



### BLACK FAMILY

A celebration  
in Overtown  
Page 6



### FOREVER

Hialeah sister  
makes final vows  
Back page



### ANNIVERSARY

of Archdiocese

--Historical  
issue  
next week

# THE VOICE

Largest weekly  
newspaper in  
Southeastern  
United States

Catholic Archdiocese of Miami

Vol. XXXI No. 30

Friday, September 30, 1983

Price 25¢

'The prayerful Christians will make morning offering on rising...pray before and after meals, and before retiring ...'

Abp. McCarthy

## Prayer

Let it transform your life, Archbishop asks

By Ana Rodriguez-Soto  
Voice News Editor

Prayer is more than memorized phrases and desperate pleas for help, says Archbishop Edward A. McCarthy.

It is an intimate friendship with God, as vital to Christians "as breathing" and the answer to the "cynicism, pessimism (and) indifference" choking today's society.

In a 15,000-word Pastoral Letter on Prayer, reprinted in today's *Voice* (see Special Section) to mark the beginning of the fourth phase of the Archdiocese of Miami's five-year Evangelization program, the Archbishop writes, "We think of prayer as asking favors. But there is much more to friendship than that."

He calls prayer "the very heart of our religious lives...like breathing. It is a vital sign. It sustains us."

THE LETTER follows the Ar-

chbishop's mandate this summer (see *The Voice*, July 15, 1983) to all parishes, ministries and institutions within the Archdiocese to establish prayer programs.

Entitled, "From the Rising of the Sun to Its Setting," the letter is a guide for parishes and laity which explores in detail almost all the different forms of prayer, both individual and communal, from the Rosary to the Our Father, through meditation and contemplation, through Charismatic prayer, spontaneous prayer, Ignatian prayer, prophetic prayer and others, including prayer while "traveling by car, shopping, doing house work, jogging."

The Sacraments, the Eucharist, the Sacramentals and the Liturgy of the Hours (prayer said daily by priests and religious) are also described among forms of prayer.

"We can make our entire life a

Continued on page 7



## Convocation '83: Priests loved it

By Betsy Kennedy  
Voice Staff Writer

They came together as individual priests, some bearing burdens and illness, others knowing only joy and

good health. When they departed, they were a united fraternity of 425, virtually all the priests of the Archdiocese, with a deepened commitment to God, each other and the people of South Florida.

What brought them to this spiritual frontier was Convocation '83, a first such event for the Archdiocese. The group gathered at the Colonnades Hotel on Singer Island at West Palm Beach simply to get better acquainted,

to share in the sacraments and prayer, and in the words of Archbishop Edward A. McCarthy, "nourish our priestly comradery and learn secrets of a far more effective ministry through a deepened spirituality."

"Something happened here... I hoped for the lakeside of Galilee, maybe even Tabor—I never dreamed it would be Pentecost," he said in closing remarks at the Convocation.

Those who attended the one-week event shared the Archbishop's impression that something quite unique had happened among them. Comments ranged from "excellent," to "unforgettable" and "absolutely extraordinary."

Whether young or old, many agreed that the Convocation became a catalyst for renewed fraternal bonds.

Fr. Pat Mangan who has been at St. Mary Immaculate in West Palm Beach for only 3 weeks after arriving from Tennessee, expressed his gratitude at meeting his fellow Archdiocese priests.

"I was impressed by being able to talk to everyone. I walked away feeling glad I am a Catholic priest."

"It reminded me of a song we had during seminary days," said Fr. Jim

Continued on page 8



Father John Noonan is warmly greeted by fellow priests after ordination at Convocation '83. (Voice photo by Prent Browning).

# House votes to extend Hyde

WASHINGTON (NC) — Another one-year extension of the Hyde amendment's ban on federal funding of abortions was approved by the House of Representatives. The vote was 231-184.

The measure approved by the House would be more stringent than current law by prohibiting even funding of abortions to save the life of the mother.

But Rep. Henry J. Hyde (R-Ill.), sponsor of the amendment for the past seven years, assured House members a life-of-the-mother clause would be added in a House-Senate conference committee.

**CURRENT LAW** allows federal funding of abortions in such life-of-

the-mother cases.

Pro-life groups immediately hailed the vote as a major victory, particularly after last summer's Supreme Court abortion decision and the defeat two weeks later in the Senate of a constitutional amendment sponsored by Sen. Orrin G. Hatch (R-Utah).

Also, opponents of the abortion funding ban, led by Rep. Henry A. Waxman (D-Calif.), have begun a drive to restore government funding of abortions for poor women.

"THE SUBSTANTIAL margin of victory is another indication that public sentiment is strongly opposed to the use of tax money to fund the destruction of innocent unborn babies," said Jean Doyle, president of

the National Right to Life Committee, in a statement.

House members had to settle for the more stringent Hyde amendment after a committee-approved version permitting the life-of-the-mother exception was removed from the bill on a technicality.

**AS IN PAST** years the amendment was attached to the annual appropriations bill for the Departments of Labor and of Health and Human Services.

During the nearly one-hour debate on the amendment Hyde argued that Congress "should not impose on millions of taxpayers the terrible violation of their consciences of forcing them to subsidize abortion."

But Rep. Patricia Schroeder

(D-Colo.) objected to the more stringent language, saying that forcing poor women to carry their pregnancies to term made her "terribly angry."

Noting that only two of her four children have lived, Mrs. Schroeder said, "I wish that I were the type of woman who had children terribly easily, but I am not and many others are in the same situation."

**TWO OTHER** congresswomen, Reps. Marilyn Lloyd (D-Tenn.) and Barbara F. Vucanovich (R-Nev.), said though that the issue was not whether a woman had a right to abortion but rather whether the federal government should be funding abortions. Both voted for the amendment.

## News at a Glance

### Kidnappers claim Orlandi still alive

ROME (NC)—Two new messages from a group that says it kidnapped Emanuela Orlandi, a 15-year-old Vatican City resident, claim that the girl is still alive and is being held in Italy. The messages said that five people were involved in the abduction, and added that the kidnapping was carried out with the aid of a "friendly person." The group warned that unless papal assailant Mehmet Ali Agca was released from an Italian prison by Oct. 30, "the sentence will be carried out." The group has previously threatened the girl's life.

### Reagan urges press to tell 'great story'

WASHINGTON (NC) — President Reagan urged representatives of the religious, Hispanic and labor press to tell the "great story" he said the American public is missing about progress in El Salvador. "There are some very well-kept secrets in Washington, not because we want them kept secret but because they don't seem to be of interest to the media," said Reagan about social and economic reforms he said were taking place in El Salvador. Reagan's comments came during a day of administration briefings devoted primarily to Central American issues.

### Bernardin calls for 'diplomatic' solution in Nicaragua

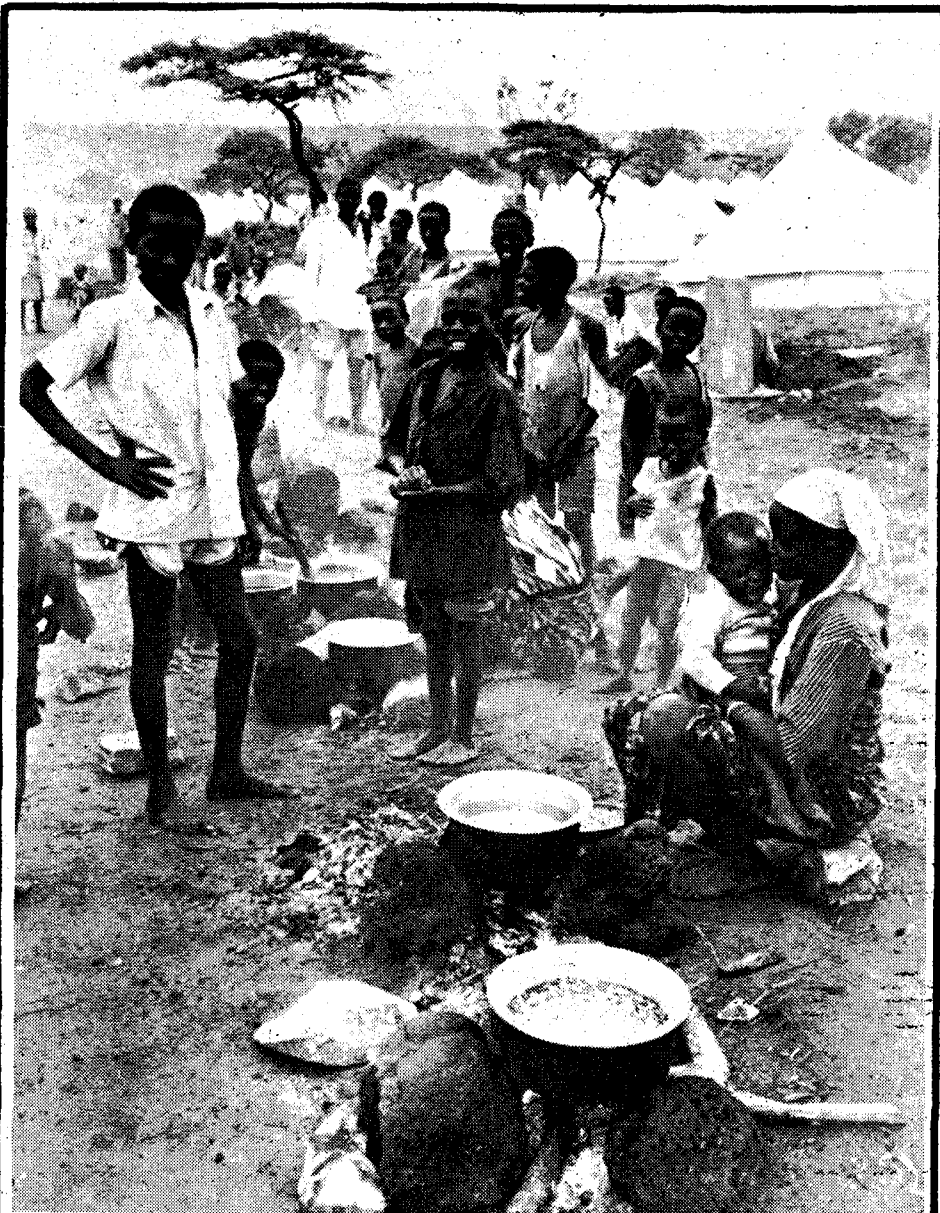
CHICAGO (RNS)—Cardinal Joseph L. Bernardin of Chicago says the United States has "no business trying to destabilize the government" of Nicaragua. Cardinal Bernardin told the National Assembly of Women Religious that the solution "has to be diplomatic." He said he had recently contacted members of the bishops' conference to discuss increased U.S. involvement in Central America. Despite his declaration, the cardinal refused to condemn the Reagan administration's policy in Central America, saying it is a "complicated issue."

