

## RELIGION POLL



Americans taking greater interest  
Page 7

## SEMINARY



Woman, non-Catholics also study here  
Page 13

## PRAYER PASTORAL



Archbishop's letter coming in next week's Voice

# THE VOICE

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# Confession

## World's bishops to ponder fall-off in use

NEW YORK (NC)—“Why has there been such a great falloff in the sacrament of penance, and what does it represent? This is clearly one of the bigger questions the delegates will be considering” at the world Synod of Bishops opening in Rome Sept. 29, said Auxiliary Bishop Austin B. Vaughan of New York, one of four U.S. delegates.

Other U.S. delegates are Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, Car-

**‘There’s confusion about how much the sacrament of penance is necessary and... the purpose of confession of venial sins’**  
—Bishop Austin Vaughan

dinal Joseph Bernardin of Chicago and Archbishop Patrick F. Flores of San Antonio, Texas.

“The theme of this synod is reconciliation, and it will weigh some very important questions, important to individual Catholics,” Bishop Vaughan said.

Few questions are likely to occupy more time than those concerning confession itself, he said.

Most U.S. bishops who responded to the synod’s working document express-

ed a concern over the decrease in Catholics who go to confession, he said.

“MY OWN OPINION is that there’s a great deal of confusion about the nature of sin,” Bishop Vaughan said. “There’s confusion about how much the sacrament of penance is necessary, and a certain amount of confusion on the role and purpose of the confession of venial sins.”

Called “devotional confession” in the past, the value of the sacrament has been questioned, the bishop said.

“We were trained in the desirability of frequent confession,” he said. “That hasn’t happened in the last decade, and that’s reflected in the substantial change in practice.”

Bishop Vaughan said that some Catholics oppose the emphasis on private confession because they say it is “too negative an approach to God.”

“I don’t think that’s ordinarily the case,” he said. “In the sacrament, we acknowledge the need for redemption, we acknowledge the availability of God’s mercy.”

ANOTHER QUESTION that should arise at the synod is whether the penitential services in parishes are satisfying the needs of Catholics.

“The communal penitential service has a value and a worth all its own,”

Continued on page 9



As Archbishop Edward McCarthy looks on, Father Frank O'Loughlin and a farmworker's son show off the check for \$30,000 presented to Santuario by the Campaign for Human Development. Fr. O'Loughlin, pastor of Holy Cross Parish in Indiantown, was instrumental in creating the grass-roots group, which will help farmworkers fight abuses by the Border Patrol. (Voice photo by Ana Rodriguez-Soto).

# Farmworkers: No more abuse

By Ana Rodriguez-Soto  
Voice News Editor

INDIANTOWN—Farmworkers here and everywhere in Florida vow not to take it anymore. They’ll say ‘no’ to orphaned children, ‘no’ to nightly raids into private homes, ‘no’ to endless nights spent in Krome Avenue’s Detention Center.

## New group to file all charges of Border Patrol excesses

Santuario will be their help. An organization composed of farmworkers from every corner of the state will make bail swift and legal help plentiful. Its members will document rights

abuses by the U.S. Border Patrol and turn allegations into evidence for litigation.

Group spokesmen will also lobby against the Simpson-Mazzoli Immigration Reform and Control Act now pending before Congress. But if the bill passes, they’ll be ready to help farmworkers with the arduous task of qualifying for legalization.

### CHD help

The organization, an outgrowth of Father Frank O’Loughlin’s and others’ Struggles against increasingly frequent Border Patrol raids, in Florida, received a big boost Sunday when Archbishop Edward A. McCarthy presented it with \$30,000 check from the Campaign for Human Development.

As dark clouds menaced outside and

the winds picked up, the farmworkers and their families, many from places as far away as Homestead and Dade City, crowded into Hope Rural School’s one classroom and listened to the Word of God.

(Yahweh warned his people in the Old Testament against treating foreigners unjustly.)

The farmworkers also heard encouraging words from the Catholic Church.

The CHD money is “not just a check but a sign of the love of the Catholic Church of the United States,” Archbishop McCarthy said.

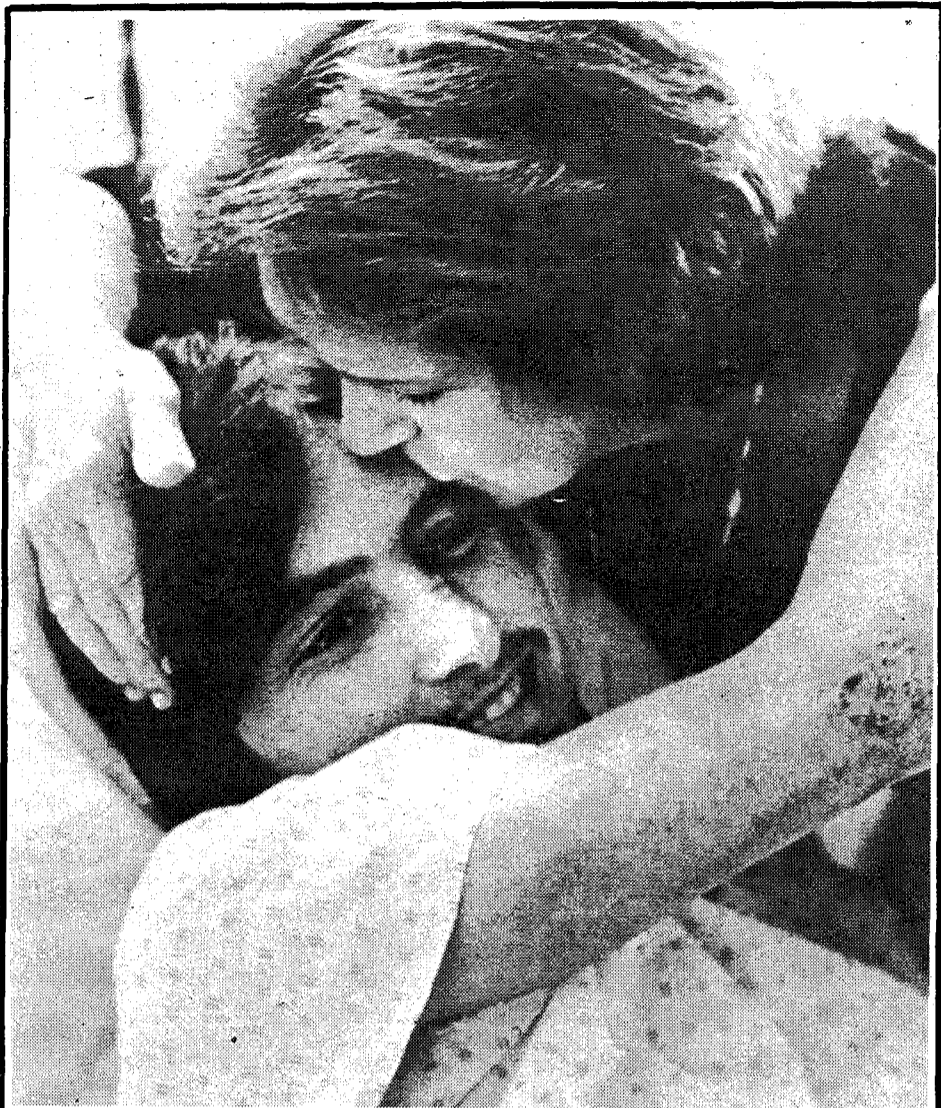
He recalled how, when he was on the U.S. bishops’ committee which decided which grass-roots projects to fund, the applications stacked up three feet tall. By now, “they must be 10 feet tall,” the Archbishop said.

Making Santuario one of only 220 groups across the nation to receive CHD funds this year is “the Church’s way of saying we’re concerned and we love the immigrant,” he added.

Continued on page 13



Husbands often are forced to leave wives and children behind during Border Patrol raids (NC photo).



**GRATEFUL REFUGEE**—Rene Menendez Marin, who fled Cuba on a life raft and survived for 8 days eating raw seagulls, gets a hug from his aunt, Gladys Sarmieto, as he recuperates in a Miami hospital. (NC photo)

# Vatican delegate visits Philippines

By Father Kenneth J. Doyle

ROME (NC) — Cardinal Agostino Casaroli, papal secretary of state, left Rome Sept. 14 for the Philippines as the Vatican's delegate at ceremonies marking the fourth centenary of the arrival in the Far East of Italian Father Matteo Ricci, a Jesuit missionary.

**CARDINAL CASAROLI** left Rome a few hours after returning from a four-day trip to Austria with Pope John Paul II.

Father Ricci was a scientist specializing in mathematics, astronomy and geography. He is well-known in the Far East for his evangelization efforts in China, where he combined the teaching of science with his evangelical mission. He reached Macao, off the South China coast, in 1582 and died in Peking in 1610.

Father Ricci is also remembered for his attempt to combine Oriental cultural practices with Christian beliefs.

The September ceremonies come at a time when the situation of the Catholic Church in China is problematic. The National Association of Patriotic Catholics, the only organization for Chinese Catholics recognized by the Communist government, rejects ties to the Vatican and has illicitly ordained

many of its own bishops and priests.

**FATHER RICCI**, however, has been praised by the China's Communist radio network for initiating cultural and scientific relations between China and the West.

Last year, at ceremonies at the Vatican honoring Father Ricci, the pope said that the priest had "managed to establish between the church and Chinese culture a bridge that appears still solid and secure, despite misunderstandings and difficulties occurring in the past and still taking place."

The pope added that a way will be found "to renew the dialogue and keep it constantly open."

**THE APPOINTMENT** of such a high-ranking delegate as Cardinal Casaroli was taken by Vatican observers as a sign that he would use the opportunity to study the question of Catholicism in China with other Asian Catholic leaders attending the Philippine ceremonies for Father Ricci.

The trip also comes in the aftermath of strong protests, including by Catholic bishops, in the Philippines of President Ferdinand Marcos' government because of the assassination in August of political opposition leader Benigno Aquino.

## News at a Glance

### CL orders 800,000 bibles

NEW YORK (RNS) — A recent \$480,000 order for 800,000 New Testaments is believed to be the largest single Scripture order ever made with the American Bible Society.

The order for the New Testaments in the popularly written Today's English Version was placed by the Sacred Heart League, a Catholic volunteer organization dedicated to a "ministry of the printed Word."

The New Testaments are being distributed at a cost throughout the country, with many priests at Mass offering them to their congregation for contributions of less than a dollar.

Mr. Roger Courts executive director, is now planning to distribute ABS order forms to some 800,000 Catholic homes to encourage them to purchase family editions of the Good News Bible, which features the Deuterocanonical books not included in most Protestant Bibles.

### Pastoral letter criticized

ST. LOUIS (NC) — Archbishop John L. May of St. Louis denied that the U.S. bishops' pastoral letter on war and peace has a pacifist bias and that an archdiocesan-sponsored meeting to study the pastoral "lacked balance" in its selection of speakers. The archbishop made his comments at a press conference called during a symposium set up to study "The Challenge of Peace: God's Promise and Our Response," issued in May by the bishops.

### New data called 'devastating' to the theory of evolution

ROSEVILLE, Minn. (RNS)—New evidence described as "absolutely devastating" to the theory of evolution has been presented at the 1983 National Creation Conference. Dr. Carl E. Baugh said an archaeological find of human footprints next to dinosaur footprints in the Puluxy River Valley near Glen Rose, Texas, was physical evidence supporting the theory of creation. He said the discovery refutes the claim of evolutionists that man appeared on Earth some 70 to 140 million years later than the dinosaur. Barry Setterfield of Australia said another finding refuting evolution has to do with the velocity of light and the age of the universe. He says he can demonstrate that the Earth and the universe are relatively young, about 6,000 years old. The purpose of the conference was to equip Christians with arguments to counter the evolution theory.

### Pope calls Mary 'sign of hope'

VATICAN CITY (NC) — Pope John Paul II has called Mary "a sign of hope for the pilgrim people of God" and said Marian devotion since Vatican II has taken on a communal dimension that helps sustain the faithful. The pope underlined the strengthening of Marian devotion in a letter to the bishops of Malta on the occasion of the 16th International Marian Congress in Malta Sept. 16-18.

### Catholic hospital offers alternative to in-vitro procedure

DAYTON, Ohio (NC) — St. Elizabeth Medical Center has announced that it will be the first hospital in the United States to offer a medical alternative to the morally-controversial in vitro fertilization procedures. The procedure, low tubal ovum transfer, is in accord with church teaching, said Cincinnati Archbishop Daniel E. Pilarczyk. LTOT circumvents absent or blocked fallopian tubes and transfers the ova to the uterus to allow in vivo (inside the body) fertilization to take place.

### Jesuit leader vows to support pope

ROME (NC)—Concern for victims of injustice and loyalty to the pope will continue to mark the Society of Jesus, said Father Peter-Hans Kolvenbach in his first public statement after being elected superior general of the Jesuits. The statement was a letter to the 26,000 members of the society. Father Kolvenbach, head of the Pontifical Oriental Institute in Rome, was elected superior general Sept. 13.

### Nicaraguan bishops draw criticism

MANAGUA, Nicaragua (NC)—A statement by the Nicaraguan bishops that the Sandinista government is moving toward an "absolute dictatorship of a political party" has been strongly criticized by church groups and one bishop, who said he did not participate in drafting the statement. The statement was also criticized in the pro-government press. The Nicaraguan Bishops' Conference criticized government proposals for a military service law.

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## Bishops back broader tax credit role

WASHINGTON (NC)—The Administrative Board of the U.S. Catholic Conference voted Sept. 14 to urge expanding tuition tax credit benefits to include public as well as private schools.

The proposed revision in S. 528, the tuition tax credit legislation passed by the Senate Finance Committee, would bring the bill more in line with a Minnesota statute which the Supreme Court has upheld as constitutional.

The Administrative Board, made up of 47 bishops, is responsible for USCC policy between general meetings of U.S. bishops. The USCC is the public policy arm of the bishops.

Msgr. Daniel F. Hoye, USCC general secretary, said the board's decision was made because of political, not constitutional, concerns. "From a legal point of view it's not a move that has to be done, but given the political climate it could gain more support" if it were closer to the Minnesota example that was upheld June 29, he said.

The board, however, recommended that the federal program continue as a tax credit plan, not a tax deduction one. The Minnesota statute provides tax deductions to parents of public and private elementary and secondary school students for education expenses.

TO RECEIVE a tuition tax credit a

taxpayer figures out taxes, then subtracts the amount of the credit. The Minnesota deduction includes 15 deduction items for tuition and school supplies which are applied to the adjusted gross income before the state tax is computed.

The tax credit proposal would, after a two-year phase-in period, give a credit for half the tuition paid, up to \$300. The phase-in allows for a \$100 maximum the first year and a \$200 maximum the second year. The Minnesota plan has given average tax savings of \$56 for parents of elementary school children and \$98 for secondary school students, according to estimates by Minnesota non-public school administrators.

The USCC Administrative Board also voted to continue pushing for refundability in the tax credit legislation. Refundability means that even low income parents who do not pay enough taxes to benefit from a tax credit would receive a refund for part of their education expenses.

Although some tax credit supporters have expressed concern that expanding the program to include public school students will push the costs too high and make the bill more difficult to pass, Edward Anthony, director of the USCC Office for Educational Assistance, said, "I have the feeling that the bill can be amended to expand



**BANNED ALTAR GIRLS**—Altar girls lead the procession after Sunday Mass at St. Juliana Church in Chicago where pastors of several churches have said they will continue to use girls to assist at Mass despite a letter from Cardinal Joseph Bernardin stating that church rules forbid girls acting as altar servers. The parish has 33 altar girls, all students at the church school. (NC photo)

benefits to public school children without increasing costs significantly."

Msgr. Hoye said cost is a separate

issue and the bishops are "interested in the principle of tax credits. We've waited so long, we just want something passed."

**'A sure way to see communism coming is to see attacks on church and labor'**

## Reagan frustration on Central Am.

By Jim Lackey

WASHINGTON (NC)—Increasingly frustrated over its unsuccessful efforts to explain U.S. policy in Central America, the Reagan administration is blaming the media and U.S. churches for not communicating a truer picture of progress in El Salvador and of the alleged slide toward communism in Nicaragua.

That was the picture that emerged after a day-long series of briefings for reporters from the religious, labor and Hispanic press.

PRESIDENT REAGAN put in a brief appearance and touched on the administration's frustrations when he cited the high number of Americans who "don't even know which side we are on" and the inability to communicate the successes of U.S. policy in the region.

But it was at a later briefing by three top State Department officials that the full extent of the administration's distress came through.

Under the ground rules of the State Department briefing the three officials spoke only on condition that their names not be published. All three are Reagan appointees who play a major role in administering U.S. policy.

Though each spoke separately in 45-minute segments of the briefing, the three sounded a common theme that, in the words of one, there are "tremendous misconceptions" about what the United States is doing in Latin America.

Also not widely known in the United States, they said, is the extent to which the Nicaraguan government has consolidated power and has attempted to control independent organizations such as religion and labor.

"A SURE WAY to see communism coming is to see attacks on the church and labor," said the best known of the three officials.

According to this official, attacks by the Sandinista government on the church have included what he called

the "successful effort to insult" Pope John Paul II during the papal visit in March and the termination of the regular radio Mass broadcast each Sunday. "It takes a particular kind of regime—I would say a communist regime—to do that," he said.

This same official complained that while the honeymoon between the Sandinista government and the American press is just about over, there is "still a lot of credit in the Sandinista bank account" among U.S. church groups. The reason, he contended, is that U.S. human rights activists in the churches tend to have a "left of center" political bias and that individuals sent on fact-finding trips to Nicaragua are usually a select group, too.

He added that the same people who cite the criticism of the El Salvador government by Archbishop Arturo Rivera Damas of San Salvador tend to downplay similar criticisms of the Nicaraguan government by Ar-

chbishop Miguel Obando Bravo of Managua.

He and another official also contended that while critics of U.S. policy complain that the United States consistently is on the wrong side of Latin American revolutions, the U.S. government is backing the right side in the four-year-old "revolution" in El Salvador.

THOSE KINDS of arguments, however, are not likely to sway the recent criticisms of Reagan policy by the U.S. bishops. While the bishops have said that Nicaragua is not without fault—the Nicaraguan bishops recently called their government "an absolute dictatorship"—the U.S. bishops have said that part of the blame should be placed on the United States for provoking Nicaraguan fears. By supplying Honduras with additional military aid and by sponsoring new military maneuvers in the region, the bishops argue, the United States is only contributing to the danger of war.

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# Cardinal defended unborn, migrants, fought racism

Cardinal Humberto Medeiros, who died in Boston Sept. 17 at 67, had become known as bishop of Brownsville, Texas, and archbishop of Boston for his concern for the unborn, his compassion for migrant workers and his support for racial justice.

The cardinal died after undergoing a six-hour triple bypass operation Sept. 16. He had been hospitalized several times in the last few years for treatment of high blood pressure, diabetes and arthritis.

**THE CARDINAL** was involved in a number of controversies because of his stands on social justice issues in Boston and Brownsville.

During the 1980 primary election campaign in Massachusetts, he issued a pastoral letter urging Catholics to vote against candidates who supported legalized abortion.

"Those who make abortions possible by law—such as legislators and

those who promote, defend and elect the same lawmakers—cannot separate themselves totally from that guilt which accompanies this horrendous crime and deadly sin," the cardinal wrote.

"If you are for true human freedom—and for life—you will follow your conscience when you vote," he said. "You will vote to save 'our children, born and unborn.'"

**CRITICS** said the cardinal violated the principle of separation of church and state by telling people how to vote. The issue was injected into a nationally televised debate between presidential candidates by a reporter who asked, "Should a president be guided by organized religion on issues like abortion?"

Racial tensions were a recurring concern during Cardinal Medeiros' years as archbishop. His support of busing

for integration made him unpopular among many of the white Catholics in the city.

**RACISM** is a "moral sickness which is seriously weakening our society," the cardinal said, and "it will only be cured when all of us... admit the pervasiveness of the malady and determine to struggle in unity against it."

