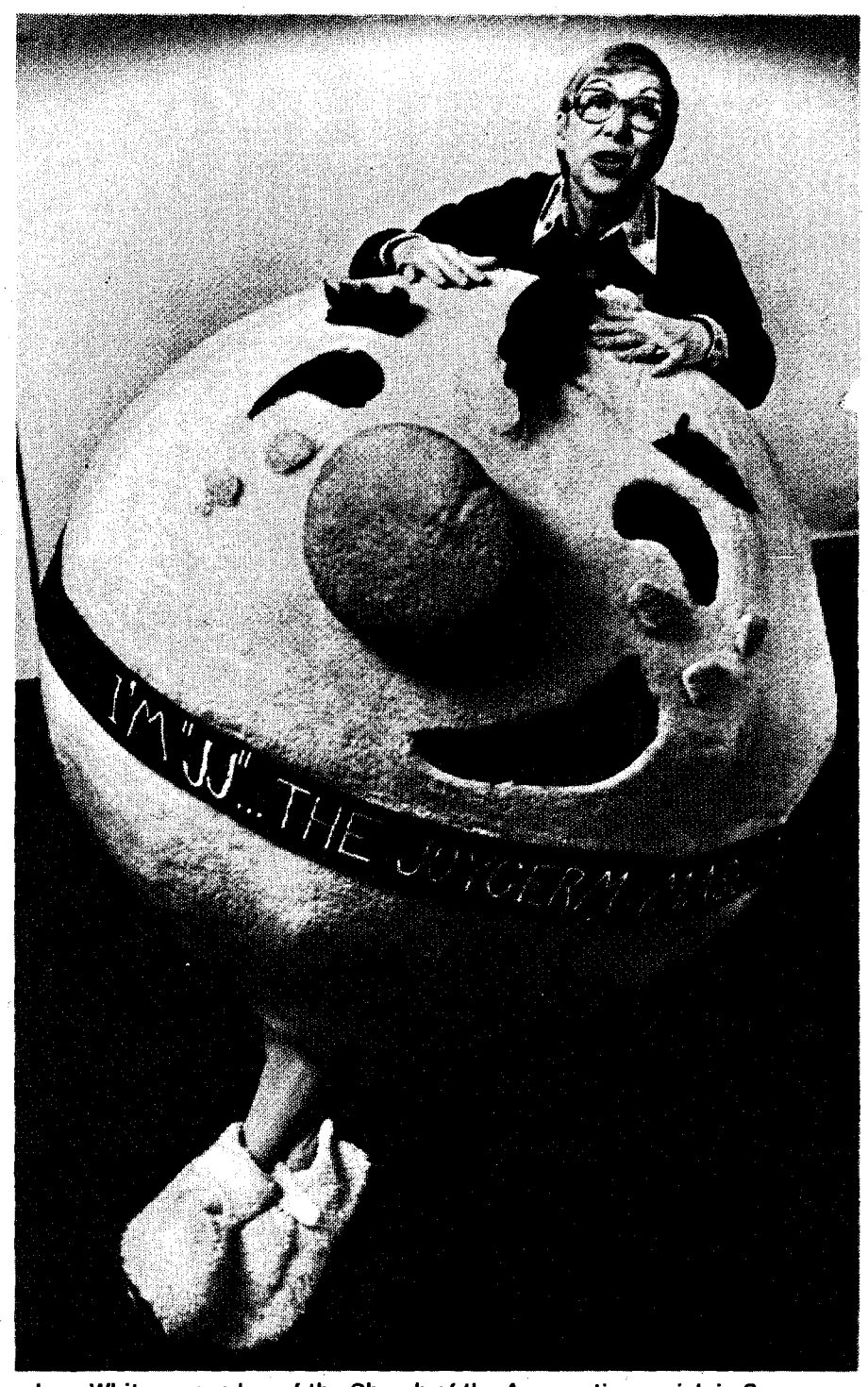
If all of this sounds a bit unusual, don't feel bad. Joygerm Joan, 50, agrees. "I know I'm a little bit off-the-wall and kooky — but I love it!" she said.

She also insists that her group is not a bunch of unrealistic Pollyannas. "We feel that you have to accept responsibility and that there's risk involved (in life)," she said.

"Everyone has a certain amount of fear. You have to take it by the hand, take it along with you and overcome it."

Judging from the rapidly growing membership, there are plenty of people who agree with Miss White's philosophy. Members include a school of Indian children in Arizona, Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, 75 medical personnel at a U.S. air force base near Portugal, and a group of 22 Dominican cloistered nuns in Syracuse.

Miss White, a member of the Church of the Assumption Parish, said local Catholic churches are also helping to spread joygerms, and most announced National Joygerm Day in their bulletins. "People are becoming closer... instead of walking around with blinders on," she said.