### King's dream lives on

WASHINGTON (RNS)—The March on Washington is over, but the telephones are still ringing at its headquarters. Organizers of the march say they will try to use the coalition formed to march on the 20th anniversary of Martin Luther King, Jr.'s "I have a dream" speech to oppose the policies of the Reagan administration and work for the president's defeat next year. March organizers are also planning to increase the drive to register blacks. To accomplish some of these goals, the group, called the "New Coalition of Conscience," plans to reconvene leaders of the march in October to map out a strategy. In addition, an effort has begun to keep together the group of religious leaders who attended the march to participate in future activities.

### World hunger exhibit opens in N.Y.

NEW YORK (NC)—A new exhibit produced by Catholic Relief Services to educate college students about world hunger opened for the first time Sept. 21 at the College of New Rochelle. "It looks great, and it's already attracting attention," said Dominican Sister Alice Danaher, campus ministry director of the New York college, run by the Ursuline Sisters. Sister Danaher said use of the CRS exhibit, which would remain up for one week, was beginning a hunger education and action campaign that will climax with a "hunger walk" Nov. 6.



**UNCERTAIN FUTURE** — At the Kagera National Park in Kenya the Steppe of Rwanda 25,000 refugees from Uganda face a bleak and hungry future unless help is sent. Camp Kibondo, where the refugees have sought shelter is one of the largest camps of its kind in the world. (NC photo from KNA).

### Jackson group accused of misusing funds

WASHINGTON (RNS)—Federal auditors have charged that a program operated by the Rev. Jesse Jackson, who is considering running for president, misused more than \$1 million in grants awarded by four government agencies. The *Washington Times* reported that Mr. Jackson's "Push for Excellence" program received a total of \$4.8 million from the Departments of Education, Health and Human Services, Labor and Commerce and allegedly misused one-third of that amount. The program is an educational project designed to motivate black youth and build self-esteem. But The *Washington Times* said the disputed money was used for salaries and airline travel of staffers in some of Mr. Jackson's related organizations. Neither Mr. Jackson, a black Baptist minister, nor officials of his Chicago-based organization had an immediate response to the report.

### Cdl. Bernardin wins peace price

CHICAGO (NC)—Cardinal Joseph Bernardin of Chicago has been named winner of the 1983 Albert Einstein Peace Prize for his role in the U.S. bishops' pastoral on war and peace. The cardinal chaired the National Conference of Catholic Bishops' Ad Hoc Committee on War and Peace, which drafted the pastoral letter, "The Challenge of Peace: God's Promise and Our Response."

## THE VOICE

Average weekly paid circulation  
60,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 45 weeks in the year.

Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year. Foreign \$10. Single copy .25. Published every Friday except every other week in June, July and August.

Archbishop Edward A. McCarthy  
President, The Voice Publishing Co., Inc.

Robert L. O'Steen  
Editor

Ana Rodriguez-Soto-News Editor  
Prentice Browning-Staff Writer  
Betsy Kennedy-Staff Writer

Edith Miller-Display Advertising  
June Meyers-Classified Advertising  
Piedad C. Fernandez-Circulation Mgr.  
Helen Courtney-Asst. Circulation Mgr.



(USPS 622-620)  
Archdiocese of Miami  
Weekly Publication  
9401 Biscayne Blvd.  
Miami Shores, Fl.  
POSTMASTER

Send change of address notices  
to THE VOICE  
PO Box 28-1089  
Miami, Fl. 33228-1089  
MAILING ADDRESS  
PO Box 28-1089  
Miami, Fl. 33228-1089  
TELEPHONES  
News: 758-0543  
Advertising, Classified  
Circulation  
Ft. Lauderdale 525-5157  
W. Palm Bch 883-1951



## 'TEACHERS AND NUNS'

# Schools teach hatred of me, Marcos says

MANILA, Philippines (NC)—President Ferdinand Marcos of the Philippines accused Filipino Catholic schools of teaching anti-government hatred.

"The teachers and even nuns and priests in the Catholic schools are teaching the children hatred, hatred against Marcos, hatred against the government," Marcos said in a Sept. 25 statement from the Malacanang Palace.

He asked schools "not to engage in demagoguery" or to "nesmerize and mislead our small children."

**THE STATEMENT**, which also warned businessmen who had taken part in anti-government rallies that they would be tracked down and prosecuted, was the president's harshest speech in the current crisis, observers said.

It was the first time he had turned against Catholic schools and businessmen, they said.

Eleven people were killed and 200 in-

jured in street fighting Sept. 21 near the heavily guarded presidential palace.

Commenting on Marcos' charges about Catholic schools, Cardinal Jaime Sin of Manila said to reporters, "I feel there are some threats, but maybe the president was tired."

The charge about teachers "is not true," the cardinal added in a formal statement released later Sept. 25 as he departed for a month in Rome. Current events classes in Catholic schools are merely being taught the "real situation" in the country, he said.

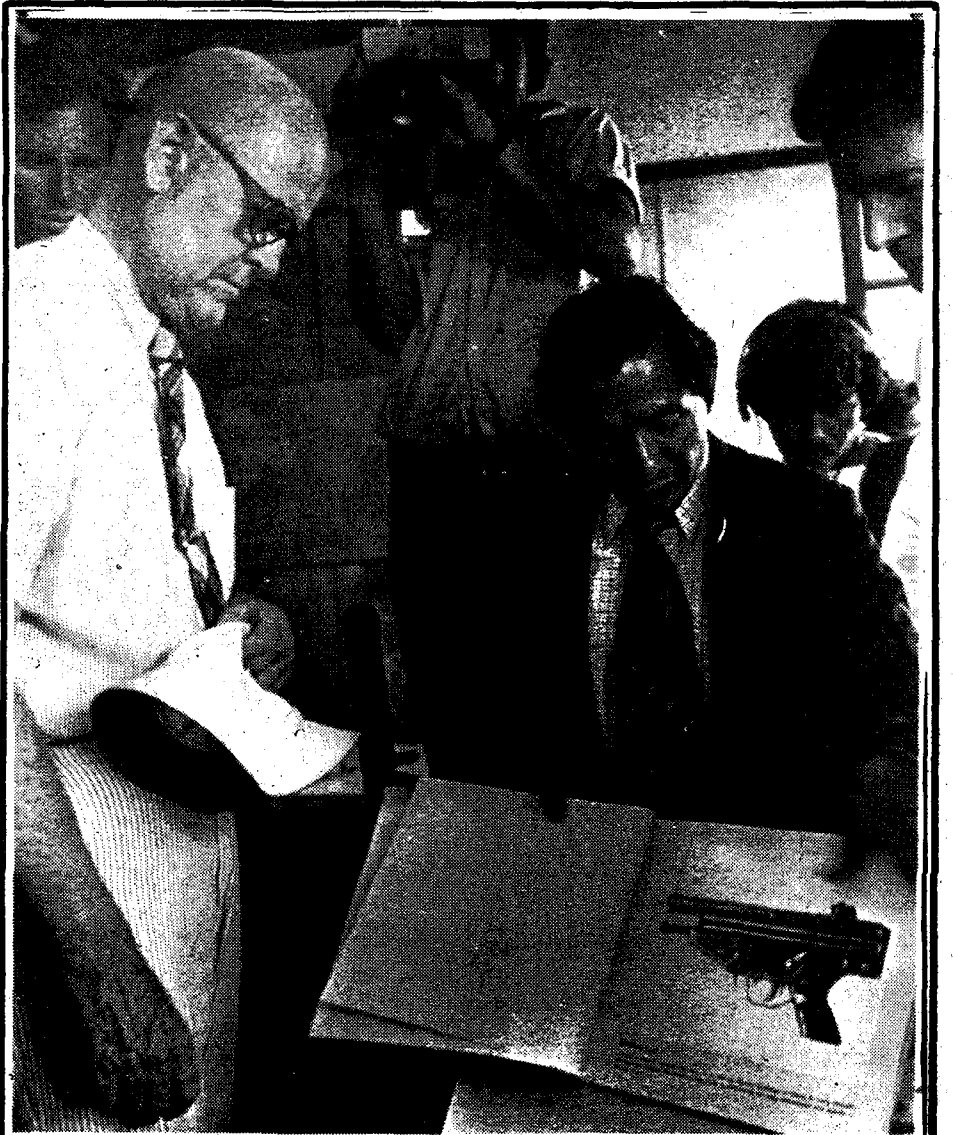
The cardinal added that he was disturbed that the government was not trying to eliminate the causes of unrest and was instead issuing threats.