Cardinal Medeiros was named archbishop of Boston in September 1970. At his installation Oct. 7, the new archbishop said, "It is impossible to be a Christian without being concerned for every man, without being involved in the real-life situation of every brother."

As a cardinal, he participated in the conclaves of 1978 which elected Popes John Paul I and John Paul II. He also was a member of the Vatican Congregations for Bishops and for Catholic Education.



Cardinal Medeiros: 1915-1983

Cardinal Medeiros was born in Arifes, Sao Miguel, in the Azores.

**HIS FOUR** years as bishop of Brownsville, beginning in 1966, were marked by close contacts with the people, whether it was sharing Christmas dinner with inmates of a county jail or "following the crops" to share the Eucharist in Midwestern fields with migrant farm workers.

He demonstrated a strong commitment to social justice, particularly the collective bargaining rights of farm workers.

He was a member of the U.S. Bishops' Ad Hoc Committee on Farm Labor, which helped settle the dispute in California between grape growers and farm workers.

A short, stocky, affable man, Cardinal Medeiros moved easily among the people and places in which he served the church.

He was a sports fan and in 1978 when in Rome to elect a successor to Pope Paul VI, he asked an American reporter how the Boston Red Sox were doing in baseball. Told they had a substantial lead in the pennant race, he responded, "Deo gratias."

## 'Chaste homosexuals' group formed

ST. LOUIS, Mo. (NC)—Courage, a support group for Catholic homosexuals who want to remain chaste, has opened a chapter in St. Louis, its second in the nation.

Archbishop John L. May of St. Louis approved formation of the group, according to Msgr. Edward O'Donnell, vicar general.

Five people attended the Aug. 3

opening Mass of Courage-St. Louis, celebrated by Dominican Father Benedict Ashley, its chaplain.

The Courage meetings are intended to provide opportunities for homosexual Catholics who want to remain chaste—to develop "sincere non-genital friendships," a press statement said.

**THE FIRST** Courage chapter was

formed with approval of the Archdiocese of New York in 1980 in New York City by Father John F. Harvey, an Oblate of St. Francis de Sales, according to an archdiocesan spokesman.

Father Kevin Collieran, vice chancellor, said the New York meetings attract about 20 people a week.

Inspiration for organizing Courage was credit to Pope John Paul II's statement to U.S. bishops in Chicago in 1979 in which he endorsed their stand on homosexuality: "Homosexual activity... as distinguished from homosexual orientation is wrong."

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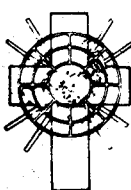
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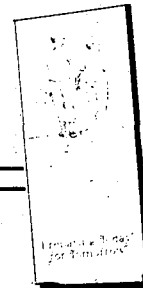
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# Lutheran-Catholic scholars agree on justification issue

MILWAUKEE (NC)—Justification by faith need no longer be a "church-dividing" issue, a national team of Catholic and Lutheran theologians announced Sept. 18.

The U.S. Lutheran-Roman Catholic dialogue completed the landmark agreement—the first anywhere in the world by a major dialogue group on justification, the central doctrinal issue that divided Rome and Martin Luther 450 years ago—at a four-day meeting in Milwaukee Sept. 15-18.

"We can and do confess together that our hope for salvation rests entire-

**'We recognize that there are differences between our two traditions with regard to the doctrine of justification but we are convinced that these are not church-dividing.'**

ly on God's merciful action in Christ," said a communique issued on the group's behalf by its Lutheran co-chairman, the Rev. H. George Anderson.

"We recognize that there are differences between our two traditions with regard to the doctrine of justification, but we are convinced that these are not church-dividing," Dr. Anderson added.

IF THE conclusion of the 20 Catholic and Lutheran scholars on the dialogue group stands up to the test of acceptance by their respective churches, it will remove what has been considered one of the central doctrinal obstacles to Catholic-Lutheran unity.

In the dialogue group's five years of study and debate on justification "we were able to get behind stereotypes and historical caricatures," said Dr. Anderson.

The communique said that the full 21,000-word consensus statement would be released soon, but it gave no specific date.

At an ecumenical service in Milwaukee celebrating the completion of the agreement, however, a Catholic dialogue member, Assumptionist Father George Tavard, said participants hoped it could be made public by the 500th anniversary of Martin Luther's birthday on Nov. 10.

Lutheran-Catholic joint observances of the Luther anniversary are expected this November in many parts of the



**CAKE FOR THE POOR**—Suzy Robson of Washington, dresses as Marie Antoinette, licks her fingers after cutting a cake across from the White House. She was part of a group promoting the first national Let Them Eat Cake Sale, a series of bake sales beginning Oct. 3 across the nation to raise money for food and shelter for the poor. At left is Father Thomas Harvey, executive director of the National Conference of Catholic Charities. (NC photo from UPI)

country.

ALTHOUGH no parts of the Agreement were made public, the language of the communique made it evident that Catholics in the dialogue group had clearly repudiated, to the satisfaction of their Lutheran colleagues, any view of Catholic teaching which would imply that purely human effort—good works—can merit the salvation wrought by God's mercy and promise

in Jesus Christ.

On the other hand, the famed Lutheran formulation of justification by "faith alone" must have been satisfactorily explained to Catholics to make clear that it did not imply a total rejection of human free will or of the place of good works infused by grace in salvation.

Within both Catholic and Lutheran

traditions, teachings on justification by faith have been highly nuanced. But in the polemical atmosphere that dominated most of the history of the churches from the Reformation until the middle of this century, Catholics have tended to oversimplify the Lutheran understanding and Lutherans have done likewise with the Catholic understanding.



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# Cable TV bill opposed by bishops

WASHINGTON (NC)—A U.S. Catholic Conference official has urged defeat of pending legislation deregulating the cable television industry.

A cable TV bill already approved by the Senate would loosen local control over cable TV operations and jeopardize church access to cable systems, said the official, Richard H. Hirsch, USCC secretary for communications.

The USCC is the public policy arm of the U.S. bishops.

"It is important that the policy governing cable television in our homes be one that encourages use of the system by the local community, preserves individual privacy and continues the local control now unique to cable telecommunications," said Hirsch.

HIS COMMENTS were contained in a memorandum to bishops, state Catholic conference directors, diocesan communications officials and others.

The memorandum urged defeat in the House of S.66, a cable deregulation bill sponsored by Sen. Barry Goldwater (R-Ariz.) and passed 87-9 by the Senate in June. Noting that the House soon would be debating the bill, Hirsch said it was important that the church express its views on the measure.

He said the benefits of the substantial resources being devoted to a national Catholic communications system would be greatly diminished if local access to cable systems is restricted by federal legislation.

He also commented that cable legislation should guarantee public access to cable systems for all segments of the local community, including religious and civic groups.

According to the USCC, the Senate legislation would:

- Take away much of the bargaining power of local authorities in granting cable franchises;

- Make public access to cable systems optional, and
- Could open the door to widespread

cross-ownership of cable and other media.

Hirsch's memorandum was the latest

of several USCC statements this year opposing the cable bill.

**NEW NEWS PROGRAM** — Emil N. Gallina and Carol Pearson edit a story Pearson covered for "World Report," a new nationally televised weekly half-hour program dedicated exclusively to news of all religious faiths which debuted last Sunday on the Satellite Program Network. Marist Father Richard J. Egan is executive producer and Paul Anthony

(below) is anchor for the program which originates from NC News Service facilities in Washington, D.C. "World Report" airs every Sunday at 8:30 a.m. and 4 p.m. and is available in South Florida. Check with your local cable company.



## JOURNALISTS AT MEET TOLD

# Catholic press should tell news objectively

ST. LOUIS (NC)—A free Catholic press is not a contradiction in terms, John F. Fink, publisher of *Our Sunday Visitor*, told about 100 members of the Catholic Press Association at their Midwest regional convention in St. Louis.

Fink said "the fact that there exists both a *National Catholic Reporter* and a *Wanderer* demonstrates that there is editorial freedom within the Catholic press." The two national weekly newspapers represent "the most extreme example" of differing editorial policies, according to Fink.

The first obligation of a Catholic paper is to publish all the news objectively, Fink said. Reporting only news that is favorable to the church "would be a disservice to our readers and would be irresponsible journalism."

Requiring objectivity in reporting does not obviate an editorial viewpoint, "the most difficult and controversial element of a newspaper, and some magazines, for readers to understand," he said.

"A good newspaper should provide space for dissenting opinions and expressions of viewpoints from legitimate voices within the church."



# 'Simpler lifestyle' for California's bishops

SACRAMENTO (NC)—The sale of the Sacramento bishop's residence is evidence of a trend among bishops in dioceses throughout the United States and in California to opt for a simpler lifestyle.

The three-and-a-half acre estate, once the residence of former Sacramento bishops, was sold for \$1,070,000. The money from the sale will be held in security should the present or any future bishop want a private residence.

Bishop Francis Quinn, who came to the Sacramento Diocese in 1980, has never lived in the Fair Oaks mansion. He resides in a basement room of the cathedral rectory in downtown Sacramento.

The diocesan newspaper, *The Catholic Herald*, conducted a survey of how other California bishops live.

CARDINAL Timothy Manning of Los Angeles and Bishop John Cum-

mins of Oakland moved into rectories after selling their bishop's residences.

Archbishop John Quinn of San Francisco lives in a renovated convent in a residential neighborhood of the city after selling the bishop's mansion.

Bishop Mark Hurley of Santa Rosa sold the four-acre bishop's estate in 1974 and lives in a tract home in the cathedral parish. Bishop Leo Maher of

San Diego lives in a three-story house which was a gift to the diocese.

Bishop Roger Mahony of Stockton and Bishop Thaddeus Shubsda of Monterey are living in rectories while their residences are being sold. Bishop Pierre DuMaine of San Jose lives in a four-bedroom house which also serves as a meeting center and place of hospitality.

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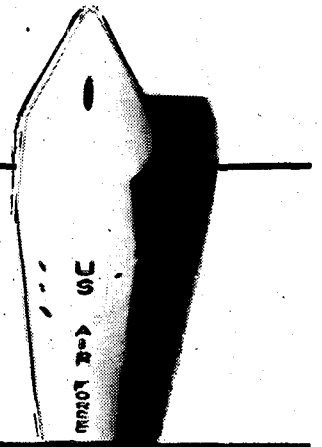
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# Ban the MX, 14 bishops ask



WASHINGTON (NC)—Fourteen U.S. bishops have urged defeat of the MX missile, saying its production and deployment would be an unwise escalation of the arms race.

In a statement issued Sept. 20 the 14 bishops said that rather than contributing to arms control the MX would be "counterproductive in our search for a truly secure future for our nation and the world,"

They also said that the "heinous" Soviet attack on a Korean jetliner does not change the fact that additional weapons have not produced peace.

"THE NEED of the moment is for the United States and the Soviet Union to take bold and dramatic steps to reduce the arms race, quantitatively and qualitatively," the 14 bishops said.

"Such steps," the statement added, "have been made even more difficult by the Soviet action shooting down the Korean airliner—a direct assault on innocent human life."

"But even this heinous act does not change the fact that the argument we

**'Even this heinous act (the shooting of the Korean airliner) does not change the fact that the argument...that one more weapon, one more system will make us more secure and will help control the arms race has not produced results.'**

have heard for years, that one more weapon, one more system will make us more secure and will help control the arms race, has not produced results," they said.

The statement came amid a continuing debate over construction of the MX missile.

Congress completed action Sept. 15 on a \$187.5 billion defense authorization bill for 1984 that included approval of the MX. But key votes still remained on actual funding of MX production and deployment.

THE STATEMENT by the 14 bishops, based in part on the U.S.

bishops' pastoral letter on war and peace approved earlier this year, recommended that Congress and the administration reverse the steps already taken toward deployment of the MX.

It also urged "other citizens and interested groups to resist the claim that the MX will contribute to arms control."

President Reagan has urged congressional approval of the MX as a means of convincing the Soviets to negotiate arms reductions seriously.

In their statement the bishops noted that the pastoral letter opposed deploy-

ment of "weapons which are likely to be vulnerable to attack, yet also possess a 'prompt hard target kill' capability that threatens to make the other side's retaliatory forces vulnerable."

"This general statement, in our view, can readily be applied to the MX missile," the bishops said.

The pastoral itself did not take a position on the MX, although it said in a footnote that several "experts in strategic theory" have categorized it as a first-strike weapon of the type opposed by the pastoral.

## People more interested in religion—poll

From News Services

By a 2-1 ratio, Americans are more likely now than five years ago to believe that religion can answer the problems of the world, says a new Gallup survey.

The poll, which attempted to assess the nation's spiritual climate, was commissioned by the Christian Broadcasting Network (CBN). The survey results were based on telephone interviews with a national sample of 1,029 adults between July 22 and July 31.

"We are seeing a rising tide in religious involvement and interest," Dr. Gallup said. "People say religion can answer the problems of the world, and they are turning away from science toward religion for the answers."

Some 56 percent of the respondents indicated that they rely on God more now than five years ago. Four out of 10 adults said they are involved in some religious activity.

RELIGIOUS involvement on college campuses has grown in five years from 39 percent to 50 percent. Contrary to the beliefs of some conservative Christians, the survey found that "the proportion of college students who say that their religious convictions have become stronger since they've been in college is twice the proportion of college students who say their religious convictions have become weaker," Dr. Gallup said.

A ranking of 10 types of religious activity found Bible study groups at the top of the list, with 26 percent of respondents participating, while the charismatic movement was at the bottom, with only 3 percent of the respondents involved.

The poll also found that Protestants are "far more likely" than Catholics to be involved in each of the 10 activities listed. A total of 51 percent of Protestants were involved in one or more on the list, compared to 27 percent of Catholics.

More than one-third of Americans said their religious beliefs influence their political views to a greater extent

than five years ago, according to the study. Twenty-seven percent, however, said religion's influence on their politics had decreased.

THE POLL also said that: Catholics surpass Protestants in church attendance by 5 percentage points;

12 percent of the American population can be classified as "highly committed to their faith";

About 41.5 percent of those interviewed had attended church or synagogue within the last seven days. (A figure which has remained relatively constant since the end of the '60s, according to the Gallup organization.)

By George:  
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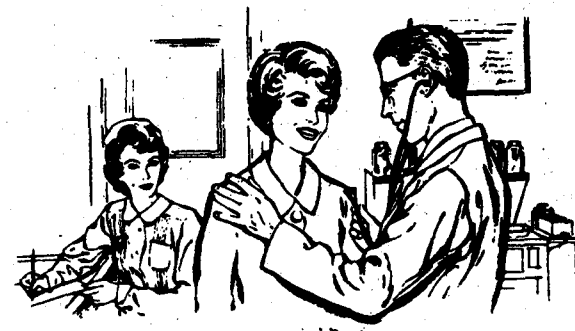
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# Saint Grace?

ROME (NC)—A parish priest in Rome, Msgr. Pietro Pintus, has begun organizing efforts to beatify Princess Grace of Monaco, the former actress Grace Kelly of Philadelphia, but her archbishop said he thought it was too early.

A spokesman for the Vatican's Congregation of Saints said that the normal course of action since the Second Vatican Council is that the process toward beatification begin locally, in the diocese where a person dies.

Any person or group, he said, can petition the local bishop to begin an investigation into the quality of someone's life as a preliminary to beatification.

Archbishop Charles Brand of Monaco told NC News Service that no such request has been received in Monaco and that he believes "it would be premature to begin a process only one year after a person's death."

**AT A MASS** at Rome's St. Lorenzo's Church marking the first anniversary of the princess' death in an auto accident, the pastor of the parish, Msgr. Pintus, said the former screen star "set a good example to mothers and actresses everywhere."

Msgr. Pintus said that in Hollywood, Rita Gam, an actress who was a lifelong friend and schoolmate of Princess Grace, has begun to circulate a petition among show-business people to attest to the princess' goodness and

## Rome priest wants beatification of Princess Grace of Monaco



**'She followed with integrity the values of faith, both in prayer and in her dedication to the duties of the state.'**

holiness of life.

He added that a similar petition is circulating in Italy and the two petitions will be submitted to the Vatican.

Of Princess Grace, Msgr. Pintus said in his homily: "In her long experience as an actress, a mother, a wife and a sovereign, she followed with integrity the values of faith, both in prayer and in her dedication to the duties of the state."

One of Princess Grace's last screen appearances came in June of 1982,

when she donated her services to make two television films on the mysteries of the rosary for Father Patrick Peyton's Family Rosary apostolate.

**THE PROCESS** of beatification normally includes an investigation of the candidate's life, writings and heroic practice of virtue, and the certification of at least two miracles worked by God through the person's intercession.

Beatification, a preliminary step toward canonization, means that the person may be called blessed and may

be honored locally in the liturgy.

Of the church's 3,000 canonized saints, priests and Religious outnumber lay persons by nearly three to one.

During the day after his homily, Msgr. Pintus said, he received dozens of phone calls, most of them favorable to the beatification of Princess Grace.

One call, however, came from a woman who thought that the princess had done nothing out of the ordinary. "All mothers," said the caller, "are saints."

## Human life amendment approved in Ireland

DUBLIN, Ireland (NC)—A Catholic-backed amendment to Ireland's constitution to prohibit abortion was overwhelmingly passed Sept. 7.

Although abortion is currently illegal in Ireland, supporters of the constitutional amendment said it would provide additional protection for the unborn and prevent abortion from becoming legal through court rulings.

The Irish bishops praised the results of the referendum but said that a constitutional amendment alone is not enough to respond to the problem of abortion.

"We must also show understanding, compassion and Christian love toward mothers who find their pregnancy distressing and who might be tempted to see abortion as a solution to their

problem," they said in a statement issued Sept. 8.

The anti-abortion amendment marks the first time an amendment to the constitution was not sponsored by politicians. Its sponsor was the Pro-Life Amendment Campaign; made up mainly of leading gynecologists, obstetricians and lawyers.

**THE AMENDMENT** reads: "The state acknowledges the right to life of the unborn and, with regard to the equal right of the mother, guarantees in its laws to protect, and, as far as practicable, by its laws to defend and vindicate that right."

Ireland's Catholic bishops had expressed strong support for the amendment.

In a statement, the bishops had said that approval of the amendment

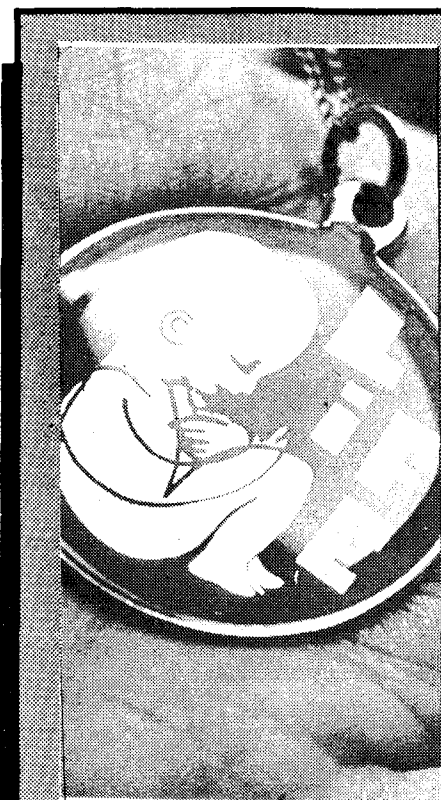
"could have a significant impact in a world where abortion is often taken for granted."

About 65 percent of the voters favored the amendment, but only about half of the electorate went to the polls.

**CRITICS** of the amendment had argued that it was unnecessary because abortion is already illegal.

Opponents had also described it as an attempt to make the constitution more Catholic than it is already. They said it is improper to impose Catholic standards on Ireland's small non-Catholic minority, about five percent of the population.

About 95 percent of Ireland's 3.2 million people profess Catholicism.



## Dominican priest turned down head job

ROME (NC)—In order to continue to fight apartheid in South Africa, Father Albert Nolan, 49, turned down his Sept. 2 election as master of the Dominican order.

In doing so he became the first person in the history of the 767-year-old order to request and receive permission to refuse election to the position of master.

The constitution of the Dominican order allows an individual to decline the position if he can convince the electors to allow him to do so.