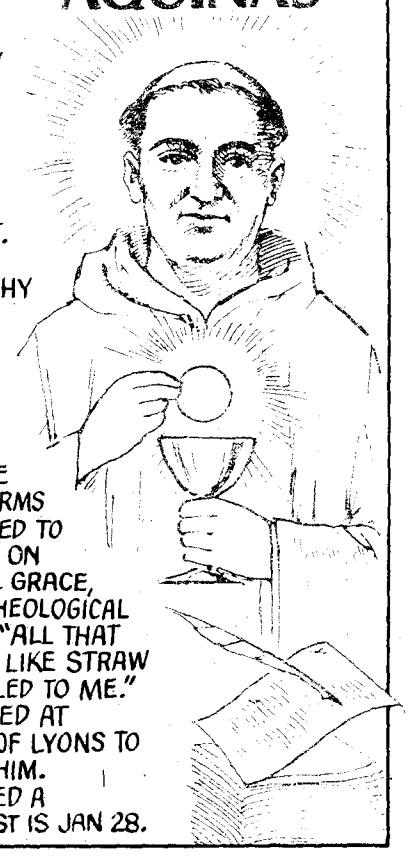


Joan White, a member of the Church of the Assumption parish in Syracuse believes that God is glorified by grins, not groans, so she started Joygerms Unlimited — a club for spreading joy. She is pictured with the mascot, J.J.

the Saints

by Luke

ST. THOMAS AQUINAS



ST. THOMAS WAS BORN AT ROCCASECCA, ITALY, IN 1225. AFTER STUDYING IN BENEDICTINE MONASTERIES AND AT THE UNIVERSITY OF NAPLES, THOMAS, AT 19, BECAME A DOMINICAN. SEIZED BY HIS FAMILY, WHO WANTED HIM TO BECOME A BENEDICTINE ABBOT, AND KEPT AT THE FAMILY CASTLE FOR A YEAR, HE WAS FINALLY ALLOWED TO REJOIN THE DOMINICANS.

IN PARIS AND COLOGNE, THOMAS STUDIED UNDER ST. ALBERT THE GREAT. AFTER ORDINATION, THOMAS STUDIED IN PARIS AND THEN TAUGHT PHILOSOPHY AND THEOLOGY IN PARIS, IN VARIOUS ITALIAN CITIES, IN PARIS AGAIN AND IN NAPLES. DURING THIS TIME, HE WROTE MORE THAN 40 VOLUMES OF PHILOSOPHY AND THEOLOGY AND COMPOSED SOME OF THE FINEST LATIN HYMNS EVER WRITTEN. HE RESTATED THE ENTIRE BODY OF CATHOLIC DOCTRINE IN TERMS THAT MADE SENSE TO A PERSON COMMITTED TO ARISTOTELIAN PHILOSOPHY. DURING MASS, ON DEC. 6, 1273, HE HAD A PROFOUND MYSTICAL GRACE, AFTERWARD HE STOPPED WORK ON HIS THEOLOGICAL MASTERPIECE, THE SUMMA THEOLOGIAE. "ALL THAT I HAVE WRITTEN," HE SAID, "SEEMS TO ME LIKE STRAW COMPARED TO WHAT HAS NOW BEEN REVEALED TO ME."

THREE MONTHS LATER, AT AGE 49, HE DIED AT FOSSANUOVA ON HIS WAY TO THE COUNCIL OF LYONS TO WHICH POPE GREGORY X HAD SUMMONED HIM.

HE WAS CANONIZED IN 1323 AND NAMED A DOCTOR OF THE CHURCH IN 1567. HIS FEAST IS JAN 28.

A spent Christmas?

By Hilda Young
NC News Service

It is now well past Christmas and this year I did something I have promised myself I would do in the past. I kept track of where the toys of Christmas went.

As I write this, Joey and Mikey are in a corner of the living room on this cold, rainy day playing with the assortment of 3-inch, stand-up soldiers and cowboys that came in a plastic bag. The assortment cost Santa 99 cents. The boys have played with them nearly every day since Christmas.

The battery-powered $16.75 "stomper truck" stomped right over slippers and wrapping paper, but apparently was not designed to stomp angel hair or tinsel from the Christmas tree. It has been sitting on Johnny's dresser since Christmas looking like a miniature prop from the "The Dukes of Hazard" or "The Fall Guy" TV shows.

The 79-cent paints are almost all used up. They provided enough fun and art to paper two bedroom walls, one refrigerator door and half a bathroom mirror.

The expensive electric racing track that makes the Indy 500 look like a piker's race on television was used for two days. It has spent the better part of the past 37 days under Mike's bed.

Should I go on?

I guess I am saying this aloud in the hope it might give us the courage next Christmas to withstand the consumerism that infects us every year, even when we have the best of intentions to fight it.

In fairness to us and so many other families, it's more than consumerism. It's the thought of the children's shining eyes when they open that special package and see "the" present.

There is a tension between love and love generated at Christmas, I think — the love of wanting our children to know we love them enough to try to make them as happy as the children in TV commercials appear, and the love that knows we should help lay the groundwork to create authentic happiness.

Surely buying children basically useless, expensive gifts at Christmas is not going to ruin their lives; nor does it necessarily move the focus of Christmas from the Christ child to the charge card.

Or does it?