Cardinal Sin had met with Marcos for 30 minutes at the presidential palace Sept. 23.

The meeting was that of a "parish priest visiting with a parishioner," an archdiocesan spokesman said.

During the meeting, the cardinal offered Marcos a "national reconciliation plan," which had first been proposed by the cardinal in February but which had been turned down by Marcos, according to the spokesman.

The plan envisions a council of representatives of the government, church, opposition political groups and private business. It also lists



### Evidence in Nuns' Death

In Zacatecoluca, El Salvador, U.S. Special investigator Harvey Tyler, left, a New York attorney, inspects evidence shown him by Salvadoran judge Bernardo Rauda Murcia in the case of four American churchwomen murdered in 1980. Five former Salvadoran National Guardsmen are charged with the murders and are awaiting trial. (NC photo)

several preconditions for reconciliation—free elections, a free press, an independent judiciary, and an impartial investigation into the assassination of

opposition leader Benigno Aquino Jr. **MARCOS REPORTEDLY** appeared vaguely sympathetic to the cardinal's plan.

## — OFFICIAL —

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

**The Reverend John Noonan** (newly ordained) — to Associate Pastor, St. Elizabeth Church, Pompano Beach, effective September 28, 1983.

# Miami priest to be archbishop

By Marjorie L. Donohue

St. Mary Cathedral will be the scene of impressive rites of episcopal ordination next month when Archbishop-Elect Ambrose De Paoli is elevated to the episcopacy. Monsignor De Paoli is currently in the Vatican's diplomatic service in Rome.

The announcement of his appointment by Pope John Paul II as pruncio to Sri Lanka (formerly Ceylon) an island off the southeast coast of India, was announced last Friday by the Vatican.

As pruncio on the island, a little larger than the state of West Virginia, he will be concerned with the welfare of the Catholic people, and will handle affairs between the government and the Holy See, as the Holy Father's official delegate.

In Miami Archbishop Edward A. McCarthy said, "The announcement that a beloved and distinguished son of the Archdiocese has been named an Archbishop and will be entrusted with an important responsibility in the service of the Holy See brings new joy to our jubilee year.



Msgr. Ambrose de Paoli will soon be an Archbishop in Sri Lanka.

"On behalf of the clergy, Religious, and faithful," the Archbishop added, "I congratulate Archbishop DePaoli, his parents and relatives and I assure him of our prayers. We look forward to welcoming him home to Miami for the joyful ceremony of his ordination."

The Archbishop-Elect, who visits his family in Miami every summer, is the eighth Florida priest to be elevated to

the episcopacy in 36 years and the second to attain the rank of an archbishop.

Archbishop Thomas J. McDonough, retired, of Louisville, now resides in Palm Beach Gardens. Bishop John J. Fitzpatrick is Bishop of Brownsville, Tx.; bishop Rene H. Gracida, formerly of Pensacola-Tallahassee, is now Bishop of Corpus Christi, Tx.; Bishop W. Thomas Larkin is Bishop of St. Petersburg; Bishop Keith Symons is Auxiliary Bishop of St. Petersburg; Bishop John J. Nevins and Bishop Agustin Roman are Auxiliary Bishops of Miami.

A veteran of 19 years in the diplomatic service, the new prelate is a native of Jeannette, Pa. who came here with his parents, Mr. and Mrs. Jack DePaoli of Visitation parish, at the age of nine. He attended St. Mary Cathedral School, where he was trained and served as an altar boy at the Cathedral. Following graduation from high school he began his studies for the priesthood at St. Joseph Seminary, Hartford, Conn. and then at St. Mary of the West Seminary, Cincinnati. He completed his preparation for the

priesthood at the North American College in Rome where he was ordained for the then Diocese of Miami on Dec. 18, 1960. In 1961 he was awarded a Licentiate in Sacred Theology at the Gregorian University and returned to Miami.

During the summer of that year he was an associate pastor at St. Patrick Church, Miami Beach, and was assigned to the Matrimonial Tribunal of the Diocese. He then returned to Rome for further studies and earned a Doctorate in Canon Law at the Pontifical Lateran University.

In 1964 he was appointed to the English language section of the Vatican and completed a two-year course at the Pontifical Ecclesiastical Academy, which trains members of the Holy See's Diplomatic Corps.

Presently secretary to Cardinal Agostino Casaroli, Vatican Secretary of State, the Archbishop-Elect has served in diplomatic posts in Canada, Turkey, Africa and Caracas. In addition to English and Latin he speaks Italian, French and Spanish.

## ROOF PAINTING

AND WATER  
PRESSURE  
CLEANING

"Serving South Florida Over 40 Years"

Tom Gustafson Industries

Member of Ft. Lauderdale and  
Palm Beach Chamber of Commerce

**PAINTING**  
• RESIDENTIAL  
• COMMERCIAL  
• CONDOMINIUMS  
• CO-OPS

**TEXTURED COATINGS**  
GUARANTEED FOR  
AS LONG AS YOU OWN  
YOUR HOME • BEAUTIFIES  
• INSULATES

**RE-ROOFING**  
**ROOF REPAIRS**  
**GUTTERS**

Ft. Lauderdale and Broward County Office	Ph. 522-4768
Boca Raton Delray Office	Ph. 278-4862
W. Palm Beach & Palm Beach County Office	Ph. 832-0235

# Alcoholism S.O.S.

## Churches asked to join global assault on drinking

By William Bole  
Religious News Service

Fifty years after the repeal of Prohibition in the United States, a new movement is spreading throughout the world to drastically reduce alcohol consumption through government action—and attack what is increasingly recognized as one of the world's leading public-health problems.

Unlike the preachers and others who led the Prohibition movement, leaders of the new movement—which opponents in the liquor industry call "Neo-Prohibitionist"—are more likely at this point to be health professionals or scientists. In fact, they complain about getting little help from major church denominations, which, they say, are still wary about reviving a Prohibitionist image of themselves.

With or without the churches, however, a movement is building.

Many European nations, for instance, have in recent years reversed the trend toward liberalization and adopted new measures against alcohol—ranging from heavy taxing and regulation to education campaigns which actually encourage moderate drinking with meals.

In a survey of 80 nations last year, the United Nations' World Health Organization cited "a swing back of public opinion, away from complete liberalization and towards a reasonable degree of alcohol control."

**PRESSURE** for government action is just beginning to reach this country. The most significant development came last year, when for the first time since Prohibition's repeal in 1933 a



Alcohol abuse cost Americans \$100 billion in 1982. (Voice photo).

federally funded study urged the nation to put aside "the ghosts of the past" and develop a "broad and coordinated" campaign to reduce drinking.

Set up by the National Research Council, an arm of the National Academy of Sciences, the panel called for such action as stiff taxation on liquor and a national education campaign to encourage moderate drinking.

In another significant development, the National Council on Alcoholism, traditionally linked to the liquor industry, has removed industry members from its board and, at its annual meeting last spring, reversed its stand on government action by vowing to campaign for higher taxes, warning labels on liquor products, mandatory treatment for alcoholics, and other measures.

The American Medical Association also recently backed the call for warning labels, particularly for pregnant women.

"Not too long ago, we thought that

Americans were heavy drinkers, and that many of them just wanted to kill themselves with it," said Allan Luks, director of the New York City affiliate of the National Council on Alcoholism, and author of the forthcoming Beacon Press book, "Will America Sober Up?" which describes the new movement. "But now we see that they want change, and that they are looking to the government for direction."

LUKS, an attorney, attributed the trend to "this whole health-awareness movement, which is finally focusing on alcohol." He points out that supporters reject the Neo-Prohibitionist label (though some of them think it's an appropriate term), but that none want to be associated with "Moral Majority types" who approach the issue from a "moral" perspective.