**THE DOMINICAN** press office acknowledged his election and refusal to serve in a press statement issued after rumors of the double election began to appear in the media.

Previously, the Dominicans simply had issued a release announcing the election of 54-year-old Father Damian

Byrne Sept. 2.

According to the Dominican press office, discussion prior to the election indicated that Father Nolan, vicar general of the South African Dominicans, and Father Byrne, provincial of Ireland, were likely candidates for election.

Discussion also centered on the wish of the order, which serves in 82 countries, to give "special weight" to "its preaching and theological work at the service of the world's poor and oppressed."

In discussions, Father Nolan had told the members of the chapter that he thought his work in South Africa, assisting the oppressed through his theological and preaching ministry, was too important to give up. However, despite this, the electors chose him "by a substantial majority"

in a secret ballot election.

Upon election Father Nolan convinced the order to let him decline.

**FATHER** Nolan "spoke of the importance of his ministry in South Africa, where Christianity itself is being used to justify one of the most oppressive situations in the world," the

Dominican press office said.

Father Nolan also questioned the need of the order to elect him just to symbolize the aspirations of many of today's Dominicans and said further that the order not only needed someone committed to a very bold preaching of the Christian Gospel, but also needed a man with the gifts of coordination and administration.

## U.N. backs conscientious objection

UNITED NATIONS (NC)—The United Nations Subcommission on Human Rights has prepared a wide-ranging proposal designed to ensure greater international recognition of the individual's right to conscientious objection to military service. After considering the proposal for 12 years, the subcommission meeting in Geneva, Switzerland, reported that nations should extend the right of objection to persons whose conscience forbids them to take part in armed service under any circumstances, when the objector is likely to be used in action approaching genocide, or when the objector feels the action is a gross violation of human rights.



# General absolution issue looms

## Can have good or bad effects—bishop

By Sister Mary Ann Walsh

ROME (NC)—The use of general absolution without prior individual confession of sins might be the most controversial issue to surface at the sixth general assembly of the world Synod of Bishops, which opens at the Vatican on Sept. 29, according to interviews with U.S. bishops.

Several American bishops who were in Rome shortly before the synod predicted debate among the synod delegates on general absolution. While some said they would like to see greater opportunities for use of the sacrament in that form, most thought the synod would ask for no change in the present strict norms or maybe even for a clamping down on some current practices.

More widespread use of general absolution, which now can be used only in very limited circumstances, is an issue not only in far-flung mission areas, where one priest may minister to thousands of persons, but also in urban parishes, where hundreds of persons may attend penance services during Advent and Lent. It also is an issue in rural areas or small towns where a penitent has access to only one confessor.

**THE TOPIC OF** the synod is "Reconciliation and Penance in the Mission of the Church," and a large part of its work is expected to center on renewal of the sacrament of penance.

U.S. bishops interviewed were in Rome for the fourth theological consultation, a study program sponsored by the National Conference of Catholic Bishops and the North American College, the U.S. seminary in Rome.

Archbishop Francis Hurley of Anchorage, Alaska, said he thinks that the church needs to expand the use of

general absolution. He said that the church already allows use of general absolution if the ratio of priests to penitents makes individual confession impossible. But he said that, beyond the numbers question, sometimes it is "psychologically impossible" for a person to make a private confession.

He cited, for instance, times when

could be recognizable.

"I HAVE NO problem with the theology of private confession," he added, "but it does raise real pastoral problems."

Archbishop Hurley said that general absolution could be a step toward individual confession of sins.

## Confession fall off

Continued from page 1

Bishop Vaughan said. "But it doesn't carry the same impact as private confession, where the penitent faces a personal discussion, and a sense of responsibility for his own sins."

The revised rite of penance also has not succeeded in restoring frequent participation in private confession, Bishop Vaughan said. Many U.S. bishops said the rite has not had a noticeable effect because it has not been seriously tried, he said.

Another question facing the bishops is that of general absolution—sacramental absolution given without confession of sin, when confession is impossible.

"There was a sharply divided response from the bishops on this," he said. "Some feel the practice has many benefits, and some feel it's an abuse which has helped bring about the drop-off in penance in general."

**THE FIRST CONFESSION** before first Communion question will also be discussed at the synod, Bishop Vaughan said.

"There can be no doubt that this is what the church wants and intends," he said. "Some canonists oppose the practice on the grounds that no one has an obligation to confess unless a mortal sin has been committed, but I think that's a mistaken notion."

Bishop Vaughn also reaffirmed the value of confession. "The lack of the use of the sacrament of penance is especially harmful in our time, when so many people question their own worth; when they wonder, 'Do people care?' This sacrament is a constant reassurance. It's a sign that God cares about them."

The synod is the fifth regularly scheduled world Synod of Bishops since it was instituted by Pope Paul VI in 1965. An extraordinary synod was called in 1969.

there is only one priest available to a penitent.

"It can be morally impossible to confess to this particular priest at this particular time," he said, "perhaps because the person is in a small town and easily would be recognizable to the confessor or that in confessing he would implicate another person who

"Conversion is a long process," he said. "Some people are not ready personally to go to private confession because of fear, bad experiences in the past, or depression associated with sin. How can those people recapture the grace of God?"

Archbishop Hurley has allowed general absolution in the Archdiocese

of Anchorage. He said it has had both positive and negative results.

"It's a positive factor in bringing people back to private confession, and back to better private confessions," when general absolution is given in the context of a well-planned and well-conducted penitential service, he said. "It's especially good for the large numbers of people who have no serious sins to confess," he added.

There are also negative effects, he said, such as the confusion which people experience when they learn they still need to go to private confession even though they already have been absolved.

"LACK OF PRIVATE confession also means loss of an opportunity for personal counseling," he said. He added, however, that "the sacrament of penance is not primarily a counseling session."

He also noted a "tendency of some priests to see general absolution as a substitute for the time which should be devoted to being available for private confessions."

While postconciliar church norms for the sacrament of reconciliation promote communal penance services with individual confession, they set strict conditions which must be met before general absolution can be given without individual confession in such communal services.

The synod working document, reiterating current church norms, points out that general absolution is allowed only "when there is imminent danger of death and the priest or priests do not have the time to hear the confession of each penitent" or "when sufficient confessors are not available to hear properly the individual confessions of a number of penitents within a suitable period of time."

Father Bruce Ritter



## SUSAN'S MAGIC CARPET

The bait: child stardom in a movie to be called "Susan's Magic Carpet," a weekly salary of \$1,800, and a trip around the world. The catch: the young girl chosen to star would have

to "perform brief scenes of nudity." The patsies: seven sets of well-meaning parents with no other fault than ambition for their daughters.

Enter Richard Cross, a platinum-tongued Englishman jailed in Avon Park, Florida since 1975, for a sexual assault on two nine-year-old girls he had taken on a "tour" of Disney World. Duping prison officials, a modeling agency, a photographer, his attorney, and several local businessmen, Cross masterminded an international child pornography business from his prison cell!

When police in Seattle, Washington arrested his sidekick, Robert Lodge (a seventh grade school teacher), on May 31, 1983, they found 20,000 allegedly pornographic photographs of children in his house. Later arrests of men linked to Cross in Albuquerque and Alexandria, Virginia, turned up 1500 more nude photographs of children and a collection of over 2500 "kiddie porn" videotapes.

For the seven little girls in St. Petersburg, the story did not have a tragic ending. Their photos were apparently recovered before Cross could enter them into the underground network which distributes child pornography. Credit for that small silver lining must go to investigators for Senator Paula Hawkins of Florida who raised questions about Cross' activities, to a few law enforcement officials who didn't fall for Cross' line, and to two exceptional reporters for the *St. Petersburg Times*—Robert Barnes and Doreen Carvajal—who broke the story and forced a full-scale official investigation.

On reading of the tangled, pathetic affair—Cross claims to have been doing "undercover" work for out-of-state child protection organizations—I felt a twinge of desperation. It is, after all, one full year now since the United States Supreme Court gave its approval to an all-out attack on child pornography. That was in the case *New York v.*

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway youth.

*Ferber*, in which Covenant House participated as representative of sexually-exploited children. And yet we still have no adequate federal law on the books to stop the marketing of "kiddie porn."

Congress, it's true, has been working on it. The Senate has approved a bill—the Protection of Children Against Sexual Exploitation Act of 1983—which would ban the production and distribution of virtually all child pornography. In addition—and extremely important—the bill (sponsored by Senator Arlen Specter [R-PA]) raises the age limit of children protected from use in pornography to 18. (It has been 16!) The House Judiciary Committee, headed by Representative Peter W. Rodino, Jr. (D-NJ), is considering a very similar proposal.

**"We need firm, thoughtful, and vocal support to wake Congress up!"**

But the Cross case points up dramatically one serious flaw in the current federal proposals. The problem is simple: nothing in current law, and nothing in the leading Congressional bills, allows the victims of child pornography to recover any compensation from their exploiters. To make matters worse, nothing in the current proposals would allow for special punishment of those who pursue child pornography as a business, with profit as their motive. Unless the bills currently pending are amended, those who organize to make and distribute child pornography will have nothing special to fear.

As the Cross case shows, child pornography is a business, and a highly organized one. And none of the children used by Cross have the effective right to sue the pornographers for damages.

A very simple change in federal law could make all the difference. We have asked Congress to include sexual exploitation of children as a crime covered by the Racketeering Influenced and Corrupt Organizations provisions. "RICO" makes it a crime to make a business of other crimes—such as transmitting gambling information; shipping contraband cigarettes, or transporting children for use in prostitution. It gives victims of those businesses the right to sue for three times their actual damages plus attorneys' fees.

At present RICO doesn't cover child pornography. This is

the perfect opportunity to correct that oversight. But Congress is going to miss that chance unless concerned voters around the country send a message to Washington. They've got to know that we will care.

You're the ones who can make that difference. I ask a lot from you, and I would never ask you to support something you don't believe in. But this is not a complicated issue—no one has made any sort of case against adding RICO as a tool against sexual exploitation of children. It only needs the firm, thoughtful and vocal support of voting citizens to wake Congress up.

So if you can, call your Congressman and Rep. Peter Rodino (202-225-3436), the Chairman of the House Judiciary Committee, to express your support for adding child pornography offenses to RICO. The address is: U.S. House of Representatives, Washington, DC 20515.

Nothing we do now can repair the damage inflicted on tens of thousands of children in making "kiddie porn." But we give them our prayers and we can do everything possible to protect kids from now on. Please join me in your prayers, in your letter-writing and, of course, in your financial support. We can only be here for them if you are.

Let's continue to hope and work together for a world kinder in its treatment of children. Here's my gift of:

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Standing in front of boxes of goods to be sent to Caribbean poor are Archbishop McCarthy, Ferdinand Mahfood, FFP founder, and Archbishop Samuel Carter of Kingston.

## Food for Poor lay unit praised by Archbishop

Special to The Voice

POMPANO BEACH — Archbishop Edward A. McCarthy compared Food For the Poor, a local lay organization, to the Good Samaritan who went out of his way to help a stranger.

The Archbishop blessed Food For the Poor Sept. 6 at its headquarters here and said how pleased he was that such an organization's outreach to the poor of the Caribbean had started in the Miami Archdiocese. The organization is an example of the radical love displayed by the Good Samaritan, he said.

Food For the Poor was begun over a year ago by Ferdinand Mahfood an import/export merchant who immigrated here from Jamaica several years ago. He operates Food For the Poor out of his Essex Exports offices and uses company facilities and shipping connections to distribute food, medicine and other goods to Jamaica and Haiti, two countries whose poor he has "adopted." All the Essex employees

and Food For the Poor workers begin each work day with a half-hour of prayer.

Archbishop Samuel Carter, S.J., of Kingston, Jamaica, congratulated not only Food For the Poor but American Catholics for supporting the mission church in the Third World.

Mahfood spoke of his vision of Food For the Poor. He said he saw it as an apostolate whereby the People of God in America and the People of God in Third World countries such as Jamaica and Haiti strengthen each other, one with material blessings to the other, the other giving spiritual blessings. He pointed out that what one person cannot possibly do alone can be done with people united — even solving the seemingly insurmountable problem of world hunger.

Mahfood added that he believes Food For the Poor actually came to be as a result of his own strong prayer life and that of his company, Essex Exports Inc.

## Continuing ed courses set at major seminary

### SPIRITUALITY AND MINISTRY (October 31- November 23, 1983).

To some it might sound like the private hunting grounds of the professional religions, but according to the faculty of the O'Mahoney Forum, spirituality touches what each of us does daily. It is God's spirit transforming everything from our lives of intimacy to our use of money.

Beginning October 31 (weekdays, morning hours), Father Felipe Estevez, Rector of St. Vincent de Paul Seminary, Msgr. Frederick Helduser, Spiritual Director of the Seminary, and Father David Russell, Field Education Director, will team teach an intensive course on Spirituality as part of the O'Mahoney series on such subjects as: Burnout, Social Justice, healing, prayer, spiritual direction and human growth, all as they relate to our life in the spirit. The course is open to clergy.

### BIBLICAL THEOLOGY OF EVANGELIZATION

(October 31-November 23, 1983).

The O'Mahoney Forum announces also, Biblical Theology of Evangelization, to be given conjointly with the Spirituality and Ministry Seminar, weekdays from October 31 to November 23, morning hours. Father Patrick J. Sena, C.P.P.S. of the Seminary faculty will be offering this timely presentation.

Fr. Sena is past president of the Academy for Evangelism in Theological Education and pioneered a training course in Evangelization for seminarians, religious and laity at Mt. St. Mary's Seminary in Cincinnati, Ohio.

He has done numerous evangelization programs throughout the Midwest. He was principal lecturer for the Christian Leadership Forum for the State of Missouri last year when evangelism was being addressed by the ecumenical leaders of that State.

The presentations will include a

biblical basis for understanding evangelism / evangelization, an overview of evangelism in the early church, a study of Pope Paul VI's *Apostolic Exhortation on Evangelization in the Modern World*, reflections on the dynamics of church life, a methodology for doing Bible study with Evangelization in mind, spiritual dimensions of evangelism, and role playing in learning service evangelism.

### CANON LAW TODAY

(November 28- December 9, 1983).

The O'Mahoney Forum will also sponsor a series on the new Code of Canon Law from November 28 - December 9, 1983, from 9 am to 12 noon each week day. Father John T. Finnegan of the Seminary faculty will make the presentations.

Fr. Finnegan, a past President of the Canon Law Society of America, is a member of the NCCB Committee on Canonical Affairs presently engaged in instructing bishops and clergy in the new Code. The lectures will cover such subjects as: the principles guiding the revision of the Code; the process of revision; the seven books of the New Code; and selected topics such as the canon law of marriage, the role of the particular Church in the new Code, Institutes of Consecrated Life, the Teaching Office of the Church, penalties in the Code and the role of the confessor, rights of the People of God, consultative bodies in the Code, personnel, sacraments in general, temporalities and the interpretation of law, etc.

This is the final year St. Vincent de Paul Regional Seminary will offer the Masters of Divinity degree for those priests who complete the entire O'Mahoney Program (Fall and Spring). For more information, please write to O'Mahoney Forum for Continuing Education, St. Vincent de Paul Regional Seminary, P.O. Box 460, Boynton Beach, Florida, 33425.

## Priests' pastoral manual distributed to clergy

A Pastoral Manual for priests working in the Archdiocese of Miami was distributed to clergy participating in the five-day conclave which ends today

(Friday) in North Palm Beach.

It was proposed by Archbishop Edward A. McCarthy in 1977 as an effort to continue the project begun by the

late Archbishop Coleman F. Carroll, first Archbishop of Miami, to compile, categorize, and index archdiocesan policies and practices.

Last year Father Kenneth Whittaker was assigned to compile the manual for promulgation during 1983, the twenty-fifth anniversary of the founding of the Miami Diocese.

Contributing to the manual, which is divided into the seven major ministries of the Archdiocese and follows the organizational structure of the Archdiocese, were Father Gerard LaCerra, Chancellor; Father Andrew Anderson, Judicial Vicar; and Father Donald Connolly, Director of Communications.

Information and legislation is arranged in each ministry as it is perti-

nent to the area and subject matter. An index for cross-reference is also provided. The manual is a preparation document for a Synod that has been proposed by Archbishop McCarthy.

"I hope the manual will be helpful to the clergy and others in their devoted and Christ-like ministry," the Archbishop said. "Efforts have been made to reconcile our existing practices with changes as they become needed in the future. Having a manual that brings together all of our current policies and practices should not only facilitate uniform compliance, but assist us in a continuing evaluation of them. The manual should be a valued resource in preparing for a diocesan Synod," the Archbishop declared.

### OFFICIAL

#### ARCHDIOCESE OF MIAMI

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

The Rev. Michael A. Reilly — to Chaplain, John A. Hill Council no. 4955, Knights of Columbus, Pompano Beach, effective September 9, 1983.

The Rev. Francis McCarthy — to Associate Pastor, Little Flower

Church, Hollywood, effective September 28, 1983.

The Rev. Seamus Doyle — to Pastor, St. Elizabeth Church, Pompano Beach, effective September 28, 1983.

The Rev. Zdzislaw Nawrocki, S.CH. — to Associate Director of the Archdiocesan Polish Apostolate, with residence at St. Charles Borromeo Rectory, Hallandale, effective September 13, 1983.

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# 150 Years of teaching, caring

By Sister Maryrose Crowley, SSND  
Special to *The Voice*

With a Mass at St. Mary Cathedral on Oct. 1, School Sisters of Notre Dame here will celebrate the 150th year of the founding of their order.

Archbishop Edward McCarthy will concelebrate at the 11 a.m. liturgy, along with Auxiliary Bishop Keith Symons of the Diocese of St. Petersburg and Auxiliary Bishops John Nevins and Agustin Roman of Miami.

The 25 Sisters of Notre Dame currently staffing schools and working with migrants in South Florida will attend the celebration, along with their Provincial, Sister Patricia Flynn, her Councilors and the sisters ministering in the St. Petersburg area.

Since 1944, when they staffed the parish school of Our Lady of Perpetual Help in Tampa, the Sisters of Notre Dame have been ministering in Florida.

IN 1957, they accepted an invitation from former Archbishop Coleman Carroll to come to South Florida and staff Visitation School in North Miami.

Sister Kathleen (Joachim) Reilly, then-principal of Visitation, recalled that "the missionary spirit of the Church in Miami resulted in deep bonds of friendship among the many different religious serving in South Florida."

In 1960, Sister Kathleen helped Sister Eugene Marie Geiger and her staff open Madonna Academy in Hollywood. Blessed Trinity soon followed and more and more, as the needs arose, the sisters were able to experience the pastoral dimension of their vocation, engaging in a variety of ministries.

TODAY, School Sisters of Notre Dame still staff Madonna Academy, Visitation and Blessed Trinity Schools, but the order has expanded to serve in pastoral ministry and religious education.

In Immokalee, one sister works at a health clinic, another two have opened a soup kitchen and a third follows the migrants as they make their way up north in the summer months.

October 24 will mark the 150th anniversary of the day when Mary Theresa Gerhardinger of Germany received the Catholic Church's approval to found a new religious order, the School Sisters of Notre Dame.

Mary Theresa founded the congregation to provide for the education and spiritual formation of girls and women, who previously had been excluded from schools.

Coming to America in 1847, Mary Theresa established the congregation in several cities and left Sister Caroline Freiss in charge.

Today, the Sisters of Notre Dame have included the total human family in their varied ministries, but they continue to emphasize education and particularly the needs of women, youth and the poor.

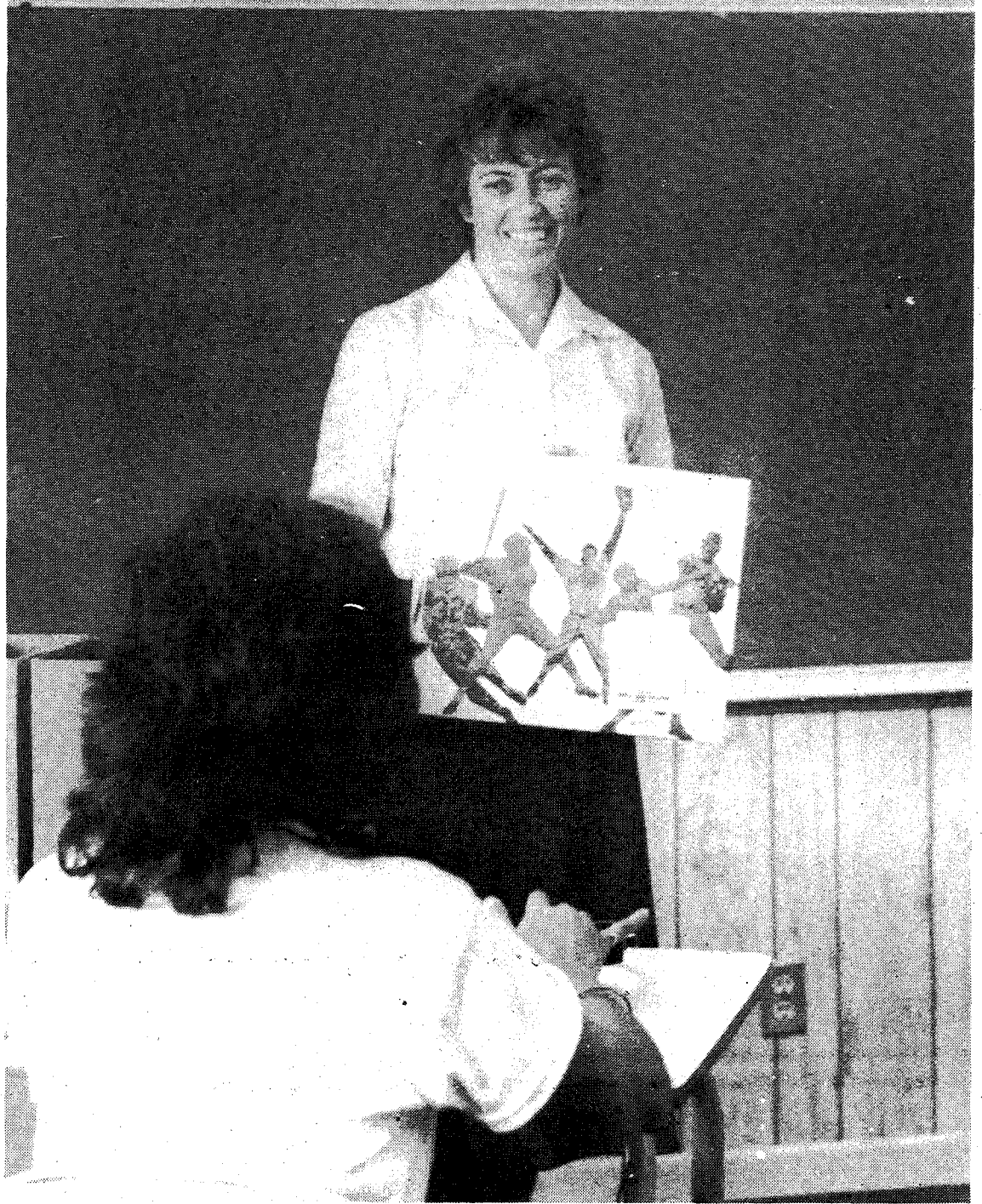
AT PRESENT, 8,400 Sisters serve in 31 countries on five continents and six islands. True to their constitution, they "continually search for a common rhythm of life that will promote growth in each sister, development of the community and service to God's people."

Pope John Paul II recently advanced the cause of beatification of their foundress, Mary Theresa, which had begun in 1929. He ordered the publication of a decree attesting that she "exemplified in a heroic degree the theological virtues of faith, hope and charity toward God and her neighbor and the cardinal virtues of prudence, justice, fortitude and temperance."

On the anniversary of their founding, School Sisters all over the world, will remember with deep gratitude a rich past and celebrate a living heritage.

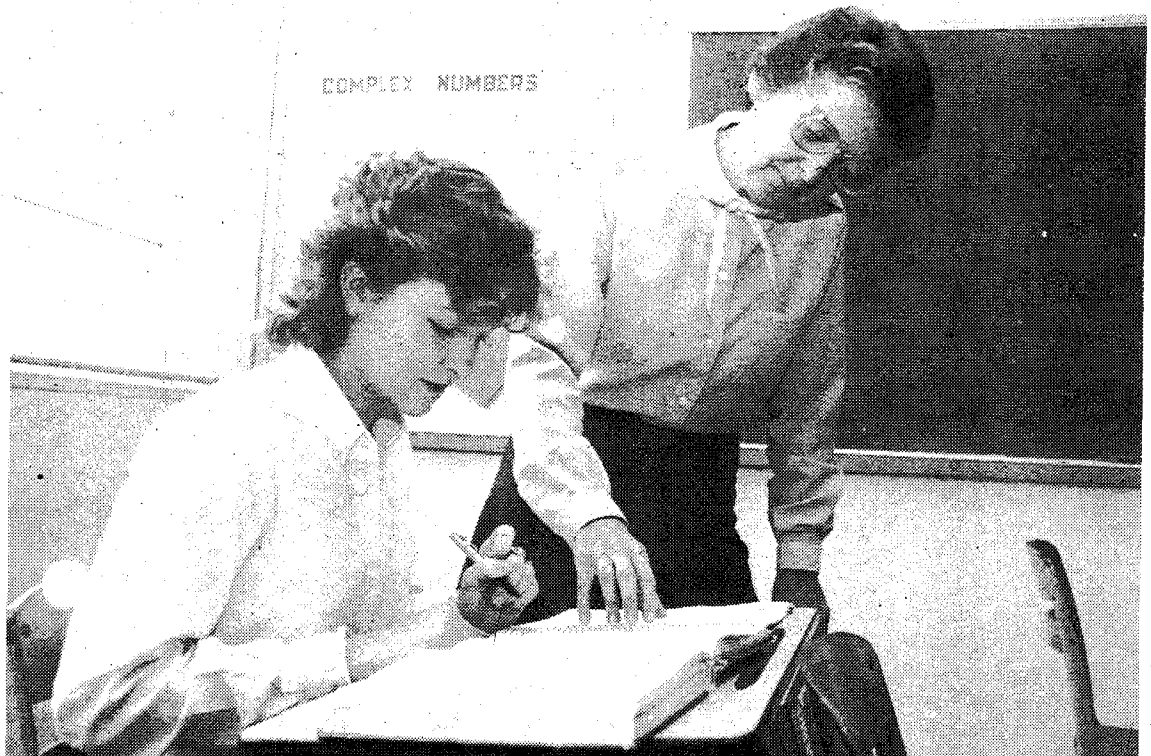
It is significant that Sister Eleanor Hughes, who began her early years in the Florida missions and gave nearly 30 years of service to the people of Florida whom she loved so well, has been called to an eternal celebration. She died last January 20.

## AT EXERCISE IS TO T



Sr. Maryrose Crowley teaches English as a Second Language to Spanish and Lebanese students at Cardinal Gibbons High School in Fort Lauderdale.

## School Sisters of Notre Dame will celebrate here on Oct. 1



Sister Dolores Marie, a mathematics teacher at Madonna Academy in Hollywood, was named Broward Teacher of the Year last year, the first Catholic school teacher to ever win such an honor.

## Civil rights' PULSE

Working hard to make the dream come true

By Ana Rodriguez-Soto  
Voice News Editor

The black ministers of Overtown and Liberty City have not forgotten "the dream."

Neither have their faithful. Run-down housing, lack of jobs, crime-infested streets and garbage-strewn sidewalks serve as daily reminders of just how unreal their dream of equality still is.

But in the face of decreasing government help and a societal backlash that says "enough" has been done already, the ministers and their people have banded together to pursue the dream on their own terms.

PULSE, People United to Lead the Struggle for Equality, is the agent of their efforts, a grass-roots organization begun in 1981 to find solutions to the problems of Dade County's black community.

This year, for the second year in a row, PULSE was awarded a grant from the Campaign for Human Development, the U.S. Catholic Conference's anti-poverty program.

The \$30,000 PULSE received will help continue its crusades for more black employment by private business, friendlier police-community relations in black areas and better living conditions in black neighborhoods.

CHD was established by the U.S. bishops in 1969. Its goal of eradicating poverty by funding grass-roots, self-help groups is mirrored in PULSE.

Archbishop Edward A. McCarthy will present the grant money to PULSE during a 10 a.m. celebration this Sunday, Sept. 25 at St. Francis Xavier Catholic Church in Overtown. The parish is one of 35 churches and a number of fraternity organizations which are members of PULSE.

### Changes

Rev. James Stepherson, pastor of Antioch Missionary Baptist Church in the Brownsville area, is president of PULSE. He proudly points to the organization's successes.

"I have been able to see the changes myself," said the eloquent preacher who leads the 900-people strong organization.

He recalled the first time he saw a white policeman park his car and walk into a housing project where, until then, "you never saw a policeman until something happened and they came with the dogs or the shotguns and the revolvers."

About 25 or 30 people gathered around to meet him and "let him know they were proud to see him in the area. He made himself acquainted with them" Rev. Stepherson remembered. "That's quite a change."

PULSE was instrumental in it, having met with the Metro-Dade and City of Miami police chiefs to request that foot or horse patrols replace car patrols in the black neighborhoods.

PULSE's action was spurred by the Overtown disturbances of December 1982, when the killing of a black man in a video arcade by a white police officer sparked the black community's anger.

Policemen who walk a beat and befriend people, PULSE and sociologists agree, are less likely to feel like outsiders and pull the trigger at a moment's notice.

"Blacks always looked upon the policemen as their enemies. White policemen came into black neighborhoods as enemy territory and



Rev. J. Stepherson (left) and Rev. Washington Virgil lead PULSE, a grass-roots organization which, like its neighbor before it, Concerned Seniors of Dade, has received money from the Catholic Campaign for Human Development. (Voice photo by Ana Rodriguez-Soto).

they came in prepared to do whatever they had to do to protect themselves," Rev. Stepherson said.

"We're trying to erase that and have our white policemen understand that we all may be black but we are not all alike. What we want is a fair share of protection in our community. We don't want this hoodlum element in our community any more than they want it in theirs," he added.

### Jobs

"Fair share" serve as code words for PULSE. One of its three action committees is called "Fair Share," and its goal is to have all major private employers in Dade County sign agreements pledging that 17 per cent of their jobs will be filled by black workers.

The figure matches the percentage of Dade's population comprised by blacks. Private businesses have been singled out because, PULSE leaders found, most of the increase in black employment until now has occurred in the government sector.

Cuts in government services and more frequent "tax revolts" do not bode well for the future of such jobs.

PULSE leaders admit this goal has proved much more difficult to meet than that of bettering police-community relations.

Only one private employer, the U'Totem chain of convenience stores, has signed the agreement so far. A year-long struggle with Florida Power and Light is at a standstill.

According to Rev. Washington Virgil, first vice-president of PULSE and chairman of the Fair Share Jobs Committee, FPL president J. Hudiberg and other top executives have met with his group and agreed that 17 per cent employment was fair, but declining to sign the agreement.

Currently, 11 per cent of FPL's workforce is black, a figure which meets Equal Employment Opportunity Commission standards. But that's not enough for PULSE.

The organization says that only when companies hire blacks in proportion to their numbers in the community will their unemployment rate, currently three to seven times higher than that of whites, decrease.

### No tokenism

The organization stresses mean-

ingful changes in hiring practices, not symbolic ones.

"We know well that hiring blacks and putting them in what we would call substantial jobs is tokenism," Rev. Stepherson said. "They put one or two black people in what they call leading positions... to be seen. But behind there, all of the mediocre jobs are filled by black people."

"We're not just talking about people on the job in the mediocre positions such as a broom and a pail. We're talking about clerical workers and management and jobs of that sort. And it has been proven to us that there are not many black people being placed in these kinds of positions," Rev. Stepherson said.

Companies which sign the PULSE agreement, according to Rev. Virgil, would prove to Dade's blacks that they have a "sincere intent" to change the "legacy of discrimination."

"We don't intend to give up until they give consideration to our request," he vowed.

More successful have been PULSE's efforts to improve waste and trash collection in black neighborhoods. The group also obtained quick action from the Public Works Department of the City of Miami to eliminate a long-running problem of inadequate drainage in a section of Liberty City.

### Won't give up

PULSE shares a small house on the fringe of downtown Miami with Concerned Seniors of Dade, another grass-roots group formerly funded by the CHD.

Three fulltime staff members do the research which enables PULSE's 16-member Board of Directors to establish priorities and ways of dealing with problems successfully.

A council of representatives composed of 75-150 people from each member organization meets every two months and an annual convention is held every year.

In addition, PULSE members canvass neighborhoods encouraging people to make their complaints known at public meetings. They also recruit volunteers to join symbolic protests, such as paying light bills with pennies to remind FPL that it owes some of its

well-being to the blacks in Dade County.

The CHD money, collected in Catholic parishes throughout the United States on the weekend of November 20, "has meant everything (to PULSE) as far as I'm concerned," Rev. Stepherson said.

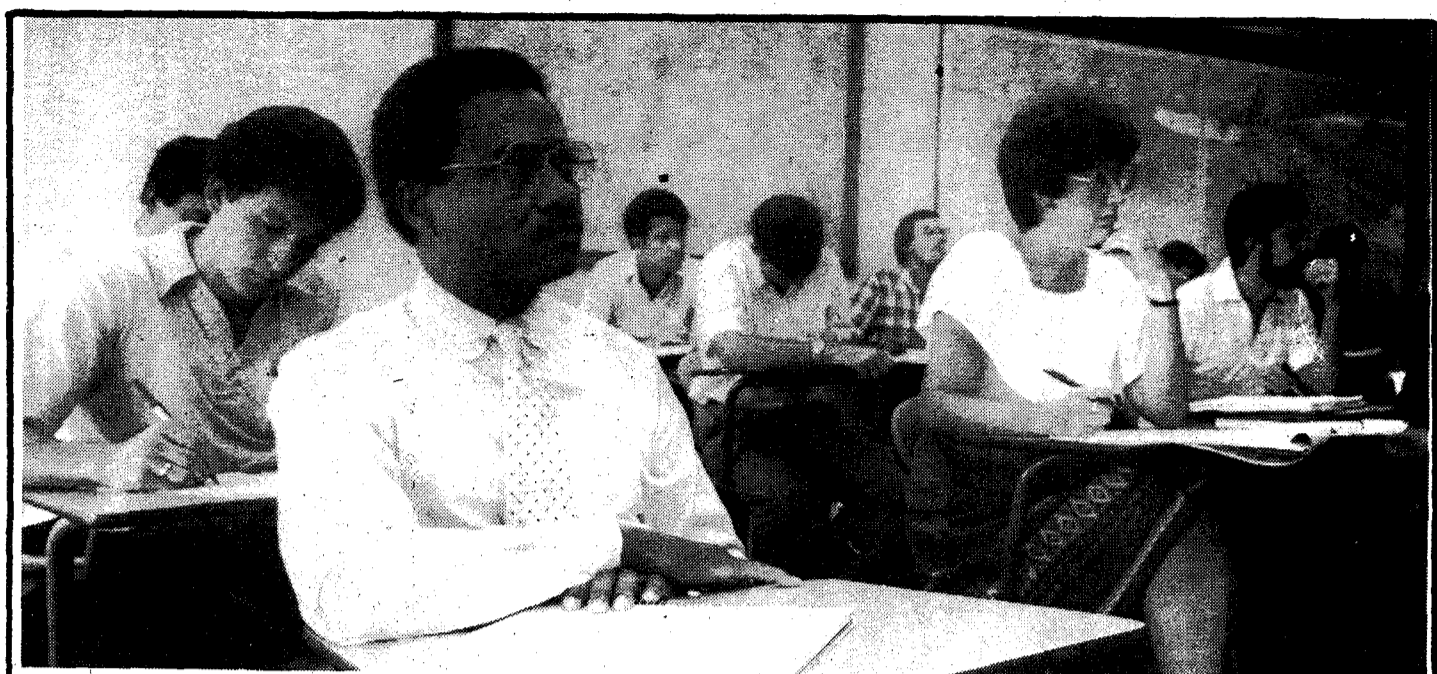
But PULSE is preparing for a time when CHD money stops coming. To encourage self-support, the Campaign funds no organization for more than three years.

Referring to CHD's goal of "eradicating" poverty by fighting its root causes, the minister added, "There has been quite a bit of the roots of poverty touched as a result of CHD's willingness to support (this) effort."

"I intend to pursue this to the end," he vowed. "We're on the way now... We're not fixing to turn around."

'San-  
tuario'  
will help  
farm-  
workers  
fight  
abuses

# Who's this at the



Dr. Edwin Hamilton, foreground, and lay minister Nancy Couch attend classes at St. Vincent de Paul Seminary in Boynton Beach. (Voice photo by Prentice Browning).

## seminary? Baptist, Lutheran, woman study theology among priests-to-be

By Prentice Browning  
Voice Staff Writer

A Lutheran, a Baptist, a woman studying at the Catholic seminary? Among all those celibate priests-to-be?

It started with a few inquiries: "Does the Seminary have a degree program for lay people?"

Three years ago, St. Vincent de Paul Regional Seminary in Boynton Beach decided that it had received enough interest in this direction to answer that question yes.

Now open to the general public is a 48 credit-hour Master of Arts program for anyone who has a college degree.

Those few who have sought out the program there appear to be enthusiastic about the highly qualified instructors and the variety of theological courses offered. However, Seminary officials believe most people, even in the religious community, are not aware of the program, since they are accustomed to thinking of the seminary as an institution closed

to the public.

Classes offered as part of the M.A. program this semester include a wide spread of first year theology courses or such topics as evangelization, the sacraments, history of the Church, and Christology.

ALTHOUGH these courses are currently held only in the day, Seminary President Fr. Felipe Estevez says they hope to "have a stronger openness to the laity in the future"

**'We're all trying to see the same thing. Some take the Sunshine Parkway and some take I-95.'**

by scheduling courses in the evening.

Motivation for becoming involved in the program can range from personal fulfillment to an interest in teaching theology.

One of several "outside students"

this semester, Dr. Edwin Hamilton, a surgeon at Broward General Hospital, spoke of several reasons for attending an introduction to theology course taught by Vice Rector Fr. Thomas Foudy.

"The first reason is for self-fulfillment, the second reason is to become a better Sunday school teacher, and the third reason is I will probably become a minister."

Dr. Hamilton, who says he has always dreamed about studying theology, began checking into the theology courses offered by several colleges and discovered that the seminary program, with its large cross-section of religious courses, was best suited for him.

Although he is a Baptist, he has found that to be no problem.

"The people are very helpful, very congenial," he says.

AS FOR the course material he says that it is taught on an objective academic level.

Whether Catholic or Baptist, he says, "the truth is the truth."

"We're all trying to see the same

thing. Some take the Sunshine Parkway and some take I-95."

Some might be surprised to find a Lutheran, studying to become a pastor, at St. Vincent de Paul. But Richard Cordones, who conducts services at a Lutheran church in Miami in order to intern among Hispanics, is continuing his education at the seminary.

Cordones, 41, who is able to talk about marriage in his Marriage and Sexuality course to the much younger seminarians, says "When we talk we don't try to convince, we just hear each other."

THE ONLY female student so far is Nancy Couch, a Catholic lay minister who is involved in social justice work with migrant workers.

She hints that there may be more people like herself enrolling in theology programs.

"There is something growing in the laity. There is a hunger in the laity, a hunger to know more."

Continued from page 1

### More groups

Prior to the presentation, members of Santuario held a two-hour organizational meeting to plan for the year ahead.

A top priority will be to double the current number of local groups, from 30 to 60, in order that Santuario will be present in every farmworker community in Florida.

Fr. O'Loughlin, pastor of Holy Cross Church in Indiantown and a leading spokesman for the rights of farmworkers, said Santuario will have no paid staff. The CHD money will be used to reimburse members' traveling expenses.