Yet, "Neo" or not, people like Luks are clearly haunted by that ghost of Prohibition, and are quick to emphasize differences between themselves and the 1920's Prohibitionists. He writes in the forthcoming book that while those in the new movement seek "moderation" and not "elimination" of alcohol, "Prohibition's sentiment was rigid, intolerant, and fatalistic. No one could control his or her drinking once started. All drinking had to be eliminated. Prohibition's supporters angrily rejected any violator, from a husband to the president of the United States."

Neo-Prohibitionists cite public opinion polls in asserting that Americans, even if they don't support their full program yet, are at least ready for significant government action against alcohol.

For instance, a Gallup poll last year reported that 56 percent of those surveyed favored doubling the tax on at least one type of alcoholic beverage. Support for labeling of calories and ingredients on bottles drew support from 61 percent. And, 68 percent favored a national campaign to encourage moderate drinking, even though only a minority believed any of these practices would significantly reduce consumption.

Perhaps more significant were the answers the respondents gave when asked if the issue would influence the way they voted: 59 percent said they would probably vote for a candidate who supports an education campaign; 62 percent said they would like their political parties to place the issue on their plank; and 71 percent said they'd

sign a petition for a national campaign.

"OUR POLL shows that the support for achieving moderate-sensible drinking habits in America has the potential to be meaningful politically," the Gallup organization said in its analysis of the survey. "But to make this force come alive, you need a catalyst, the first issue. The question is which one."

One issue attracting attention is stiff taxes. At a news conference in Washington in July, a coalition of some 100 consumer, health and alcohol groups (including several church groups) demanded a doubling of alcohol excise taxes—which have not been raised since 1951—as one way to fund the financially ailing Medicare program for the elderly.

The ad-hoc group, called the National Alcohol Tax Coalition, was organized by the 30,000-member Center For Science in the Public Interest. A spokesperson for the group, George Hacker, said that boosting taxes for health-care costs "makes good sense and represents sound policy. Producers and users of alcohol should pay to help treat the casualties they create."

**BEHIND** the anti-alcohol reaction is both the dramatic rise in worldwide alcohol consumption over the past 20 years and growing awareness of the social costs of alcoholism and excessive drinking.

Drunkenness in the United States is involved in most deaths from falls, drowning, fire accidents, spouse beatings, and in half of all highway deaths, according to widely accepted estimates. Most drunk-driving incidents, furthermore, are caused by non-alcoholics.

Deaths caused by alcohol are thought to run between 50,000 and 200,000 a year, including 20,000 to 25,000 from liver cirrhosis, an alcohol-related disease. In economic terms, the overall cost of alcohol abuse—in medical bills, property damage, time lost from work—jumped from an estimated \$60 billion in 1975 to \$100 billion in 1982.

At its 35th world assembly last spring, the World Health Organization reported a 500 percent increase in beer consumption in Asia, 400 percent in Africa, and 200 percent in Latin America—attributing the increases to relatively low prices of beer due to frozen tax rates.

## Today's trend is toward **SENSIBLE PRE-PLANNING**

Thoughtful planning now can protect your relatives and friends from the confusion that might occur when no one knows what can be done / what should be done / or what you would want done.

Making a will is fine but it does not cover everything. There are many situations when only a pre-need contract covering the final expenses meets the needs and gives the peace of mind so desired.

(We place 100% of all pre-need money in trust. It is fully refundable at any time)

**THE VAN ORSDEL'S SECURITY PLAN OFFERS GUARANTEED PRICES AND MUCH MORE, FOR EXAMPLE:**

We offer more in convenient locations (6). More service, staff and equipment. More merchandise to select from. More stability—Almost 60 years with the same family ownership. More value without sacrificing quality (a couple can usually save \$1000 or more with us). We offer 40 complete funerals from any church in Greater Miami, including all services, cars, casket and pallbearers from \$795-\$895-\$995...

For additional information by mail or for an appointment in your home phone 446-4412. One of our counselors will answer all of your questions and arrange everything in exact accordance with your wishes.

**Van Orsdel  
FUNERAL CHAPELS**

Miami, Coral Gables, No. Miami, Hialeah, Gragny Road, Bird Road

## Roof Leaks?

WATERTIGHTNESS GUARANTEED  
**-SUPERIOR ROOFING SERVICES-**

\* REPAIR SPECIALISTS \*

DADE BROWARD PALM BEACH

947-3451 563-8707 659-2929

# Broward march unites pro-lifers of all faiths

By Dick Conklin  
Voice Correspondent

DEERFIELD BEACH — They came from Lake Worth on the north to Fort Lauderdale on the south. They carried homemade signs and wore buttons proclaiming their determination to save babies from abortion.

There were Catholics, Presbyterians, Methodists, Baptists, and members of pentecostal churches.

Some had participated in pro-life rallies before, but for many this was their first public witness on a topic that politicians call a "religious issue," and religious leaders often call a "political issue."

Yet, in spite of a popular ethic that warns Christians not to get involved in controversial causes or to use "radical" methods like marching, between 250 and 300 people turned out to walk along Federal Highway from northern Broward three miles into Palm Beach County.

THEY GATHERED in the parking lot of St. Ambrose Church in Deerfield Beach, a short distance from a busy abortion clinic that many had fought to keep from opening a year and a half ago.

The day was Yom Kippur, the Jewish Day of Atonement and the first National Day of Rescue, an observance intended to bring public attention to the high rate of abortions and the need to provide alternatives to the women

involved.

"Here we are 10 years later with just as much enthusiasm and zeal as ever," said Patti McKinney of Women Exploited By Abortion (WEBA), a group of women who counsel others faced with an unwanted pregnancy.

"We continue to march, protest, counsel, and lobby. And on October 3 when the Supreme Court reconvenes, we'll be there too. We want to let them know that we hold them responsible for the blood of 17 million babies polluting our nation."

"We need to fight this battle on the streets, in the clinics, in the legislatures, but most of all on our knees," McKinney said. "This is a spiritual war and we are eventually going to win it, but our job won't be over. There are millions of women who have been hurt by abortion and there will be millions more who will need our help in the future."

ANOTHER popular pro-life speaker was Marsha Fleming, president of Broward County Right to Life. "You should all be congratulated for coming out here," she said to the crowd. "Marching for unborn children is about the best thing anyone can do on a Saturday morning."

"You know, 12 years ago they (abortion supporters) thought that we were finished. Boy, do we have a surprise for them today! The people from Omega (a pro-life "sidewalk counsel-

ing" group recently acquitted of charges brought by an abortion clinic financially hurt by their efforts) are out there saving babies every day. Sending a girl to an abortionist is no way to solve a problem—two wrongs never make a right.

"A woman needs the support of people who care about her, not just the \$250 she is about to give them (for an abortion). Someone must tell her about the mental and physical risks."

FLEMING stressed the need to bring new volunteers into the pro-life movement.

"You must talk to the people who aren't as hepped up about this issue as you are. They just might stop someone from going in there to pay cash, or use their MasterCard, Visa, or American Express card to get rid of their unborn child. My God, can you believe that we have come to that in this country?"

The marchers were led by a group of teenagers carrying a banner and a small baby casket representing the millions of lives lost. Next came a hearse donated by the Babione Funeral Home.

The rest of the crowd followed, walking three abreast along the three mile stretch with a police escort provided by the Deerfield and Boca Raton police departments.

Marchers sang songs and chanted pro-life slogans. Several passersby in cars honked their horns and gave a "thumbs up" sign.



Marchers walked from Deerfield Beach to Boca Raton, passing two abortion clinics along the way. (Voice photo by Dick Conklin)

The route took them by two abortion clinics—the one in Deerfield Beach and another in Boca Raton.

A bus was waiting for the marchers in Boca Raton to shuttle them back to the starting point. "I think it's beautiful how the evil of abortion has brought together people of all faiths," said Mary Rodriguez a registered nurse from Boynton Beach. "Here I am talking to people from the Assemblies of God, riding a bus from a Presbyterian church back to St. Ambrose Catholic Church! Praise God!"

You can depend upon  
**CARROLL'S**  
365 MIRACLE MILE CORAL GABLES  
915 E. LAS OLAS FT. LAUDERDALE  
PARKING LOT ADJACENT TO BOTH STORES

VOCATIONS  
SPECIAL SECTION  
October 21, 1983  
DEADLINE FOR  
DISPLAY  
ADVERTISING  
October 7, 1983  
758-0543 or 757-6241  
Ext. 305

MORONEYS' RELIGIOUS ART INC.  
537 N.E. 3rd Ave.  
Ft. Lauderdale  
• Church Furnishing  
• Bells • Carillons  
• Steeples • Towers  
• Stained Glass • Interior  
Rendering & Remodeling  
Complete Showroom  
GIFT SHOP  
WHOLESALE & RETAIL  
A LARGE SELECTION OF NATIVITY SETS  
AND CHRISTMAS GIFTS.  
463-6211

CATHOLIC CEMETERIES  
(AND MAUSOLEUMS)  
IN DADE COUNTY  
"Our Lady Of Mercy" (592-0521)  
IN BROWARD COUNTY  
"Queen Of Heaven" (972-1234)  
IN PALM BEACH COUNTY  
"Queen Of Peace" (793-0711)

Among the many ministries of the Archdiocese of Miami is the maintenance of a consecrated enclosure set aside especially as a Catholic Cemetery.