Santuario's membership and leadership, he explained, consist of farmworkers volunteering their time and energy to help other farmworkers, documented and undocumented, fight for their rights, especially when these are denied by the U.S. Border Patrol.

Since last winter, the priest added, agents have been conducting frequent sweeps of fields and neighborhoods where they suspect undocumented workers to be.

Those legally here frequently are rounded up along with the un-

documented, he charged. Children have been left behind, unaware that their parents have been deported back to Mexico.

Often, Fr. O'Loughlin said, those detained are threatened into signing "voluntary" departure forms.

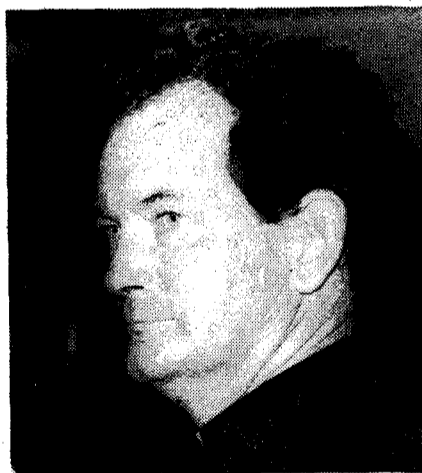
### To court

Lawyers for the farmworkers have obtained statements detailing the abuses. Some of the statements also charge Border Patrol agents with physically harming those they detain.

Florida Governor Bob Graham began an investigation into the charges several months ago. But when farmworker activists showed Washington officials the signed statements, Fr. O'Loughlin said, they denied that anything had happened.

At Sunday's meeting, the priest announced that from now on, all allegations of Border Patrol abuses will be filed in the courts. In California, he said, lawyers were able to prohibit agents from entering private homes between 7 p.m. and 8 a.m., in addition to obtaining other restrictions.

Lawyers in Florida will do the same thing, aided by Peter Shay, who worked for farmworkers in California and whom Fr. O'Loughlin called "the best lawyer in the country."



Fr. Frank O'Loughlin: One of Santuario's principal supporters.

But the priest warned that farmworkers must write down everything about every Border Patrol sweep, from the time and place and the agents' names to "every word that comes out of the mouths of the 'migra.'"

He repeated a chant which reminds farmworkers: "No digan nada, no firman nada, llamen a un abogado." That is, "Don't say anything, don't sign anything, call a lawyer."

### Fight bill

Santuario members also will write to

congressmen urging the defeat of Simpson-Mazzoli. Farmworkers' groups find the bill unacceptable because it will increase the number of "guest workers" in this country and make legalization of a majority of the undocumented practically impossible. (See *The Voice*, Sept. 9 and July 1, 1983).

While fighting the bill, Fr. O'Loughlin said, farmworkers must be ready if it passes.

All Santuario groups consist of five committees, one of them charged with helping those eligible for legalization obtain the proof necessary to qualify.

Other Santuario committees are:

—Organizing, to stay abreast of immigration law and inform people about it;

—Documentation, to compile evidence of Border Patrol abuses;

—Bond, to bail out those detained; and

—Paralegal, to handle the legal paperwork.

Fr. O'Loughlin called Santuario a way "to seek some relief from Border Patrol lawlessness."

A button worn by an elderly farmworker put it more succinctly: "Unidos, Ganaremos," it said: "United, We Will Win."

# Matter of Opinion

## Why no Catholic TV preacher?

Television columnist James Breig wrote an article a few weeks ago about television preachers and suggesting Catholics beware of being misled by simplistic doctrines or interpretations of the Bible.

Breig's column is carried by a number of diocesan publications around the country, including *The Voice*. As it turns out, the column produced a massive reaction

### EDITORIAL

and Breig in a subsequent column said it was the biggest reaction he had ever received. We also received several letters about it at *The Voice*.

The subject of TV preaching is apparently a real sore nerve hiding beneath the surface which we feel the Catholic Church in America is not amply aware of.

Most of the letter writers to *The Voice* said, in essence, that they are still loyal Catholics but have a hunger to hear the Word preached skillfully and intensely. They said they watch the Protestant preachers because there is no alternative.

And that is the point we are raising here. Why isn't there a Catholic alternative?

The obvious previous alternative was the mesmerizing Archbishop Fulton Sheen who actually defeated Milton Berle in the ratings war in the 50s. Of course, Sheen is no longer with us, but he il-

lustrates the possibilities of what can be done and you don't necessarily have to have a Sheen to do it.

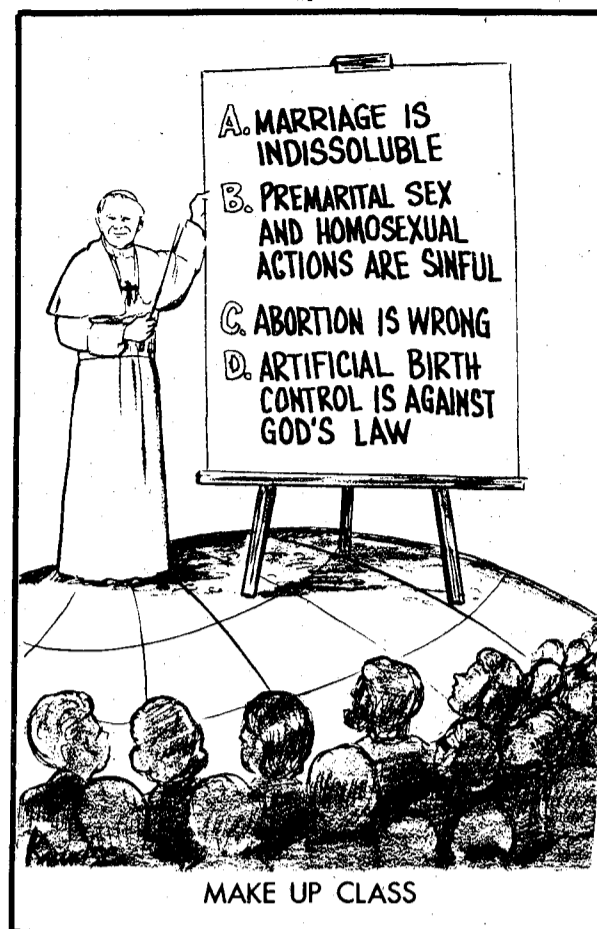
The *Voice* did a story on the condition of Catholic television about a year ago and found that, basically, the Church was depending on whatever scraps of free time it could garner around the country, which is very little in amount and far from prime time. Church sources at the national level said they weren't interested in going for the Billy Graham kind of show because it costs a lot of money and they would have to ask for it on the air.

Our answer to that is "so what?"

The current television preachers make no bones about the fact that they get as much as a third or more of their funds from Catholics who watch their shows. Those same millions of dollars could just as easily support a Catholic preacher.

We are glad for, say, a Billy Graham to preach a broadly based Christianity to the country. But with 60 million Catholics in this country there should be a similar Catholic preacher doing likewise.

Such a show would have several important effects. In this day of evangelization, millions of unchurched Catholics might be reached. Also, millions of non-Catholics would no doubt watch it as they did Bishop Sheen. This could be good for ecumenism and might also mollify the ever-present anti-Catholicism that constantly surfaces around the country over such issues as tax credits, abortion and others.



The U.S. bishops could perhaps appoint a blue ribbon panel to seek out a preacher, either priest or bishop, possessed of spiritual, charismatic and speaking skills. They could put on a Billy Graham-type of show at a selected local level in a highly Catholic area such as New York or Chicago, just as a network or syndicate might pilot a show. Then let it grow from there.

A low key appeal for money would be quite in order for such an important ministry. The Church asks money for its other ministries, why not this one?

Meanwhile, Jerry Falwell, Jimmy Swaggert and others are soaking up all the Catholic money.

## Letters to the Editor

### On pulpit professionals

To the Editor:

In reference to Mr. Paul Fernandez' letter to the Editor (Sept. 16):

I have had the opportunity to listen to Fathers Bertolucci and Russell preach the Good News of Jesus Christ; and they do it powerfully. We are fortunate to have Fr. Russell in our Archdiocese. The People of God in South Florida have been challenged and nourished by his ministry on and off the pulpit. However, I fail to understand the interpretation of their ministries contained in Mr. Fernandez' letter. He writes:

"Father David Russell (of this Archdiocese) was an eloquent South Florida speaker until he received the Baptism of the Holy Spirit. He then became a nationally recognized powerful instrument of God.

"The difference in these two men and the overwhelming majority of priests is that they took self out of their lives and welcomed Jesus Christ in as master of their lives."

Perhaps Mr. Fernandez limits himself in the recognition of the gifts of the Holy Spirit. There are many, many gifts, realized in the God-given uniqueness of each person, including those who are ordained. Presently, the Lord has given me the opportunity to work with a man whose priesthood is a gift of the Holy Spirit to those who are ill in hospitals or their homes. The Lord has touched so many lives through the ministry of this priest!

Sorry to say, he hasn't gone national.

Personally, the best "preacher" I have heard is a woman. That evening Mother Teresa of Calcutta spoke very softly, she spoke with an accent, she didn't utilize the microphone effectively—at times we had to strain to hear her. Surely, there were not many cassette tapes recorded that evening! But we saw her, we heard her, and we were touched—the congregation was not "bored."

Perhaps Mr. Fernandez could extend an offer of Christian friendship and concern to the man in the pulpit in order to know him better before he declares him generally "untouched" by the Holy Spirit and the Lordship of Jesus the Christ.

Fr. Jorge Sardinias  
St. Augustine's Church  
Coral Gables

### Priests threatened by laity rise?

To the Editor,

Response to "No Mass Without Priests," "No Women Priests," articles September 9 *Voice*:

Monsignor Malone says "The apostolicity of the church does not mean that all believers are apostles." Really? Then why have we been told from most pulpits these last years that "every baptized Catholic is an apostle; each is obligated to share in the

ministry of the church?"

Now that laymen and women are stepping to the drummer, the priests are threatened! What they really meant, apparently, was "Come clean our churches, raise our funds, decorate our altars, visit our elderly, teach our children, but don't step on our throne."

What about the early Christians? Was there no breaking of bread together while the apostles were journeying?

Archbishop Whealon says about women's ordination, "It would be a dramatic change in theology." What theology? A publication of that theology—and the scripture proof—would possibly bring some credence.

Response to James Breig's article of August 12 on Protestant TV preachers:

Many Catholics are intelligent and informed, capable of evaluating and discriminating. They find some Protestant ministers helpful, inspiring, and deeply spiritual. Are you afraid they will win us over?

Secondly, what makes you think that all priest homilists are speaking about Eucharist, Blessed Virgin, Scripture, Sacraments? Would that this were so! For many, it's the evils of the day, the news, their personal lives, finances, the lax parishioners. Some of Robert Schuller's positive thinking would be welcomed by Catholics.

Mark Hendy  
Miami

### Let Catholics back church TV

To the Editor:

Congratulations to columnist Jim Breig for putting the responsibility right where it belongs! If these "Catholics" who watch the televangelists with such ardor and then donate to them would watch our Catholic television and then donate to it, the balance would change.

Several months ago a Catholic priest told me he sent CBN \$100. I asked him if he did the same to the Catholic Communications Collection and he remarked he had not heard of it. I held up a copy of *The Voice* with a quarter-page announcement of the Collection. He did not answer.

I believe the Catholic Church may be behind in the electronic medium of television, but I do not believe they have lost the ability to come from behind in any race.

We are trying. Will you help us?

Sister Estelle Scully, S.P.  
Archdiocese Radio/RV Dept.

### Letters welcome

The *Voice* welcomes comments from our readers. Such letters are subject to editing for brevity and accuracy. To be considered, letters must contain the name, address, phone number and signature of the writer. Send your letter to: Letters To The Editor, *The Voice*, PO Box 381059, Miami, FL, 33238-1059.

# Does Christ act in sacraments?

A crucial question facing the Church today is whether on the practical level Catholics—priests as well as lay persons—really believe that Christ acts in a special, powerful way through our sacramental rituals.

For example, when young people are confirmed, is that ceremony merely a sort of graduation rite in which the men and women commit themselves to the service of the Lord and others, a commitment already indicated by faithful performance of various charitable projects carried on for a year or two in advance?

Or is confirmation a modern day Pentecost in which the Father and the Son pour forth the Spirit upon candidates who will, with God's wisdom and courage, in the future be better able to carry out their responsibilities as Christians?

Another illustration. When we gather for Mass,

tion but an external confirmation that God already forgave us long ago?

Or does the Savior become present during the exchange in hidden, but profoundly real fashion



BY FR. JOSEPH M. CHAMPLIN

forgiving, healing and strengthening us?  
Father Phil Murnion, former director of the U.S. Bishops' Parish Project and a brilliant stu-

viously fallen into disuse."

"Efforts to make the celebration of the Eucharist an occasion for immediately felt sentiment often suggest that nothing is achieved that is not of our own doing or our own experience."

How can we use the rites of baptism and marriage "to cultivate more faithful church members seems, inadvertently, to take precedence over any understanding that people in practice need the grace of the sacraments."

A STUDY OF 12 years ago in one diocese revealed nearly half of the priests "doubted the plausibility of the rites they were performing, i.e., the meaningfulness of these rites for the lives of the people."

Murnion clearly sees a problem here and relates it to the fact that we are members of a Church at once both human and divine.

To eliminate, minimize or exaggerate one or the other element will produce a distorted understanding of the Church and ultimately lead to disastrous practical consequences.

Father Murnion, however, holds out a solution to this trend away from a proper grasp of the Lord's presence in the Church: "Recovery of a sacramental perspective would entail at least recovery of a sense of the mystery of God's action and the mystery of our own sinfulness."

The Second Vatican Council's Liturgy Constitution strongly stressed this mysterious presence of God in sacramental actions.

Article 7, a pivotal text, states: "To accomplish so great a work Christ is always present in his Church, especially in her liturgical celebrations."

Article 59, more specifically, reads: "The sacraments... sanctify men... and give worship to God... They not only presuppose faith, but by words and objects they also nourish, strengthen and express it.... They do, indeed, confer grace...."

(Alt Publishing Co.)

**'When we gather for Mass, does the effectiveness of the celebration totally depend upon us and is the measuring rod of its value only what we experience during or after that Eucharist?'**

does the effectiveness of the celebration totally depend upon us and is the measuring rod of its value only what we experience during or after that Eucharist?

OR IS CHRIST truly present and active in a mysterious manner even though the celebrant may be distant, the lectors terrible, the musicians off key, the homily dull, the church stifling, the communion ministers disorganized and the congregation seemingly uninterested or totally passive? Was the Lord at work in my heart even though I didn't feel particularly moved or inspired on that Sunday?

A final instance. When we confess our sins and celebrate the sacrament of Penance, is the absolu-

dent of the American Church, raised just such questions in an "America" article, on "The Sacramental Church."

HE NOTED there a few manifestations of that weakening or lack of belief on the part of Catholics in God's mysterious presence and action through sacramental rituals.

Confirmation has been turned "into an expression of commitment already achieved and expressed in various service projects. The rite is not then an occasion for the action of the Spirit so much as an opportunity to testify to compliance with earlier action of the Spirit."

"The sacrament of Reconciliation has ob-

# Nowhere without the Pope

It wasn't really news. When Pope John Paul II, speaking to a group of 23 American bishops, strongly condemned premarital and homosexual sex, divorce and contraception, abortion and euthanasia, he was saying what he had said before. When he emphasized that truthfulness requires that it be made clear that women cannot be ordained, he was simply saying what the Church has always said. If a qualification of news is that it offers something new, the Pope's talk clearly did not qualify.

But it was played page one by daily newspapers across the country. Obviously secular journalists found news there. The news they found was not in what the Pope said but the conflict they saw between the Pope and Catholics who disagreed with the teaching he enunciated.

Those newspapers spoke of a more liberal, more progressive American Church. One metropolitan daily quoted a Catholic as saying that the Pope's words "would not brake liberal trends in the United States" and predicted that "the U.S. Church will continue to seek its own path."

THE TROUBLE with that is there is no American Catholic Church. There is the Catholic Church in the United States. That's something quite different. The bishops of the Catholic Church in the United States, both in their own dioceses and as members of the National Conference of Catholic Bishops, have roles of authority, responsibility and service among Catholics in the nation.

But the Catholic Church in the United States cannot "seek its own path" if this means going in a direction opposed to or not approved by the Pope. The Church, wherever the Church may be, can go no where without the Pope.

The Pope spoke most strongly to the bishops on the question of the ordination of women. They must support the dignity of women, the Pope told the bishops, and should work for "every legitimate freedom that is consonant with their human nature and their womanhood" and "oppose any and all discrimination of women by reason of sex."



BY DALE FRANCIS

But, he said, the bishops "must likewise endeavor to explain as cogently as they can that the Church's teaching on the exclusion of women from priestly ordination is extraneous to the issue of discrimination and that it is linked rather to Christ's own design for his priesthood."

HE THEN stated what this meant for each bishop. "The bishop must give proof of his pastoral ability and leadership by withdrawing all support from individuals or groups who, in the name of progress, justice or compassion, or for any other reason, promote the ordination of women to the priesthood."

Bishops must speak boldly. A bishop, he said, "will proclaim without fear or ambiguity the many controverted truths of our age. He will proclaim them with pastoral love, in terms that will never unnecessarily offend or alienate his hearers, but he will proclaim them clearly because he knows the liberating quality of truth."

This includes proclaiming "the indissolubility of marriage," "the incompatibility of premarital sex and homosexual activity with God's plan for human love" and "the unpopular truth that artificial birth control is against God's law."

THE BISHOPS of the Church in the United States are faithful to the Pope, his statement will not be criticized by members of the hierarchy. There will be critics from among some of the clergy, religious and laity, it is inevitable. But they speak only for a minority. The great majority of Catholics are committed to the magisterium of the Church as proclaimed by the Pope.

(Dale Francis is a nationally syndicated columnist).



BY FRANK MORGAN

Prompted by a widespread fear that a new weapon of mass destruction would wipe out Western Civilization, the Pope issued a bill forbidding its use by any Christian state against another, whatever the provocation.

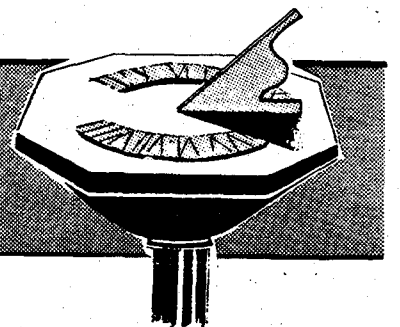
The Pope was Innocent II, the year was 1139 and the weapon was the newly invented crossbow.

\*\*\*\*\*

CHURCH SIGNS:

On the lawn of a churchyard: "Keep off! This means Thou!"

FINE CAPSULES



A sign on a church door read: "Come unto God". Below it was another sign which read: "Use other door."

"Attend church Sunday — you're not too bad to go; you're not too good to stay away."

"Church Property/Dumpeth Not."

Service Sunday, 11:00 A.M. — "Come early and get a back seat."

The pastor's sermon "What is Hell?" was listed on the church billboard just above the words, "Come in and hear our organist."

## Kids set example



BY  
ANTOINETTE  
BOSCO

Usually when teen-agers make headlines these days it's because they're in trouble, big trouble, for being involved in something like thievery, drunk driving or illegal drugs.

But two teen-agers in Kent, Conn., are in the news for not making trouble. I think anyone would be hard put to understand why they should be in this position.

Craig and Chris Dalla Riva, 18 and 16 years old, sell hot dogs from a truck. They set up their business six years ago with the help of their parents as a way of doing something worthwhile during the summers. They worked to begin saving toward future college expenses.

**EACH YEAR** they bought a \$25 license, as required by the town, and set up their hot dog-cart on the edge of a gas station, with the owner's approval. Business was good and the brothers were liked by their neighbors and customers.

Nobody bothered them—until this spring.

Then, like a bolt from outer space, somebody discovered that their hot-dog stand was in violation of a Kent fire zoning ordinance which prohibits retail food establishments from serving food in parking lots or at outdoor counters.