What greater consideration could a good Catholic have than the certain knowledge that he will be buried in consecrated grounds under the loving care and age-old ritual of Holy Mother Church. It is the ardent desire of our Archbishop, Most Reverend Edward A. McCarthy, that all Catholic families be informed of their right to participate in this loving service. To that end, new programs are available by which you may reserve on-time spaces of our grounds, Crypts in our Mausoleum or in our Monument section at the three cemeteries of the Archdiocese of Miami.

For complete information send this coupon to:  
CATHOLIC CEMETERIES, P.O. BOX 520128, MIAMI, FL. 33152

NAME \_\_\_\_\_ PHONE \_\_\_\_\_  
ADDRESS \_\_\_\_\_ CITY \_\_\_\_\_

Do you remember when this holy man captivated a nation? This pastor of thirty million was the most loved and celebrated Catholic teacher of our century. Listen to Bishop Sheen as he teaches the Catholic Faith in this magnificent series of conferences... unedited or censored for radio or television. Hear this advice from an old master. "Ye Shall Know The Truth" is Bishop Sheen at his very best.

It sure attacks the problems of modern, liberal Christianity!  
... examines the secret guilt of the atheist and the skeptic. He tells us why moral principles guide everyone, whether they know it or not!  
... amazed at his insight... how he knew one woman he was instructing had an abortion — even though she never told him.  
... (Sheen) tells us about that little "area of freedom" you can still find in every man with a difficult vice, and how he counseled a struggling alcoholic he knew.  
... how he relieves our fear of death, and tells us how to overcome the fear, even "rehearsing" for the final hour.  
... food for thought with the psychiatrist who confessed to Sheen that one third of his patients were not mentally sick.  
... Archbishop Sheen at his best. Over 24 hours of instruction and advice from an old master. This is a perfect gift, especially for young Catholics whose eyes will be opened as they listen to a priest who echoes popes instead of liberated nuns."

"Free Introductory Cassette Offer"  
(Conference #1 — "Philosophy of Life" and "Conscience")  
Now affordable to all!  
Read how others have critiqued this marvelous series: →

PLEASE DETACH AT DOTTED LINE AND MAIL TO:  
Keep The Faith, Inc.  
5 Sicomac Road  
North Haledon, N.J. 07508

Fantastic No Risk Offer!  
"Ye Shall Know The Truth"  
Archbishop Fulton J. Sheen

Yes! Please send me conferences 1 and 2 (Philosophy of Life and Conscience). I understand that they are mine to keep ABSOLUTELY FREE. I further understand that unless I notify you to cancel my subscription, you will ship me automatically 2 additional conferences on a once-a-month basis for the total cost of \$5.00 freight free. 2 conferences on one cassette. I realize I may cancel my subscription at any time with no further obligation.

I need a Cassette Player. Please send me your special close-out earphone model @ \$29.95 plus \$2.50 shipping and handling (total cost \$32.45). My check is enclosed.

I would like to take advantage of a large savings by purchasing the entire album now. Please ship me the complete set of "Ye Shall Know The Truth" @ \$85.00 plus \$3.50 shipping and handling charges. My check is enclosed.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

Please allow 2 weeks or sooner for delivery.  
All donations are TAX DEDUCTIBLE. 172

# Local

## Salute to the Black Family

ABCD sponsors program at St. Francis Xavier

By Betsy Kennedy  
Voice Staff Writer

Some of the grandmas wore their best Sunday bonnets. Little girls wore frilly dresses and little boys squirmed in their suits, warmed by afternoon sun. Young husbands and their wives were a well-groomed image of the twentieth century black family—a long way from the tattered garments of slave ancestors.

What these black families share is a sense of pride and unity that can never again be broken. They gathered side by side with white families for a salute to the black family at St. Francis Xavier Church in North Miami on Sept. 25.

Archbishop Edward A. McCarthy concelebrated the Mass with Msgr. John McMahon, Fr. Pablo Navarro, Fr. Bill Sheehan and Fr. William Mason, pastor of St. Francis Xavier. The priests wore bright green and red stoles for the joyful program.

"THE BLACK FAMILY Challenge" was the theme of the day's events. It was sponsored by the ABCD (Archbishop's Charities and Development), as part of a continuing series of presentations at churches throughout the archdiocese. Bettye Wiggs of ABCD coordinated the St. Francis program.

The opening skit was presented by Village South drug rehabilitation clinic with an introduction by Henry Head, the organization's director. The skit dramatized a black family's meeting with a preacher to discuss their son's problems.

The preacher tells them, "25 per cent of Florida's population use drugs—10 per cent of them are black." He recommends that the family attend church



Priscilla Musgrove is a mother scolding her son, played by Sergio (left) and a member of the Stars of Harmony belts out a Gospel song during Sunday's celebration at St. Francis Xavier. (Voice photo by Betsy Kennedy)

together and learn to communicate better. He advises the family to become better role models and tells the son to "start respecting your parents."

Patricia Warren, adviser-director of the Players Guild of Florida Memorial College recited several poems, among them, the famous "Harlem" by Langston Hughes and "Negro Mother." Her daughter, Ebony Warren, held the audience spellbound with her brief but intense recitation of "I Am A Black Child." Priscilla Musgrove and 'Sergio' dramatized a realistic conflict between a mother and her son, who learned to bridge their differences. Michael Bullard also sang,

"Go to the Rock."

Added musical inspiration was contributed by "The Stars of Harmony," a 7-member men's gospel group. They led the parish in some foot-tapping, hand-clapping songs which reflect the indomitable spirit of blacks throughout history. St. Francis Xavier's choir performed the closing verse "Oh Freedom," led by soloist Brenda Parnham.

THE SPECIAL guest speaker for the event was Dr. Dale Chitwood, research assistant professor in the department of psychiatry at the University of Miami.

He said that the families should

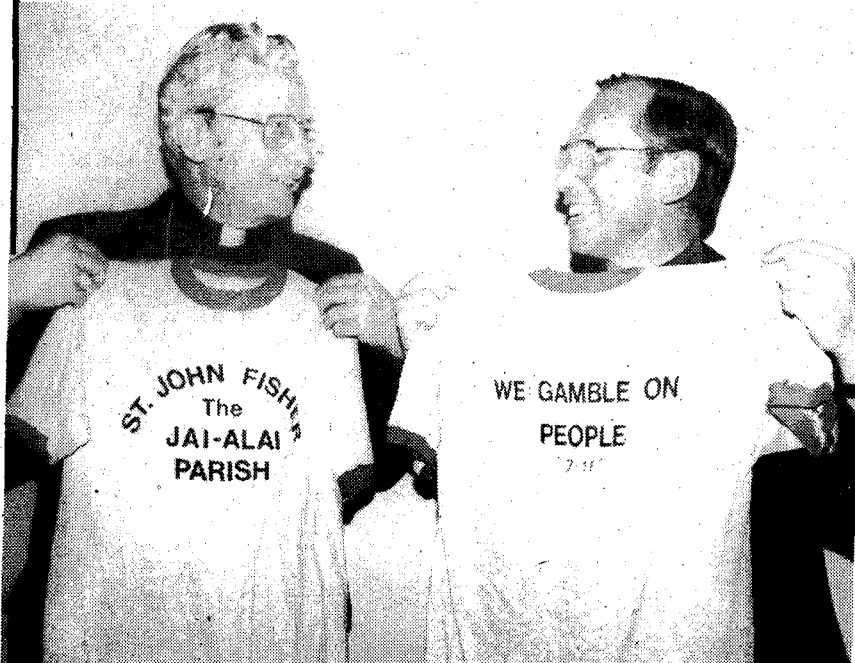
simply "love one another."

"To create the best atmosphere possible for children, we should provide good role models by teaching them to solve problems. They should also learn to be prepared to respond to peer pressure in the area of drugs and other negative activities."

If parents spend more time with their children and really listen to them, positive patterns in the home can be reinforced, according to Dr. Chitwood.

Following the program and liturgy, Archbishop McCarthy presented PULSE (People United to Lead the Struggle for Equality) with a \$30,000 check award by the Campaign for Human Development, the U.S. Catholic Conference's anti-poverty program. Dr. Willie E. Williams, area vice president of PULSE for Perrine-Richmond Heights, accepted the check on behalf of Rev. J. Stepherson, president of PULSE, the grass roots organization dedicated to equality for blacks in jobs and the mainstream of life.

## St. John Fisher's 20th



Parishioners of St. John Fisher in West Palm Beach gathered Sept. 18 with Archbishop Edward McCarthy, Msgr. John McMahon, pastor, Father Raymond Sonfeld, associate pastor, and Rev. Mr. Robert Jacobi, permanent deacon, to remember and thank God for 20 years of growth. The concelebrated liturgy echoed the theme chosen for the anniversary, which compared the parish's growth to the butterfly's journey from caterpillar to complete beauty. T-shirts which read, "St. John Fisher, the Jai-a-lai Parish. We gamble on people," were also distributed, including one which Msgr. McMahon (top left) presented to Archbishop McCarthy. (Voice photos)

### AID THE POOR

by donating RESALABLE FURNITURE, clothing, merchandise to

#### St. Vincent de Paul Stores

ALL OUR PROFIT GOES TO THE POOR

CALL FOR FREE PICK UP

EVERYTHING YOU GIVE IS TAX DEDUCTIBLE. You get a Tax Receipt



COLLIER COUNTY  
3196 Davis Blvd.  
Naples  
775-2907

DADE COUNTY  
Warehouse and Store  
2375 Northwest 149th St.  
Opa-Locka  
688-8601

12003 N.W. Seventh Avenue  
North Miami  
15 S.E. First Avenue  
Hialeah  
19160 West Dixie Hwy.  
Ojus

BROWARD COUNTY  
2323 North Dixie Hwy.  
Pompano Beach  
942-2242  
10113-5 Sunset Strip  
Sunrise  
748-4551

513 West Broward Blvd.  
Ft. Lauderdale  
462-0716  
1090 South 56th Ave.  
Hollywood  
989-9548

PALM BEACH COUNTY  
2647 Old Dixie  
Riviera Beach  
845-0562

2560 West Gafe Ave.  
West Palm Beach  
538 24th St.  
West Palm Beach

# Devotedly Yours

## A fabulous success!



### My dearly beloved:

I am flying high again! But this time not in a 747. I am on I-95, returning from the Convocation of the Clergy of our Archdiocese.

It was fabulous. For five days, all the priests of the Archdiocese were in seclusion praying together, sharing together, yes, and having fun together.

Each day had a theme. Each day two priests spoke about the theme from their hearts—then we broke down into small groups to share our feelings, our reactions. The themes were priestly spirituality, priestly ministry and priestly fraternity. We opened and closed the day praying the Divine Office. At noon time, we concelebrated Mass. Throughout the day, the Blessed Sacrament was exposed for perpetual adoration. Periodic spiritual talks were given by Father Conlan, a unique priest from New York who gives parish missions with a team of Sisters and lay people and who has had two of his religious productions broadcast on network TV.

There was good fun, as one night the Irish entertained us with songs from the Old Sod and another the Hispanics taught us to sing "Guantanamera" and exposed us to the rigors of the conga line. Even the staff of the hotel in Riviera Beach (The Colonnades, where the hospitality was exquisite) joined us in the sing-along the final night. A moving TV film, directed by Carol Gallagher, portrayed a number of our priests witnessing to what the ministry has meant to them.

The result was fantastic! A greatly renewed sense of fraternity and unity, enthusiasm and joyful rededication to our ministry. At the conclusion, all 400 of the priests were on their feet giving prolonged applause. Perhaps the response was best summed up by a retired priest who said, "I'm thankful I have lived long enough to have had this experience."

Father Charles Mallen, C.S.S.R.,  
Director of our Ministry to Priests Pro-

gram, and the one-hundred priests who served on committees and gave talks, made an extraordinary contribution to the success of the Convocation. So did

**'At the conclusion, all 400 of the priests were on their feet giving a prolonged applause. Perhaps the response was best summed up by a retired priest who said, 'I'm thankful I have lived long enough to have had this experience'**

the peaceful surroundings on the ocean, the inspiring religious films.

But in reflecting, we all agreed that the extraordinary experience of the Convocation was even greater than the sum of all its parts. It was truly a new Pentecost. Our priests will never be the same.

And the only answer is the enormous amount of prayers and sacrifices that were being offered for us by the religious and faithful of the Archdiocese. Each priest received piles of letters from people who were praying for him. The children of the schools wrote they were praying, we received rich spiritual bouquets from the Sisters, from parishes and from the many movements and organizations of the Archdiocese.

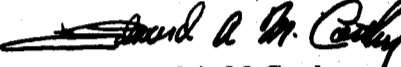
The Legion of Mary kept an all-night vigil before the Blessed Sacrament. People wrote they were fasting

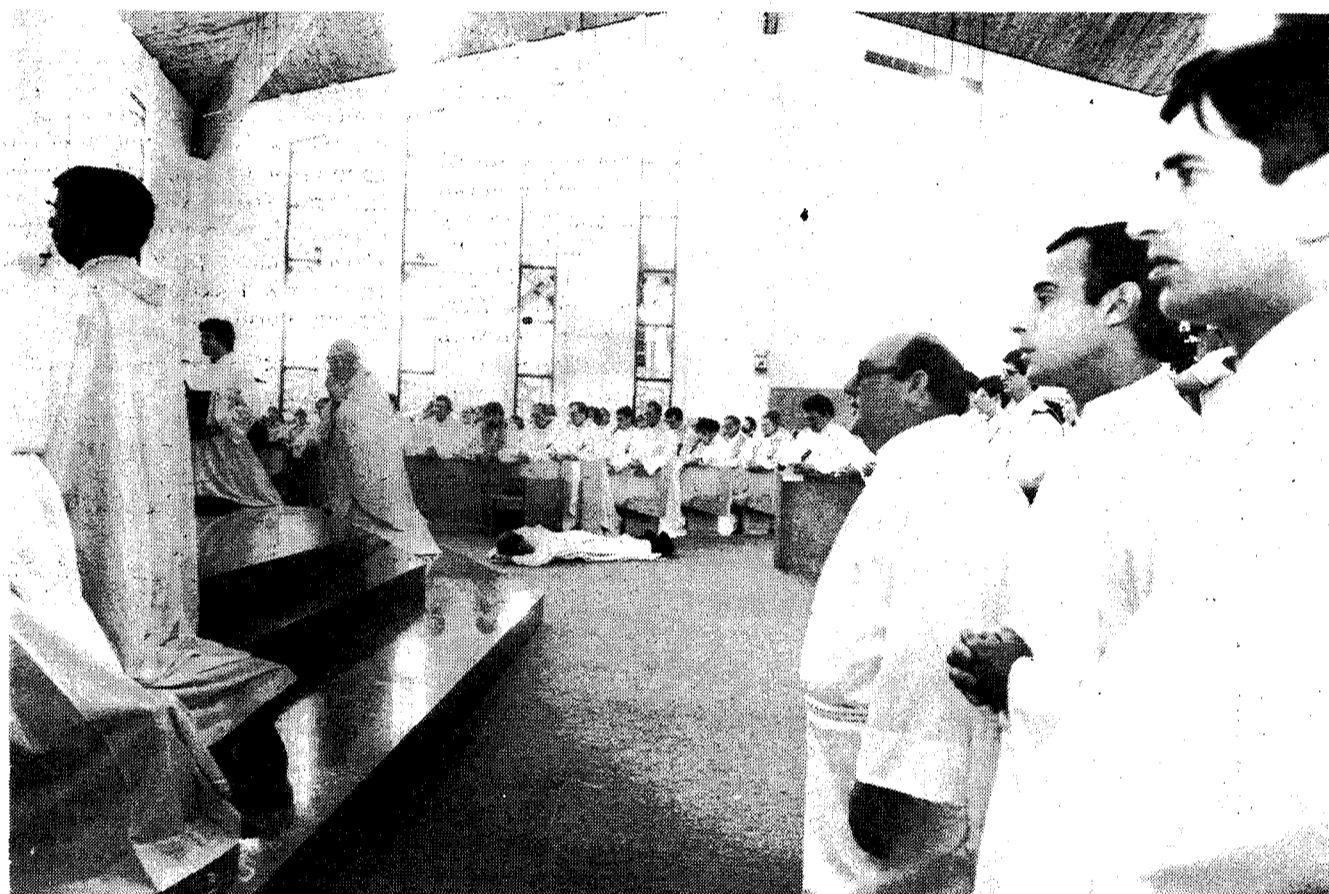
from all solid food during the week. Others were eating only one meal a day. One woman wrote she was offering her surgery scheduled that week for us. Another had just learned she has cancer and offered that anxiety for us. A child wrote she was going to abstain from all sin for us during the week but would be glad when Friday came.

The priests received a glorious new awareness of how much they are loved and appreciated.

It was an alleluia event that I shall never forget and for which I shall always be grateful.

Devotedly yours in Christ,

  
Edward A. McCarthy  
Archbishop of Miami



Archbishop McCarthy and the more than 400 priests of the Archdiocese pray the Litany of the Saints during the ordination of Father John Noonan, on the last day of Convocation '83. (Voice photo by Prentice Browning).

## Prayer is Christians' first job—Abp.

Continued from page 1

prayer, by integrating all of our actions with an interior state of prayerfulness that comes to permeate our being," Archbishop McCarthy wrote.