At first the teen-agers, bewildered, didn't know where they stood. But soon they found support from several sources. Their customers started circulating a petition to let them keep their business and a lawyer from the nearby town of New Milford, Robert Guendelsberger, offered to represent them for free.

Guendelsberger initiated legal action by filing a variance re-

quest with the town.

**I THOUGHT** he was right on target in explaining why the situation caught his attention. "If Horatio Alger had sold hot dogs in Kent and had to deal with these types of laws, we never would have heard of him," he said. "Here are two nice kids," he went on, "not stealing hubcaps or dealing in drugs but working to save for their education and a governmental agency is breathing down their necks. I got outraged at this situation."

The outspoken lawyer explained he believes that professionals like himself should do a certain amount of work for the public, an admirable stand for a professional in a service position.

"These are young kids who can't afford a lawyer," he said, adding that he had a lemonade stand as a child. He also said he couldn't imagine what his reaction would have been if town zoning had closed him down.

The whole incident points out how confusing the actions of adults can be sometimes to young people. If I were a town leader, I think I would be giving the Dalla Riva brothers a citation for demonstrating so many characteristics valued in the United States: enterprise and a willingness to work; nice dealings with the public; responsibility for their own expenses and future education; and for being a credit to their parents.

**INSTEAD THE** lads are getting the boot—on a technicality—after six years of doing business.

They may have been taught the values their elders believe in—but they're being shown that, in practice, adults in their town are giving only lip service to those values. I think that's what their lawyer is trying to point out.

Fortunately, he is forcing the issue out into the open. It raises a question adults everywhere must never refuse to face: What are the real values we are passing on to youth, who learn more from our actions than our words?

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## Not everybody's doing it

This week the good news department presents a report on the happy life and times of a young woman in Ohio.

In a recent letter, she talked about dating. I am quoting at length from her letter, because of the insights she



BY TOM  
LENNON

presents on premarital sexual relationships. She writes:

"Rick, my fiance and I have always been very committed to putting our Catholic Christian beliefs into practice, to being honest in our words and actions, and to being sensitive to the needs of others.

"Rick dated in high school and both of us dated in college and after college. We always respected ourselves and our friends too much to engage in casual sex. I always felt that if I ever got married, I would want to be radiant and that my white dress would be not just for show but would really mean something.

"**RICK AND I** began dating in 1981. From the start both of us could sense that the other person was uniquely different from any other we had previously dated. In January Rick first talked about 'if we get married.' In September he proposed to me. We plan on getting married this coming October.

"During these past two years we've been tempted many times to have sexual intercourse. We've found ourselves in numerous situations where intercourse would have been so easy, and no one would have known. During these times we had to seriously reconsider why we, unlike many of our friends, had decided to wait until our wedding night.

"First, we love and respect ourselves too much to do anything that would harm us. We love and respect each other, and we acknowledge the fact that all our actions affect others.

"We continue to strive to be genuine, real human persons, not unfeeling machines. We refuse to put on masks, to be someone that we aren't.

"**RICK AND I** agree with St. Paul in his Letter to the Galatians (5:22-23): 'But the Spirit produces joy, peace, patience, kindness, goodness, faithfulness, humility and self-control.'

"This self-control of our sexual desires has made us stronger persons. We feel that we are also growing in self-control in many other areas of our personalities.

"Recently I remember reading that what we ultimately admire in others is goodness.' I love Rick because I see God in him. His love for me has shown me a little of God's great love for me.

"Our world tells us that 'everybody's doing it.'

"Well, not everybody is."

(Send comments and questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

## Where the money goes

I preached the homily at the graduation Mass at St. Mary's College, Notre Dame, last June, where I met Marian Wright Edelman, the president of the Children's Defense Fund, Washington, D.C. A lawyer and longtime civil rights activist, Mrs. Edelman gave the commencement address and made



BY FR.  
JOHN CATOIR

quite an impression. Her talk was recognized as one of this year's best commencement talks. Long excerpts were carried in *The New Yorker* magazine. She made these interesting points:

—"The President and Congress, while slashing programs serving the neediest children, found \$750 billion to give untargeted tax cuts mostly to non-needy corporations and individuals."

We have begun the largest arms build-up in peacetime history.

—"When President Reagan took office we were spending \$18 million an hour on defense. This year we are spending \$24 million an hour. Next year, President Reagan wants to spend \$28 million an hour. The House Democratic leadership wants to spend only \$27 million an hour and they are being labeled soft on defense."

—"...Build one less of the planned 226 MX missiles that cost \$110 million each and you could eliminate poverty in 1001 female-headed households a year."

Everyone agrees that we need a strong defense, but the buildup of militarism in this country is raising some serious questions. For instance, 70 scientists who contributed to the development of the first atom bomb in 1943, including five

Nobel Prize winners, issued this statement:

"...We are appalled at the present level of the nuclear armaments of the nations of the world and we are profoundly frightened for the future of humanity. The single crucial fact is that the two major world powers now possess a sufficiency of nuclear warheads and delivery systems to destroy each other and a significant part of the rest of the world many times over... This being so, considerations of possible comparative advantages to one side or the other in numbers of warheads or in mega tonnage becomes irrelevant."

President Eisenhower was prophetic when he warned us to beware of the military-industrial complex. A strong defense, yes, but a blank check for the Pentagon—decidedly no.



"Let's go over my sermon again. Surely I must have said something."



## Incentives for doing chores

Dear Mary: When I try to get my children to help around the house, they complain so much it almost seems easier to do things myself. I don't expect kids to like to work, but is there any way to improve their attitude—at least a little? They are 11 and 9. (Iowa).



BY DR. JAMES AND MARY KENNY

Your children are perfectly normal. Children in the middle years, around 8 and 12, quite normally look at requests with a what's-in-it-for-me attitude. What may appear selfish in an adult may be normal development in a child. This is not to say children should only do things they like to do, but it does tell us something about how best to deal with this age.

Studies in child development have shown that, before adolescence, children are not capable of putting themselves in the place of another. They cannot really understand what the other is feeling. The adolescent who constantly worries about what

her friends think is actually demonstrating signs of a more advanced development. Your children have not yet reached this stage.

People are complex creatures, however, and children in the 8 to 12 age range may often perform quite unselfish and generous acts. From early years children observe the people around them and imitate what they observe. Thus a child who is exposed to the generosity of others may well display generous behavior himself. Imitation is a wonderful way to learn virtue.

AS PARENTS we can influence the behavior of the child from 8 to 12 by taking him where he is. If what's-in-it-for-me is his normal orientation, we can offer concrete incentives within this frame for doing chores, studying or whatever behavior we are trying to encourage. Fairness, trade-offs and treats are all language they understand.

Children place a high priority on fairness. Divide up jobs so that each does a fair share according to age and ability. Doing chores also offers a fine opportunity to rid yourself and your children of sexist stereotypes. Boys can do kitchen work and girls can do yard work. Work is work.

Build on your children's understanding of tit for tat. "If you do this for me, I'll do that for you," is the way they think.

Mom might say, "If you'll cut the grass, Julie, I'll have time to make us a dessert for dinner."

Or, "If you'll clean the family room, Tom, I'll go out and buy that volleyball set we've been meaning to get for some time."

Show them how their help benefits everyone, themselves included.

FINALLY almost everyone works better when there is a reward at the end of labor. Treats and rewards do not have to be considered bribes but rather incentives. We all need incentives. How many people would choose to work daily without the incentive of a paycheck?

An afternoon of yard work can be followed by a special cookout, a party to celebrate work well done. During summer vacation most children have extra free time. They can reasonably be expected to do more daily household chores than they do during the school year.

The treat for such extra work might be regular trips to the beach or going out to lunch once a week, perhaps with the whole family if such can be arranged.

As your children tell you, doing chores is not fun, but using the incentives which are appropriate for their age can help matters go more smoothly.

(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, Rensselaer, Ind. 47978.)

## Opening hearts to latchkey kids

Three million children come home from school daily to homes where mothers work. The popular term for these children is "latchkey kids." Some are children of single parents, many are not. Lucky ones go to a friendly neighbor or to Grandma's until one parent gets home from work but it is estimated that at least 1 1/2 million children under the age of 11 come home to an empty home daily.

Their routine is similar. First, they call their mothers at work to inform them they're home. Next, they get a snack, and then they settle down in front of television until their parents get home or until it's time to do their chores. (Most likely these coincide.)

If it's available and if parents can afford it, they hire someone to come in and care for these kids but reasonable priced quality care is difficult to come by. It's almost impossible to find child care for children between 7 a.m. when parents leave for work and 8:30 when children leave for school.

THAT THIS situation is fraught with potential danger is attested to by recent news stories of fires, poisonings, sexual abuse by older siblings, and injuries which occur to young children left alone or in care of a slightly older child.

A recent study by Thomas Long of Catholic University found that a little over 50% of latchkey children studied succumb to high fear levels, intense feelings of isolation or acceptance of too much responsibility. Lest parents feel inordinately guilty, nearly half of the grownup latchkey kids

studied felt positive about their experience, saying they were better able to solve problems and make decisions without adult assistance. Others felt they had made a valuable contribution to their



BY DOLORES CURRAN

families, felt closer to brothers and sisters as a result of their experience, and felt highly trusted by their parents.

So, like everything else, there are negatives and positives. But, because all children are society's children, we need to look at how we can help minimize the negatives. Some schools are taking the lead by providing latchkey programs before and after school for these kids, asking parents to pay on a sliding scale. It makes sense. The children and buildings are already there, and after-school sport leagues and activities can be held at school as easily as at the local recreation center.

Yet many schools, corporations and churches refuse to consider such activity, holding that

babysitting is not one of their functions. Where is it written that it should not be? It's worth recalling that both kindergartens and Sunday schools came into being as child care agencies. Along the developmental line, someone suggested, "Let's do more than babysit," and the original purpose became obscured.

AS CHURCH FAMILY, we can help by setting up latchkey care programs. If we have a parish school, it's a simple matter of extending the day, hiring qualified people like phys ed teachers to run the program and charging parents what it costs. If we don't have a school but have a building which sits empty most of the week, we can offer after-school care by hiring personnel or inviting volunteers, perhaps empty nest parents who will give an afternoon or two monthly.

At the very least, we can set up a volunteer system inviting parents who will be home with their own children to open their homes to a neighborhood child who comes home to an empty nest. It's a realistic example of like-to-like ministry.

Many parishes are sincere about helping families by initiating some form of viable family ministry. Latchkey hearth-sharing is a fine place to start, matching children who need adults with adults who sometimes want to be needed.

(Alt Publishing Co.)

(Contributed by Mimi and Terry Reilly)

## Family Night

### Opening prayer

Gentle Lord, school once again is in session and our family has begun a different rhythm. What a gift it is, Lord, to continue to learn and grow. Thank you for this time together to learn and grow as a family. Amen.

### Something to think about

Now that school has begun most of us think it's time again to start learning. What a wild nonsense, because really everything we say and do involves learning. This Family Night let's take a look at some of the ways we all learn and grow, especially at home.

### Activity ideas

#### Young Families

On a large piece of paper, draw a diagram of the house or apartment. Together go from room to room and write down on the diagram all the things the family learns in each room. Be sure to cover physical, social, and spiritual matters. Tape the diagram on the kitchen cupboards for all to be reminded of the richness of learning in the home.

#### Middle Years Families

Share some thoughts about how family members help each other grow and learn. Let each family member write a short love note to each of the other family members, specifically express-

ing thanks for a way he or she was helped to learn and grow. Place the letters in a large bowl and open a letter and read it aloud at each meal.

#### Adult Families

Share some thoughts on:  
1. What is the most worthwhile thing I have learned in my life? Why? 2. What person has taught me the most? Share a memory about that person. 3. Learning to me means...

### Snack time

Fresh fruit and hot spiced tea.

### Sharing

- Share a funny experience from the past week.
- Each share a moment he or she felt hassled.
- Share a time someone felt close to God.

### Closing Prayer

Dearest Lord, thank you for this Family Night and for our beautiful family. Bless our teachers at home, at work, at school, and at play. Help us to do one special thing this week for someone else. Amen.

# Scriptural Insights

## The rich man and the beggar

READINGS: Amos 6:1, 4-7

1 Timothy 6:11-16, Luke 16:19-31



BY  
FR.  
JAMES  
BLACK

### BACKGROUND:

The readings for the 26th Sunday in Ordinary time present again the great chasm between the poor and the rich. But the two groups differ not only in terms of material prosperity. Their attitudes and concerns are markedly different as well.

**THE FIRST** reading comes from the prophet Amos. He preached to the wealthy people of the northern Kingdom of Israel. These people had become so enamored of their wealth that they had no concern for the fact that the kingdom was literally collapsing around them.

The gospel passage from Luke contains Jesus' parable of the rich man and the beggar. Surely, the rich man didn't have to look far to see the

needy; the beggar was literally at his door. Yet, he chose his own personal comfort over another man's needs.

In the second reading, the author challenged his readers to be faithful to the gospel of Jesus, keeping the Lord's commands and living a life of virtue.

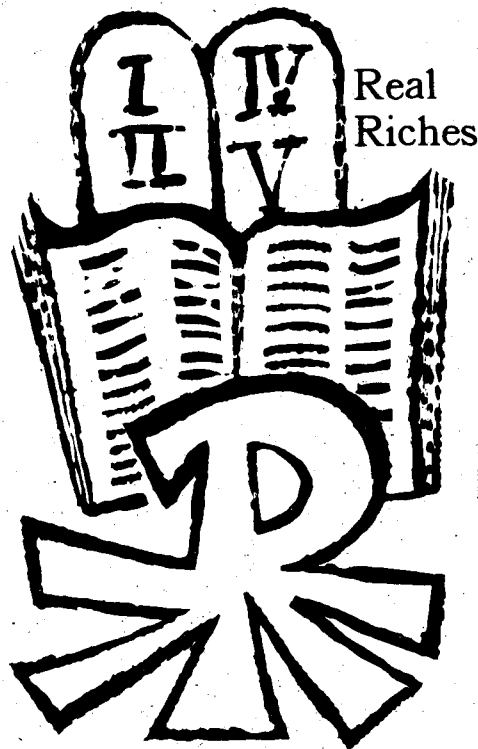
### REFLECTION:

I remember hearing a lecture some years ago by a noted Jewish Scripture scholar. He was making an important point: we frequently close our eyes to the evil that surrounds us. He mentioned that the one of the major roles of religion was to awaken people's hearts and minds from a state of suspended animation.

"DOES IT bother you," he asked, "that the prophets tell us of people who starved to death in Palestine 3000 years ago? Well, does it bother you that in your city, at this very moment, people are likely starving to death also?"

Perhaps we have to admit that it doesn't bother us; at least, it doesn't bother us very much. The poor are usually out of our sight and thus, out of our conscience as well. Today's

poor gather only infrequently at our doorstep. Indeed, if poverty really bothered us, we would seek it out and try to do something about it.



It seems a great paradox that the wealthiest nation in the history of the world harbors its share of hungry people.

There are those who hunger for food, and who must pick through society's refuse to survive.

There are those who hunger for justice, and are still denied it because of the color of their skin or the beliefs they hold.

**THERE ARE** those who hunger for mercy, but they cannot find it. Everyone is too busy looking out for "number one."

There are those who hunger for the word of God—have they heard it from your lips or seen it in your life?

If our Christianity is to be authentic, it must satisfy these hungers in the human family. It does not mean, as some would have us believe, that the rich and the poor must simply exchange places. Indeed, one of the great truths of Christianity is that a Lazarus need not become a Dives to succeed; he can achieve eternal life by remaining Lazarus.

## Candles are symbols of devotion

**Q. A priest friend of our family really helped me emotionally and spiritually after my divorce. However, when I remarried, with no marriage case or annulment he married me in church but said he was performing the ceremony as a civilian.**



BY FR.  
JOHN  
DIETZEN

He told me that since it meant so much to me to receive Communion he felt it would be all right. I have been married for nine years, now, and have two sons. I have continued to receive Communion but am bothered in my conscience. I feel God has forgiven me, but still do not feel I am doing right. My oldest son will make his First Communion and I would like to receive it with him with a clear conscience. What can I do? (California).

A. First of all, a priest has legal

power to perform marriages only because he is a minister of the Catholic Church and is presumed to act in accord with the teachings and practices of that church. There is no such thing as his performing a marriage as a "civilian." As a civilian, he would have no legal position to witness marriages.

Second, while your priest friend meant well, he obviously did you no real favor. Some priests act in such

**'When it comes to light we are profoundly spoiled. Only a few of us ever experience the darkness of night, except when we deliberately turn off the lamp or the tv and go to bed.'**

matters in what they assume is a generous and liberal manner, but without giving sufficient attention to the honest conscience of the person

they are counseling. The priest may have felt comfortable about it, but, with what seems good reason, you clearly did not.

Please talk with another priest in whom you have some confidence and see what might be done to re-establish the kind of full relationship to the church that you obviously desire.

**Q. Can you explain our use of candles at Mass? Where did they come from and what is required? There seems little consistency from one place to another. (Texas).**

A. Christian use of candles was taken from the Romans and other cultures who used them for a variety of civic and religious occasions. It goes back to the Earliest Christian liturgical practice.

The natural symbolism of light, however, has been recognized by nearly every religion since time immemorial. Pagans lit lamps over the tombs of their dead, expressing belief in some sort of continued existence.

Light, particularly a living flame (which was, of course, all they had until electricity) signified life, hope, joy, divinity, courage, and other universal religious sentiments.

This symbolism still applies, whether candles are used at Masses or other religious ceremonies or in the home. Until one experiences nightfall in isolated villages in the Middle East, however, it is hard to imagine the symbolic power of a flickering oil lamp.

When it comes to light, we are profoundly spoiled. Only a few of us ever experience the darkness of night, except when we deliberately turn off the lamp or the television and go to bed.

Candles are still used at Mass, but the regulations concerning them are not as detailed as formerly. The Order of the Mass stipulates:

"Candles are required during liturgical services to express devotion or the degree of festivity. They should be placed either on the altar or around it, in harmony with the construction of the altar and the sanctuary. Candles should not block the view of what is happening at the altar or what is laid on it."

(Questions for this column may be sent to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Because of the volume of mail, it is normally impossible for Father Dietzen to answer questions personally.)  
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## MPAA wants to lower age limit for R-rated films to 16

By Michael Gallagher

NEW YORK (NC)—The National Association of Theater Owners (NATO), reportedly has approached the Motion Picture Association of America with a proposal to lower the age limit attached to R-rated films from 17 to 16.

The proposal would allow every 16-year-old in the country to plunk down his \$4.50 or \$5 and see unhindered the likes of "Private School" and "Risky Business." (And make it that much easier for 15-, 14-, and 13-year-olds to follow suit.)

According to Variety, the entertainment industry newspaper, MPAA President Jack Valenti, while insisting upon the need to maintain "the integrity and credibility" of the rating system, has reacted more favorably this time than he has to similar proposals in the past.

The MPAA will make no decision, according to press reports, until it consults with Catholic and Protestant groups.

Joel Resnick, president of NATO, bemoaning the "difficulty" of enforcing the present age limit on "pictures like 'Porky's,'" argued that it would be "much more straightforward to drop it than to have it ignored by some exhibitors who regard it as foolish and unworkable."

The NATO argument that, according to Valenti himself, made the strongest impression on the MPAA president was that it's "unrealistic to force 16-year-olds to be accompanied by a parent or guardian when they are able to obtain drivers' licenses at the same age."

Before attempting to come to grips with the reasoning of the NATO representative—I say attempt advisedly since it's hard to argue with people unless you share at last a modicum of common language and concepts—let's take a quick look at the two movies I mentioned above.

"Risky Business" was made with a certain amount of skill. "Private School" is a crass bit of exploitation. But despite this difference, they share



'CRASS, INSENSITIVE,' is what U.S. Catholic Conference called the film "Fast Times at Ridgemont High" which played recently in local theaters. The conference gave it an "O" rating because of graphic nudity and a discussion between girls on oral sex. It may soon be possible for 16 year-olds to view such films.

something essential: Both sell sex and both aim squarely at the teen-age market. One panders skillfully, the other panders crudely.