The letter also lists the reasons why Christians pray and describes "the daily schedule of a prayerful Christian:

**"TO MAKE** a morning offering on rising. To pray morning prayers which may be from the Liturgy of the Hours. If possible, to participate in daily Mass. Sometime during the day, to set a time aside for mental prayer, Bible reading, and/or to pray the mysteries of the Rosary.

"The prayerful Christian will pray before and after meals and, before retiring, will pray evening prayers — perhaps again from the Liturgy of the Hours — and will make an examination of conscience," the Archbishop wrote.

"The prayerful Christian will arrange as well, on a schedule ap-

propriate to his or her circumstances, for regular reception of the Sacrament of Reconciliation and spiritual counseling, for visits to the Blessed Sacrament, for group prayer experiences, for days of recollection and retreats."

Archbishop McCarthy called such a life "an ideal for a pious member of the Archdiocese. I fully realize that there may be quite legitimate reasons for being unable to fulfill this suggested program. At times, as well, the Lord may be expecting more!"

He called prayer the answer to many of the problems society experiences today.

**"FOR MANY** people, he said "life today seems empty. They are depressed, cynical, dispirited. It is because they miss the meaning of life, their relationship with God, that is found in prayer."

He continued, "Perhaps even the tendency of our young people to seek a 'high' on drugs, to join 'cults' is an indication that they are missing dreadfully the peace, the joy, the excitement

that God intended for His friends, young and old, through prayer."

"Cynicism, pessimism, indifference," he wrote, "must yield to the splendid intimacy of a child of God communing with the Father."

The Archbishop called communion with God the Christian's prime vocation.

"We are inclined, when asked what we do, to reply by naming a profession — I am an architect, a nurse, a carpenter, a housewife, or whatever. If we really understood the spiritual realities, what it is to be a disciple of Christ, we would more likely respond, 'I am a person of prayer.'"

The letter also encourages those who find prayer difficult.

**"WE NEED BUT** make a sincere effort and not be anxious if we are distracted or cannot find the right words, or even become sleepy. God will take care of it. The desire for prayer is prayer itself."

The Archbishop wrote, "just as friendships are deepened by repeated

expressions of friendship, so prayerfulness is strengthened and enriched through fidelity to a habit of praying."

Writing "no other letter has brought me such personal satisfaction as this one," he said and he challenged priests, deacons, religious and laity of the Archdiocese to "groom (your house) with the pinnacle of prayer," in the words of St. John Chrysostom. "In this way you will make it a perfect dwelling for the Lord."

Copies of the pastoral letter were distributed to all the priests of the Archdiocese during their week-long Convocation in Riviera Beach last week. Employees of the Pastoral Center found copies of the letter, in English and Spanish, not only in their weekly copies of *The Voice* and *La Voz*, but stapled to their paychecks as well.

Extra copies can be ordered free of charge by calling the Archdiocese Pastoral Center, 757-6241, Extension 188, or writing to: Evangelization Office, Archdiocese of Miami, 9401 Biscayne Boulevard, Miami Shores, FL 33138.

## Clergy meet fabulous success

Continued from page 1

Reynolds, of St. Henry, Pompano Beach.

### Brothers together

"Fratres In Unum," brothers together. We found out how much as priests we had in common. We experienced some joys and heartbreaks, successes and failures together. Some days are bright, some are gloomy. But we preserve our sense of faith and our sense of humor. After all, we're only human."

Fr. Charles Mallen, director of continuing education, and one of the key organizers of the event, said, "Convocation '83 accomplished many things, but nothing more profound than a priestly fraternity."

His observation was shared by Bishop Paul Tanner, a retired priest who closely observed the events of the week.

Others felt they became more aware of their ability to strengthen each other in dealing with the demands of their vocation.

"We learned the value of being with other priests, said Fr. Edward Lowney, pastor of St. George in Ft. Lauderdale.

"It is a shock for priests to get together like that, to realize what energy and talent and what a terrific 'graced' force of people are at the disposal of the church. There is isolation with the great shortage of priests. They don't get to know one another..." said Fr. Frank O'Loughlin, pastor of Holy Cross at Indiantown.

"To be united with all the priests of the Archdiocese, celebrating and praying—I came away with a renewed sense of our brotherhood and a true sense of unity," said Fr. Charles Notabartolo of St. Joan of Arc in Boca Raton.

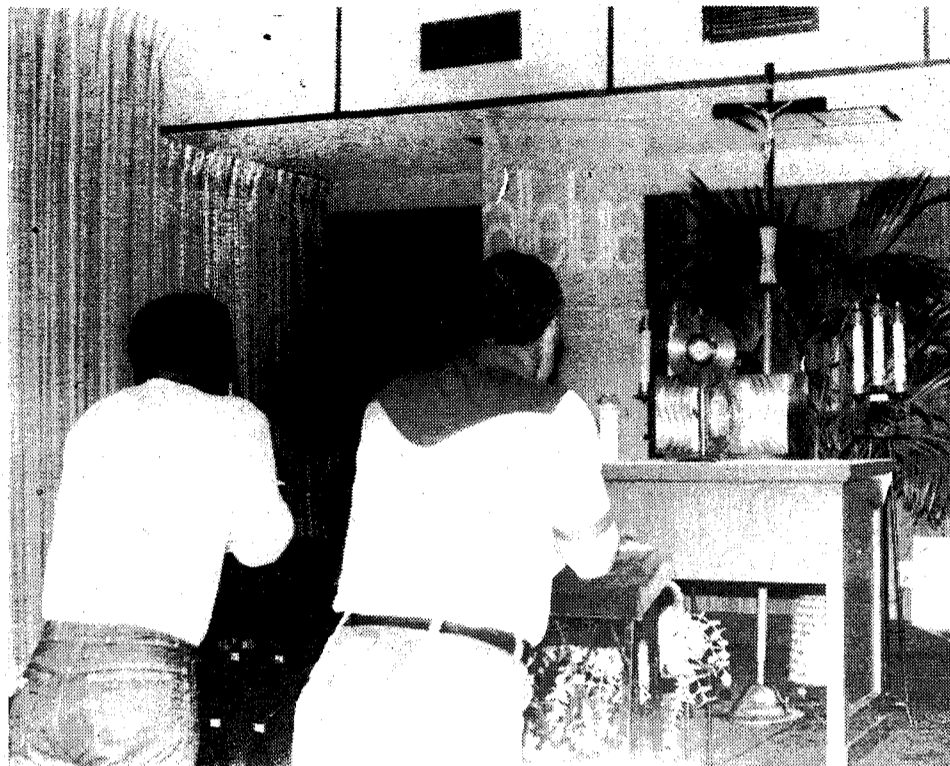
To bring about a closeness among the priests, special sharing sessions took place at the Convocation. A group of 44 priests were trained as leaders and priests were encouraged to "share their innermost thoughts."

"Priests were all ears—men were pouring out their hearts," observed Fr. Mallen.

### Share the Sacraments

The sharing extended beyond the planned sessions, when priests gathered more informally around the pool or during other leisure activities.

"They had to be divided into groups beforehand, not just with cronies or buddies, so they found new friends and



Two priests pray before the Blessed Sacrament, which was exposed continually during the Convocation. (Photo by Father Luis Casabon).

new reasons why the priesthood is an enchanting, challenging profession," Fr. Mallen said.

"I could put names with faces and address before," said Msgr. John McMahon "but the Convocation let me get to know their hearts.... there was sharing as opposed to discussing among us. Sharing shows the similarities while discussing tends to bring out differences."

The clergy also shared the sacraments together in larger numbers than ever before. From early morning until late at night they gathered in the chapel established at the hotel to pray over the Blessed Sacrament.

"It was touching for me because the sacraments came to life before me, visibly, audibly," recalled Fr. Mallen.

"The final Mass of reconciliation when the Archbishop administered the oil of the sick to a number of priests, some of whom were critically ill or who because of advancing age were now permitted to receive the sacrament, was also very moving to me."

Weeping, Fr. Anthony Navarrete, pastor of St. Hugh for 29 years and now suffering from cancer confessed, "I had some bitterness in my heart when I came. Now I have found the

grace of Christ. I have found the reality of fraternity among the priests and it will stay with me."

### Standing ovation

Local priests selected to give talks were Auxiliary Bishop Agustin Roman, Fr. George Garcia, Fr. Eugene Quinlan, Fr. Jose Hernando, Fr. John O'Leary and Fr. Frank McLoughlin. Fr. James Conlan of Sussern, N.Y. was the guest speaker.

One of the most powerful talks which earned a 5-minute standing ovation from the crowd was delivered by Fr. O'Loughlin, a renown advocate of farm workers rights.

"Can I go back to Indiantown, and tell Maria, who took her dying baby to 3 hospitals and was turned down because she had no money—can I tell her that there are now 425 reasons why that will never happen again?" he asked.

"Can I go back to tell my people (the farmworkers of Indiantown) such as Jose with his family of 6, trying to feed them, trying to endure low wages, the indignity heaped upon them, that there are 425 reasons why it will not happen again?"

"His talk was unforgettable, it

showed that we need to get away from worldliness. It is easy to be complacent, settled in. It was a confirmation of what I had been thinking in my own life. We have a constant need for renewal and conversion," said Fr. Notabartolo of St. Joan of Arc.