The plot of "Private School" is a mere device to set up, in the words of a Variety critic, "endless opportunities for the viewer to gaze upon nubile lassies in the locker room, in their dorms, and even riding bare-breasted on horseback. Quotient of nudity is quite high compared with other recent genre efforts." And though nobody has ever confused Variety with the Catholic film office, its final

judgment on the movie is quite firm: "Lewd, and long, exploitationer."

In contrast, the story line of "Risky Business" is of significance—hair-raising significance. It not only panders, it has a panderer for a hero. A youth from Chicago's affluent North Shore turns his home into a bordello for a night and thereby gains sexual gratification, prestige, a tidy profit, and, despite mediocre grades, entrance to Princeton. (A university representative happened to pay a house call that night and came away quite satisfied in every respect.)

### ON RADIO

The Archbishop of Miami will present an informative and inspirational program called "The World of Religion Today," a weekly radio religious news magazine on Sundays. The times are: 7:45 a.m., WKAT, Miami Beach, 8:00 a.m., WIRK-AM, West Palm Beach, 8:00 a.m., WIRK-FM West Palm Beach, and 12 noon, WAFC-FM, Clewiston.

Henry Ferro, new president of the South Florida Chapter of the Catholic League for Religious and Civil Rights will be a guest on radio station, WGBS, 710 AM at 11 a.m., Sept. 30.

### Highlights on the tube

Sunday, Sept. 25, 7 p.m. (NBC) "First Camera." This NBC News series goes to Tijuana, Mexico, and San Diego to report on Sister Antonia, an extraordinary nun who works among the inmates of La Mesa Penitentiary.

Monday, Sept. 26, 9-10:30 p.m. (PBS) "Princess Grace

Nor does the sophisticated corruption of "Risky Business" altogether eschew the cruder appeal favored by "Private School." For here, too, there's nudity and graphic sexuality—a dream sequence involving a naked girl in a shower and two lingered-over scenes of copulation, one of them on a subway train.

These, then, are the kind of movies that, if NATO has its way, a 16-year-old-boy and his date will have no trouble seeing.

For one thing, it's bad enough that young people of any age see movies like this. For another, in most theaters 16-year-olds and perhaps 15- and 14-year-olds as well—can probably see them now, thanks to the lax enforcement that NATO president Resnick has no qualms about acknowledging.

Let's be forthright says Resnick, making me think of Oscar Wilde's definition of hypocrisy as the tax that vice pays to virtue. What would Wilde think, I wonder, to see a day in which virtue has so little prestige that people like Resnick want to abolish all such taxes?

Why risk losing even a minor portion of the lucrative teen-age audience, Resnick reasons, just for the sake of being better able to maintain a pose of moral concern? Who cares?

Yes, I'm sure it is hard to enforce the 17-year-old rule at the box office, but I imagine it's also hard for bartenders to enforce the drinking age. But enforce it they do because it's not an easily ignored rule put out by the liquor industry but a law with that often has very sharp teeth.

Finally, as long as Resnick is so free with the words "unrealistic," and "foolish and unworkable," I don't think it's uncrickey to point out that what may be most unrealistic of all in this context—and most foolish and most unworkable—is to depend upon an industry to regulate itself when profits are at stake.

Michael Gallagher is on the staff of the U.S. department of communication.

Remembered." In a special tribute to Princess Grace of Monaco, a distinguished cast gathered at the Kennedy Center in Washington for an evening of music and poetry — taped in March 1983.

Tuesday, Sept. 27, 10:30-11 p.m. (PBS) "The New Underground Railroad." This program examines why some Americans, residing in Mexico as well as the United States, defy U.S. immigration laws to help illegal immigrants fleeing Central America.

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The emotional and financial crisis facing America's farmer's and the work of Laura Llerena, a woman of faith whose work keeps her close to the soil, too, will be featured on this week's edition of "Real to Reel", Sunday morning at 7:30 on WSVN-Channel 7.

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# Office of Worship training days

**EUCCHARISTIC MINISTER TRAINING DAYS:** October 8, St. Edward, Palm Beach; October 29, St. Elizabeth Seton, Golden Gate, Naples; November 12, Our Lady Queen of Martyrs, Ft. Lauderdale. All training days are on Saturdays from 10 a.m. to 3 p.m.

Please send to the \*Office of Worship and Spiritual Life a letter of recommendation signed by the pastor, \$4.00 registration fee per person (in-

cludes lunch) and indication of which training day is being attended. (These training days are for new Eucharistic Minister candidates).

**EVENINGS OF REFLECTION FOR EUCCHARISTIC MINISTERS** (those already functioning): October 13, St. Coleman, Pompano Beach; October 18, St. Kieran, Miami (South Dade); October 25, Immaculate Conception, Hialeah (North Dade); November 8, Sacred Heart, Lake

Worth. All evenings will be from 7-10 p.m. No reservations necessary, no fee.

**LECTORS' WORKSHOPS** (for new lectors and/or those already functioning): October 1, St. Vincent, Margate; October 8, St. Ann, Naples; October 22, St. Mary's Cathedral, Miami; November 19, St. Luke, Lake Worth. \$4.00 fee (includes lunch) and reservation for specified workshop should be sent to the \*Office of Worship and Spiritual Life by the Wednesday prior to that workshop. All workshops are on Saturdays from 10 a.m. - 3 p.m.

\*Address / Telephone: Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 382000, Miami, FL 33238-2000. For further information on any of the above programs please call 757-6241, Ext. 351 and speak with Mrs. Blank or Mrs. Vandenberg.

## Advent training offered

The Ministry of Worship and Spiritual Life announces an evening workshop "Planning and Praying The Season of Advent" to be presented Thursday, October 6 at the Pastoral Center (Miami Shores) and October 7 at St. Thomas More parish (Boynton Beach).

This evening, which offers insight into the Advent season and practical suggestions for priests, liturgy palmers, musicians, lectors, DRE's and all who want to enter more deeply into the Advent experience, will feature addresses by Rev. John McKenna, C.M., professor of theology at St. John's University, New York, and past president of the American Academy of Liturgy, as well as special interest sessions presented by people from this diocese. On October 6, all presentations will be available in Spanish as well as in English.

## W. Greer, priests father

**TEQUESTA**—A Mass of Christian Burial was concelebrated Wednesday in St. Jude Church for Woodrow Greer, whose son is a priest of the Archdiocese of Miami.

Father Michael Greer, director of Spiritual Life Ministry in the Archdiocese, was the principal celebrant of the Mass for his father who died Sept. 18 after a long illness. He was 69.

Archbishop Edward A. McCarthy presided at the Mass for Greer who came here 27 years ago from South Bend, Ind. and until his retirement was an employee of Pratt & Whitney Aircraft, West Palm Beach.

## Sister takes vows

Sister Louise McDonough will make her final profession to the Sisters of Mercy on Sunday, Sept. 24 at 12:30 p.m. at Immaculate Conception Church in Hialeah.

Archbishop Edward A. McCarthy will be the main celebrant at the Mass, which will be attended by the Sisters of Mercy from Hialeah, St. Bernadette in Hollywood and the novitiate in Deerfield Beach, as well as Sister McDonough's family and friends.

She will be the first American sister professed into the Sisters of Mercy of the Diocese of Clogher, Ireland.

Fr. McKenna will begin the evening by addressing the clergy at 5:00 p.m. After a workshop on Advent preaching and spirituality, dinner will be provided for the priests at 6:45.

All other liturgical ministers are invited to join the clergy at 7:30 for Fr. McKenna's major address, which will be followed by special interest sessions: Music for Advent (materials available for purchase), Scriptures of the Season, and A Total Parish Approach to Advent. The evening will conclude with Evening Prayer at 9:50.

A registration fee of \$5 per individual or \$20 for a parish group of four or more may be mailed to: Ministry of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 382000, Miami, FL 33238-2000. For further information, please call 757-6241, Ext. 351 and speak with Fr. Michael Greer, Mary Beth Kunde, or Betty Blank.

A veteran of World War II during which he served with the U.S. Navy, he was a member of the American Legion Post in Jupiter.

In addition to his son he is survived by his wife, Etta; and two brothers: Fred Greer, Mesick, Mich. and Hubert Greer, Satellite Beach.

Burial was in Our Lady Queen of Peace Cemetery, West Palm Beach.

## Doctorate in ministry offered at Biscayne

An introduction to Biscayne College's new Doctor of Ministry Degree program will be given by Father William Metzendorf on Sept. 29 at 10:30 a.m. at the Institute of Pastoral Ministries in the new library.

Saint Mary's Seminary and University in Baltimore is the accrediting institution for the Biscayne degree. Its team of professors will teach the doctoral candidates at Biscayne. The course includes lab experience every seven weeks.

The intense program takes approximately two years to complete and is designed to assist men and women active in pastoral ministry.

For more information, or to attend the presentation, call 625-6000, Ext. 141.

## Grant writing workshop

A free workshop on writing proposals for grants will be offered by St. Clement Parish in Fort Lauderdale on Saturday, Oct. 1 from 10 a.m. to 2 p.m.

Norma Cozart, program officer with the U.S. Catholic Conference's Campaign for Human Development in Washington, D.C., will discuss grant-proposal writing, identify private foundations and go over techniques for grass-roots fundraising.

The workshop is open to the public. Participants can bring their own lunch or purchase it at the workshop. Anyone attending is asked to contact Msgr. John McMahon at 842-2406 in West Palm Beach or their regional Catholic Community Services office. St. Clement's is located at 2975 North Andrews Avenue in Fort Lauderdale.

## St. David's sets musical show

The Joyful Noise Ensemble will perform the musical **THE WITNESS** at 8 p.m., Saturday, September 24, at St. David Church, 7501 S.W. 39th Street, Davie. The musical, written by Jimmy and Carol Owens, tells the resurrection story from the viewpoint of the Apostle Peter.

The performance Saturday night will be a benefit for Food for the Poor, a Pompano Beach-based organization that aids relief work in Haiti and Jamaica.

## Fund seeker not Catholic priest

A man identifying himself as the Rev. Robert R. Hirschmann, Roman Catholic priest, is soliciting funds in Dade and Broward Counties which he says will be used to establish "Project Concern" to aid the needy.

Rev. Hirschmann is unknown to the Archdiocese of Miami and is not listed in the directory of U.S. priests.

## Twenty students named National Merit semi-finalists

Twenty students from Catholic Schools of the Archdiocese have been recognized in the National Merit Scholarship Program which is an annual competition in which over 50,000 academically talented U.S. high school students are honored and some 5,300 of the most promising receive scholarships for college undergraduate study.

Schools and students are:

**Cardinal Gibbons High School**

Michael J. Giltz

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**St. Thomas Aquinas High School**

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Howard J. Bruce

Mark E. Garey

Victor S. Hair

Phillip C. Hollins

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Joseph H. Walsh

**Belen Preparatory School**

Jorge L. Barinaga

Jorge A. Kuhly

**Christopher Columbus High School**

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**St. Brendan High School**

Glenn P. Matamoros

**Cardinal Newman High School**

Mary Beth K. McManus

Sue F. Werb

**Pope John Paul II High School**

Michael S. Silvestri

## Fr. Bardeck celebrates golden jubilee

Reverend Philip A. Bardeck will celebrate his golden jubilee at Our Lady of Perpetual Help Church on Sept. 25 at 3 p.m.

Father Bardeck was ordained a priest June 10, 1933. He spent six years in the mission fields of Puerto Rico and served overseas in the European theatre for 4 1/2 years, where he received the Bronze Star and Purple Heart medals while serving hsi country.

During the years he spent as pastor of Our Lady of Perpetual help Church in Tampa, Florida, he was appointed to start the new parish of the Ephantophany of Our Lord, an eight grade school and a convent for the Sisters.

Father has spent most of his life working with the Spanish speaking people of the various parishes where he has served.

# It's a Date

The Catholic Daughters of America will hold a Dessert Bridge Benefit, Oct. 12 at the Hilton Hotel, Palm Beach beginning at noon. Reservations are limited. For further information call 585-8762.

Ladies of the Knights of Columbus will hold a Charity Fund Bingo Party, Oct. 2 at 1:30 p.m. at the Hall on Marine Drive, West Palm Beach. For further information call 655-6310.

St. Clement's Golden Age Club will have the installation of their officers, Sept. 28 at the Stouffers Ana-Capri Restaurant from 11:30 a.m. to 2:30 p.m. Reservations will be available at their regular meetings.

Mary Immaculate Church, 237 Porter Place, West Palm Beach, will meet on Sept. 25 from 2 p.m. to 5 p.m. to welcome the new pastor, Father Patrick Managan, O.M.I. and celebrate the 8th anniversary of the parish at Cardinal Newman High School Cafeteria. For further information call 686-8128.

The St. Maurice Church Schola, of Fort

Lauderdale, will hold its second annual musical production entitled *The Music Man*, the weekend of Sept. 30, in the social hall. For further information call 961-7777.

The Franciscan Center, 3010 Perry Ave in Tampa, Florida will hold a weekend retreat on the spirituality of St. Paul, Oct. 7 thru 9. The cost is \$60 per person. For further information call (813) 229-2695.

St. Lucy's Women's Guild of Highland Beach will hold first luncheon of season, Oct. 4 at L'Hexagone, 1600 N. Federal Highway in Boca Raton. For reservations call Mrs. Frances Oakes at 276-2326 before Oct. 1.

The Broward County Ancient Order of Hibernians will hold its 7th annual Freedom For All Ireland Dinner Dance, Oct. 1 at 7:30 p.m. at the Hilton Hotel, Galt Ocean Dr. in Fort Lauderdale. Tickets are \$15 per person.

Barry University, 11300 N.E. 2nd Ave., will hold auditions for "the boyfriend", Oct. 3 at 7 p.m. The play is a witty, stylish cartoon spoof of

the jazz age and the setting is the French Riviera in 1926. For further information call the Fine Arts office at 757-3897, ext. 223.

The Separated and Divorced Support Groups of the Archdiocese of Miami will hold a family picnic, Sept. 25 at 2 p.m. ending with an outdoor mass at 6 p.m. at Barry University, 16400 N.W. 32 Ave. For further information contact Mary Ann at 667-4397 or Linda at 667-8617.

St. Clare Hall, 821 Prosperity Farms Road, will have a teacher sharing workshop, Oct. 1 from 9:30 a.m. to 2:30 p.m. Activities include liturgy for children, prayer services, the Sacraments and special education.

The Dominican Retreat House, 7275 S.W. 124th St., will hold a retreat for separated and divorced men and women, Oct. 7 thru 9. The theme is "Broken But Loved." For further information, contact Sr. Elizabeth Ann at 238-2711.

The Franciscan Center Retreat Team, 3010 Perry Avenue in Tampa, Florida, will hold a

weekend retreat, Sept. 30 thru Oct. 2. The cost is \$55 per person. For further information call (813) 229-2695.

The Greater Hollywood Catholic Widowers Club will hold an international covered-dish supper, Oct. 7 at 7:15 p.m. at Nativity Parish Hall, 700 Chaminade Drive, Hollywood. Gentlemen guest \$4. For further information call 989-0800.

The Dade Catholic Singles Club will hold a bowling and social gathering on Oct. 8. For further information call Frank at 553-4919.

LITTLE FLOWER CHURCH will celebrate a healing mass on Sept. 25 at 5 p.m. in the "old church" of Little Flower in Coral Gables.

THE NORTH DADE CATHOLIC SINGLES CLUB will attend a concert on the beach at 8 p.m. Sept. 30th in Ft. Lauderdale across from the Bahia Mar Hotel. There will be a car pool at visitation at 7:30 p.m.

## Chaminade golf tournament

The Chaminade High School Booster Club will hold the 7th Annual Golf Tournament at the Diplomat C.C. on Diplomat Pkwy., Wednesday, Oct. 12th with a shot-gun start prompt-

ly at 12:30 p.m. Tickets or information may be had by contacting Mr. Robinson at 966-4896, or Co-Chairman, Ed Drugan at 989-9305.

## Rosary march to be held Oct. 2

The 15th Semi-Annual International Rosary March will be held worldwide on Oct. 2 at 3 p.m. local time. The march, which is conducted throughout the world at the same time, will take

place locally at St. Joan of Arc Parish, 370 SW 3 St. Boca Raton. Further information call the parish at 392-0007 or Mr. Soltys at 482-1091.

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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 give 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 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. Marian

My novena to St. Jude has been answered. My request granted. Publication promised. A.L.

Thanksgiving to St. Jude for prayers answered. J.H.H.

Thanks to Holy Spirit for prayers answered. Publication promised. Lucy & Vince

Thanks to St. Jude for coming to our aide in time of need. Lucy & Vince

Thanks to the Holy Spirit for favor received. Publication promised. I.D.

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Thanks to Holy Spirit & Blessed Mother who have answered my prayers. Vivian Morris

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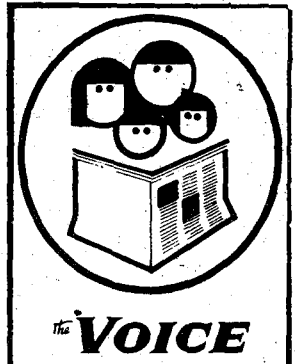
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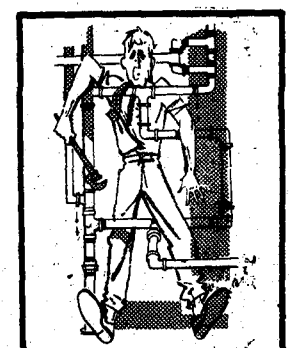
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# A balanced life

## Christians must focus on the center which keeps life in perspective

By Theodore Hengesbach  
NC News Service

I sometimes felt like wishing the past summer away. You see, for me it was a summer when a lot of commitments made months earlier in good faith, but maybe with some recklessness, came due.

In addition to expanded demands in my regular job, there was an extra teaching assignment for six-weeks; the writing of a lengthy, involved and crucial year-end report; worry over a child's surgery; and substantial repairs on an aging car.

I was stretched uncomfortably beyond my usual physical, spiritual and financial capabilities. You could say that I felt my life was out of balance. It was not running as smoothly as I would have liked, much like the front tire of a car that begins to shimmy at 35 miles per hour.

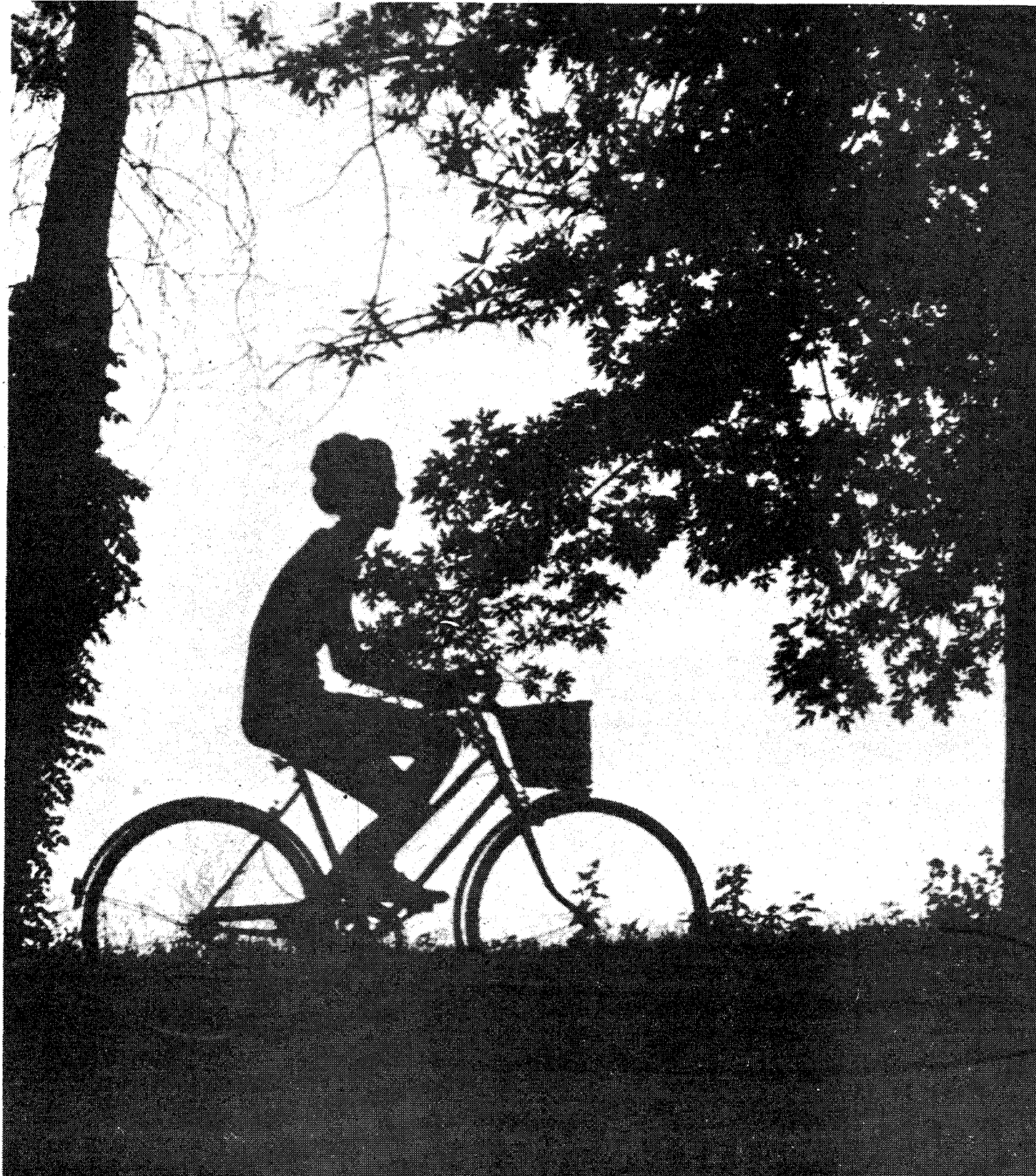
I DIDN'T like the feeling. I wanted to wish it all away. I felt the pressure and acted a little testy.

To you, the reader, that particular rush of events in one man's life may not seem greatly out of the ordinary. For most people ordinary life is complex, challenging and sometimes frustrating. It is also the setting in which we get the opportunity to put our Christianity into action.

I like to think of life, as others have before me, as a wheel with axle, spokes and rim. The axle is the self. The spokes are the ways the self responds to life's various challenges. The spokes can run in different directions, of course, while the axle is stable, holding everything together.

But this past summer I often felt that I had to keep moving in separate directions at the same time and with the same energy. It made for a bumpy ride; the spokes of the wheel — my responses to situations — sometimes were too long or too short.

AS A CHRISTIAN looking back — pondering my life from the outside in, you might say — a number of questions arise. Was I giving my life and its events the reflection they deserved? How well was I responding



Holiness is realized not only in prayer and sacramental worship, but in the responsibilities and difficulties and leisure that shape most people's lives. The balanced life is a life of reality. (NC photo)

at that time to others who are important in my life, for example, my family? Was I keeping my priorities in clear view or was I allowing current pressures to crowd out important values?

On reflection, it is unrealistic to think that life will always be fully in balance or that we can keep it that way with little or no effort.

But wishing it all away doesn't really work very well.

So my first strategy in these situations is to recognize that everybody feels that life gets out of balance now and then.

Next, maintaining balance means

making decisions about how to respond to the demands made of me. It means deciding just how important a particular demand on my time and energy is compared with other demands.

THE PROBLEM is that in times of pressure, all the demands placed on a person begin to seem equal in importance. All seem to call for a high quality response. When that happens, there is a need to sort everything out.

For me as a Christian, it is a matter of gaining some perspective on the events that are taking place. It is a question of taking steps that will allow real priorities to re-emerge. The first of those steps is prayer. It helps to refocus things, allowing the light at the end of the tunnel to glimmer. The Christian perspective always reminds us that there is a future, there is hope.

Among other steps:

--Get regular exercise. For me a fast two-mile walk burns up frustrations, clears the head and offers some quiet time to think.

--Do uncomplicated chores. Somehow, doing the dishes or mowing the lawn gives me a sense of accomplishment and success which replenish my energies for tackling larger issues.

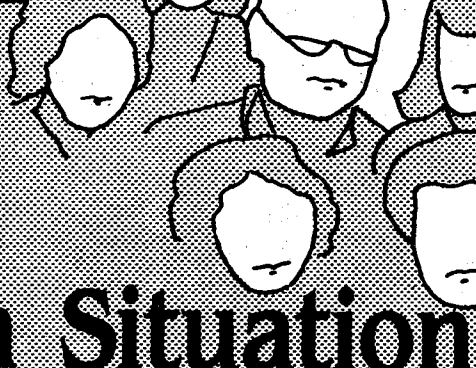
--Avoid decision making under pressure. Sleep on the decision or turn attention to some other simpler matter first.

These are simple strategies. They help in gaining the perspective needed to respond to pressures in a way consistent with what is really important.

*How much are you worth?*

## Know Your Faith

**GOD**  
in the  
**Human Situation**



# GOD in the Human Situation

By David Gibson  
NC News Service

The 3-year-old boy stood at the side of the big swimming pool. His 7-year-old sister, already in the water, said, "Jump to me, Johnny. I'll catch you." But the little boy said, "No, no."

Next, one of the little boy's cousins said, "Jump to me, jump to me." Again he shook his head with a vigorous "no."

Yet another cousin called to the boy: "Jump to me. I'll catch you. I promise." Still the little boy said "no."

Finally, the little boy's father got into the water. "Jump to me Johnny. I'll catch you," the father assured him. And the little boy promptly jumped to him. It was a leap of faith.

**THAT STORY** is based on one told in a homily by Jesuit Father John O'Callaghan, president of the Jesuit Conference headquartered in Washington, D.C. I like the story because it illustrates so well how much sense faith can

*'Peter is a good example of someone on pilgrimage, someone enroute into a future that, since it is the future, could not be known in advance.'*

make.

The child is not wrong to have faith in his father. In fact, that child's understanding of his universe is well-balanced.

And the story suggests that for Christians, the vision of the balanced life is one in which faith plays a significant role.

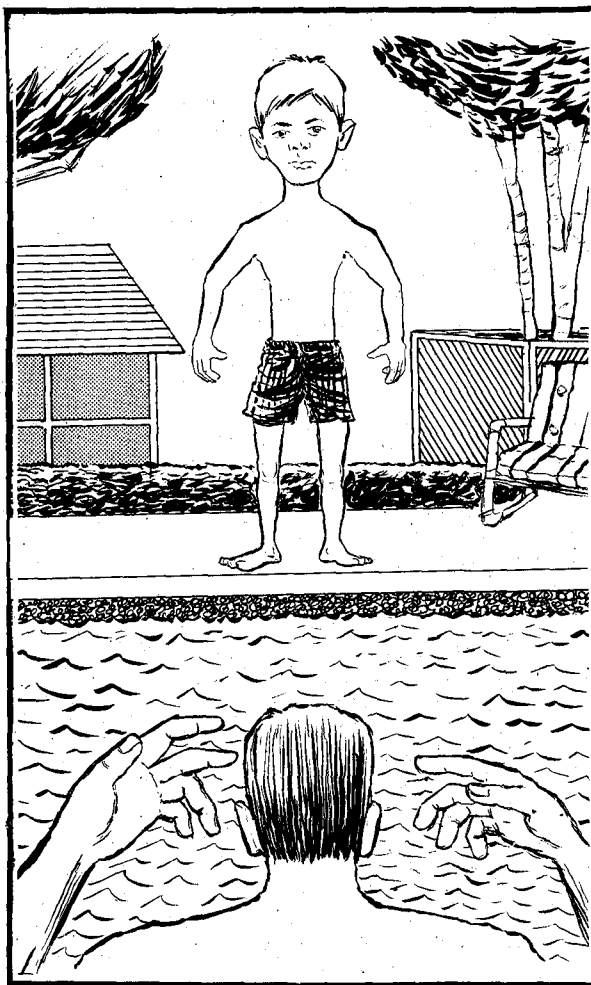
A vision of life as a pilgrimage with many surprises along the way is also part of this vision of balanced life.

I think Peter must have been surprised that Jesus suggested he leave his job as a Galilee fisherman to become one of the Twelve. But I wonder if Peter wasn't equally surprised at his own response: at discovering the courage to alter the future direction of his life in a way he hadn't anticipated.

**LIFE IS** full of surprises. They may make it interesting. But the surprises along the way also make life unpredictable—and sometimes unsettling—as well.

Peter is a good example of someone on a pilgrimage, someone enroute into a future that, since it is the future, could not be known in ad-

## Leaps of faith



The 3-year-old would not jump to his older sister or either of his cousins but when his father went into the pool he made the jump without hesitation. It was a leap of faith because he knew his father could be trusted to catch him.  
(NC sketch)

vance. But everyone is enroute toward unknown territory.

If you doubt that, ask any parent or teacher who has watched the unpredictable and surprising course of a child's development; ask old and close friends about the unsettling and challenging twists and turns their relationship experienced over time.

Coupled with a vision of the balanced life as a pilgrimage of faith is a vision of it as a paradoxical enterprise.

**HOLY CROSS** Father Bernard Mullahy of Notre Dame University suggests some of this in his new book, "The Splendid Risk." He finds a model for Christians in the "long, arduous journey" of the ancient Israelites across the desert, on pilgrimage to the new land promised them by God.

Those desert pilgrims took a splendid risk of faith and trust, Father Mullahy says. He thinks

*'To live by faith is to live by a strange kind of logic: Christians find life by losing it; get by giving away; acquire strength through weakness...'*

the paradox in this is that faith "is not a leap in the dark," as it might appear to some, but "a leap into the fullness of light." Listen to how Father Mullahy further describes the paradoxical aspects of Christian living:

"To live by faith is to live by a strange kind of logic: Christians find life by losing it; get by giving away; acquire strength through weakness; ascend by descending and vice-versa; achieve wisdom by becoming fools; become great by becoming the least of all; learn to rule by becoming the servants of all."

"Strange logic." "Paradoxical." "Surprising pilgrimage of faith." Those words and phrases represent only the beginnings in a list of characteristics of a balanced view of life from the Christian perspective.

The list can readily be added to with words like "love" and "service" and "worship" which represent ways of pursuing the balanced Christian life and allowing life's meaning to come into view.

A vision of the balanced life: It's not what you think it is. Or is it?

By Father John Castelot  
NC News Service

The disciples cast their nets all night long but caught nothing. Then Jesus told Peter to try again.

Peter was tired and discouraged and sure it would be no use struggling with those heavy nets again. But he agreed.

The results were astonishing! "Upon doing this they caught such a great number of fish that their nets were at the breaking point." (Luke 5:6) So taken aback was Peter that he fell at Jesus' feet and groaned: "Leave me, Lord. I am a sinful man."

Jesus must have loved the bumbling fisherman very deeply at that moment. Did he leave him? On the contrary, Jesus reassured Peter: "Do not be afraid. From now on you will be catching men."

**EVERYONE** needs reassurance and affirmation, for most people suffer somewhat from a poor self-image. The results can be paralyzing. If Jesus had simply agreed that Peter was worthless, the poor man would never have realized his God-given potential.

A poor self-image also can be terrifyingly destructive. People destroy themselves by means of self-punishment of all sorts — drug and alcohol addiction for example — because they think they deserve punishment and are not worth saving.

Others, unable to love themselves, find it impossible to love others.

A central lesson of the Bible is that every single human being is precious and lovable, precisely because people are the objects of God's love. Every single man and woman is a God-image. How can one have bad self-image in the face of that?

**IT IS TRUE** that we are all conscious of having tarnished that image.

But the most tragic mistake of all is to project our guilt onto God and picture him as cold and vindictive. The fact that we have made ourselves unlovable in our own eyes does not stop God from loving.

In fact, God's love for us makes us lovable no matter what our shortcomings. A human being might be expected to react to us with coldness and rejection, but not God. One of the most eloquent statements in Scripture is found in the Book of Hosea 11:9: "For I am God and not man."

In the wonderful story of the woman caught in the act of adultery and dragged before Jesus for judgment, he had nothing but contempt for the self-righteous people who were treating her as a pawn. He refused to condemn her. Instead he acknowledged and affirmed her value as a person. (John 8:1-11)

In the same Gospel, Chapter 3:16, we read the joyful proclamation that "God so loved the world that he gave

his only Son." The message continues: "God did not send the Son into the world to condemn the world, but that the world might be saved through him." (3:17)

**PAUL** echoes that in Romans 5:8: "It is precisely in this that God proves his love for us: that when we were still sinners, Christ died for us."

Our image of God is basic, then, to our image of ourselves. If we picture him as stern, relentless and vindictive, we may cower in self-abasement or strike out in rebellion.

But if we accept God as he has revealed himself to us, especially in the humanity of Jesus, we will rejoice in being beloved sons and daughters of a loving, understanding Father.

Then we will be encouraged to live in a manner commensurate with our dignity and fulfill our grand potential.

In loving ourselves, we will love others, as he does.

# Mom recovers from heart arrest

## Doctors credit God for her recovery

By Pamela Montagno

CINCINNATI (NC)—A 42-year-old mother of eight credits God for her recovery after her heart stopped three times in four hours June 28.

"He had everybody in the right place at the right time," said Barbara Hoover, a member of St. Andrew's Parish in Milford, Ohio.

Mrs. Hoover, at the time seven months pregnant, was rushed to Good Samaritan Hospital in Cincinnati June 25 because she was bleeding heavily. Hoping to give her premature infant a better chance, the hospital staff planned the delivery by Cesarean section three days later.

However, shortly after the delivery, Mrs. Hoover went into heart arrest due to massive hemorrhaging. She lost blood faster than the emergency medical team could replace it, and her total blood volume was replaced five times.

The 50 members of the medical team which fought for her life—including surgeons, nurses, residents, respiratory therapists, pharmacists and intravenous therapists—tried all possible means of stopping the hemorrhaging and reviving her heart.

WHEN IT became apparent that cardiopulmonary resuscitation, electric shocks and other attempts were not reviving her heart properly, an anesthesiologist, Dr. Roderick Malone, decided the team would open Mrs. Hoover's chest and massage her heart by hand.

Mrs. Hoover's obstetrician, Dr. Stewart Friedman, went to the waiting room to prepare her husband, Keith, and the family for the worst. Dr. Fried-

man said because internal cardiac massage is a very risky procedure, it is usually performed as a "last-ditch effort" to save a patient. Serious brain damage seemed inevitable after Mrs. Hoover's heart stopped, he stressed.

Lingering concerns about brain damage were erased as Mrs. Hoover opened her eyes and talked while still in the delivery room. One day later she continued to display her recovery by reminding a doctor that they had met the day preceding her delivery. By day two, Mrs. Hoover asked if she could wear her make-up.

NURSES, doctors and support staff describe Mrs. Hoover's recovery as "miraculous." Dr. Friedman said although he believes there is, in part, a medical explanation for her recovery, "she had to have someone upstairs watching over her."

Although Mrs. Hoover knows her heart stopped, she said she never felt she had died.

"I always seemed to know what was going on" in the delivery room, she said. She remembers the determined voices of the medical staff coaxing her to "live, live, live!" but felt frustrated in not knowing what she could do to help.

NONE OF the doctors is taking credit for the recovery, noted Mr. Hoover, a supervisor for Cincinnati Gas and Electric Co.

"They all said it was through God's help," he said. Mrs. Hoover, a homemaker, was released from Good Samaritan with assurance that she would heal completely.

A Mass of Thanksgiving and a reception were held at the hospital, with family, friends, and about 15



WITH GOD'S HELP—Barbara and Keith Hoover of Milford, Ohio, hold their eighth child, Christopher, born June 28 at Good Samaritan Hospital in Cincinnati.

Good Samaritan staffers. The Mass included the first Communion of two of the Hoover children, Allison, 8, and Michael, 10.

Early in August Christopher Keith Hoover, born with a weight of a little more than three pounds, five ounces, was allowed to go home after weighing

in at four pounds, 13 ounces.

AS THE parents left the hospital, they spoke of a new sense of trust tested by experience.

"When something like this happens, you feel very blessed that God is there and really in charge," Mrs. Hoover said.

## the Saints *by Luke*

ST. VINCENT DE PAUL WAS BORN IN FRANCE IN 1576. AS A YOUNG PRIEST HE WAS TAKEN BY PIRATES WHO SOLD HIM AS A SLAVE. HIS CHARITY BROUGHT HOPE TO THE DESPAIRING GALLEYS. HE CONVERTED HIS LAST MASTER AND WAS SET FREE. ONE TIME HE TOOK A YOUNG SLAVE'S PLACE AT THE OAR IN ORDER TO FREE HIM TO HIS MOTHER. HIS CHARITY EMBRACED THE YOUNG AND OLD ALIKE, THE POOR, THE DEGRADED, THE IGNORANT, THE REFUGEES OF WAR AND ENSLAVED CHRISTIANS OF THE INFIDEL. EVENTUALLY, VINCENT WAS SENT TO PARIS THERE HE SEARCHED THE STREETS AT NIGHT, SEEKING ABANDONED CHILDREN. HE ORGANIZED GROUPS TO HELP THE NEEDY. MEN FOUND JOBS FOR THOSE WHO COULDN'T WORK. WHEN HIS HOME FOR THE FOUNDLINGS WAS IN DANGER OF FAILING FROM LACK OF FUNDS, HE ASSEMBLED "THE DAUGHTERS OF CHARITY." HE BUILT HOMES FOR THE POOR, SICK, AGED AND ABANDONED CHILDREN HE ALSO FOUNDED "THE SOCIETY OF ST. VINCENT-PRIESTS OF THE MISSIONS."

POPE LEO XIII MADE HIM PATRON OF ALL CHARITABLE SOCIETIES. THE ST. VINCENT DE PAUL SOCIETY FOUNDED IN 1833 BY FREDERIC OZANAM CONTINUES HIS WORK TO THIS DAY.

ST. VINCENT DIED IN PARIS IN 1660 AT AGE 84. FIFTY YEARS AFTER HIS DEATH HIS BODY WAS FOUND TO BE INCORRUPT. THE FEAST OF ST. VINCENT DE PAUL IS SEPT. 27.

## ST. VINCENT DE PAUL



## Buy me a car that starts!

By Hilda Young  
NC News Service

Our marriage recorded a milestone the other day. My husband and I agreed we need a new car—I was spending so much time at the gas station that they sent me a W2 form.

I insisted I be included in the search. My husband was shocked. "Why?" he asked. "What do you know about cars?"

I could have told him I was just curious to see how someone who knows a lot about cars could so uncannily strike super deals on vehicles that invariably spend the first month with us doing awful things to the driveway and establishing an illicit relationship with our mechanics.

I resisted the temptation and took a different tack: "Maybe it's time for us to consider buying a brand new car," I told him. "Not a car just new to us, but a real new car — one with the same color paint all over, one with seats we would decorate with our own brand of bubble gum, one with all its own doorknobs."

I went on: "My requirements of a car are simple:

—Start when I turn on the key. Stop when I brake.

—Do not draw a crowd of pointing

people when stopped at a light.

—Hold a half dozen children comfortably enough that, when they breathe, my glasses don't fog.

—Have the gas cap in a logical place (I once spent an interesting afternoon in a self-serve gas station stopping people on the street and asking them if they knew where I should put the gas nozzle).

"Do you have any idea how much a new car costs these days?" he objected.

"Do you know our mechanic spent last January in Hawaii and listed us as a bank reference when he bought a house?" I replied.

"But what do you know about bickering?" he asked. This from a man who once bought a car after the salesman assured him the buffalo horns ornament on the hood was original equipment.

"Humor me," I said. "I promise to stand demurely at your side, bat my eyelashes at the salesman and not say a word."

Well, we went car shopping the next day and actually learned quite a bit. As a matter of fact, we figure sending me to school for three years to become an auto mechanic will cost one-third of what a new car would have cost.