"A classic.... powerful in content, masterfully delivered, beautifully prepared," added Fr. Mallen.

Said Msgr. Peter Reilly, of Little Flower of Coral Gables "the speech was revolutionary in that it put squarely up to the diocese and to the priests the responsibility for the betterment of downtrodden humanity."

Fr. James Conlan's remarks also earned him compliments from the crowd and the praise of the Archbishop.

"He provided a special elixir that gave seasoning spirit and light to our conference."

### The people prayed

While 425 priests reaffirmed their devotion to their priesthood and shared new-found friendships, people in the parishes dealt with being without them.

There was a universal show of support from South Florida Catholics, said many priests. People prayed, fasted and wrote letters of support throughout the week.

Wrote one 8th grader at Mary Immaculate in West Palm Beach, "I'll pray for you... I'll also help Mom with the housework while you're gone."

"We were buried in mail," said Fr. O'Loughlin.

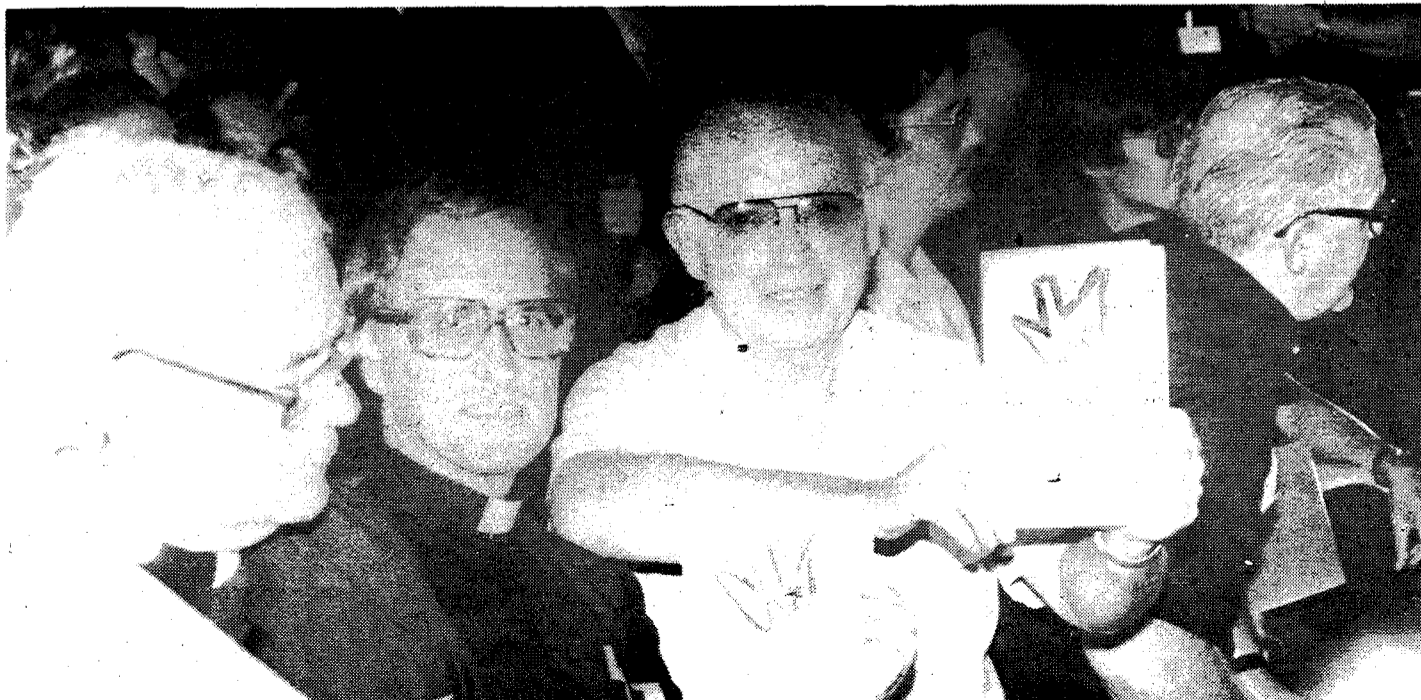
"It took 4 hours a day for the hotel to sort out all the mail that came for us. The mail reflected a positive sense. The spirit of South Florida has been dampened too long because of a gloomy national outlook on the priesthood."

Fr. Mallen believes, "People should know how much we appreciated their prayers. We heard of people who slept on the floor, who fasted on bread and water. Parishes had all night vigils of prayer—we heard of one parish that had an-around-the-clock prayer service. Priests received notes from all over the diocese."

The gathering meant a great deal to lay people who awaited the priests' return because "it is a great reminder of the power of church, the body of Christ..." said Fr. O'Loughlin.

He also noted the differences between the Convocation gathering and different types of priestly conventions he attended after he was ordained.

"These priests are more outward looking. They are co-workers with the rest of the church. This is evangelization in its fullest sense. This group has the capacity to make South Florida the reign of God."



Holding up Convocation '83 booklets are, from left, Father Gilberto Fernandez, pastor of Ss. Peter and Paul Parish in Miami and Father William O'Dea, pastor of Holy Spirit Parish in Lantana. Photo by Father Luis Casabon.

By Father Don Connolly  
Director, Communications Ministry

You would not believe it if you saw it. They started to gather Monday in all shapes, sizes, ages and nationalities, the priests of the Archdiocese. Many of them were dubious about what this four-day meeting would accomplish, even though the Archbishop had written that such a meeting would recharge their batteries so they could serve their parishioners more effectively.

Then began the group morning and





John Noonan pledges obedience to the Archbishop during the ordination ceremony. (Voice photo by Prentice Browning).

## 400 Priests welcomed him into priesthood

By Prentice Browning  
Voice Staff Writer

It was probably a record attendance of priests at the ordination of a single one of their brethren in this Archdiocese.

Over 400 Miami archdiocesan priests just concluding a week-long convocation in Palm Beach were at St. Paul of the Cross Church in North Palm Beach Friday to welcome the Rev. Mr. John Noonan, 32, a native of Limerick, Ireland, into the priesthood.

Archbishop McCarthy, Bishop John Nevins, and Bishop Agustin Roman, huddled with Rev. Mr. Noonan for a prayer before a long procession into the church.

"Let the example of your life attract the followers of Christ," Archbishop McCarthy told Rev. Mr. Noonan during the ordination rite while hundreds of priests in alb and stole who were packed in the first rows of the church concelebrated.

REV. MR. NOONAN approached the Archbishop, clasped his hands in the Archbishop's hands and promised to obey the bishop and the authority of the church.

After he was consecrated by the Archbishop several hundred priests lined up to lay their hands on the new kneeling priest.

Outside the church after the ritual hundreds of priests formed a semi-circle awaiting the exit of the new priest almost, one said, like awaiting the bride and groom after a wedding.

The Archbishop put his arms around the newly ordained Fr. Noonan while he and the assembled priests sang the Salve Regina.

## A heartfelt thanks!

### From the Archbishop

Dearly Beloved:

Convocation '83 is history and the memory of this powerful priestly experience will remain with us for years to come.

Your prayers and sacrifices were felt by all of us as we gathered in the Lord's name to reflect on our priestly spirituality, ministry and fraternity.

Your letters, telegrams and messages of affirmation heightened our awareness and helped us to see that we are truly supported and loved by you, our people. We are grateful to each of you and offer you our loving gratitude and appreciation. During the week we came to a deeper realization that our priestly vocation is God's gift to us and that we in turn share this special gift with each of you.

The Church of Miami experienced a new Pentecost during Convocation '83 and hopefully, you, our beloved people will also experience that Spirit in the days ahead.

We offer you our thanks, our love and our prayers as together we build up the body of Christ during this special Year of Prayer and Outreach.

God love you.

Devotedly Yours,  
Archbishop Edward A. McCarthy

### From the priests

Dear Sisters and  
Brothers in Christ:

When the poet Wordsworth said "more things are wrought by prayer than this world dreams of," although unknown to him his words prophetically describe our Convocation '83. The power of prayer was very evident and permeated the entire atmosphere of our Convocation. Even though you were corporally absent, we felt each of you present in spirit with us, your brother priests.

When Archbishop McCarthy referred to Convocation '83 as "a new Pentecost in the Church of Miami," like our Blessed Lady and the early disciples, you were prayerfully joined to us and we felt the power of your prayers. We are immensely grateful to each and every one of you for the powerful spiritual support you gave us.

We pray that the spirit of Convocation '83 will long be felt in every area of our apostolic ministry. We hope that you will detect the fruit of your prayer in our future priestly efforts on behalf of the Church of Miami.

We believe that God was showing all of us that we are truly "One Bread, One Body." With all of you, we need to live in a deep awareness of that sublime truth. Thank you for being beside us with your prayers and for the warmth of your support. We are forever grateful.

Your Brothers in Christ,  
The Priests of the  
Archdiocese of Miami

## Archbishop 1, Skeptics 0

evening prayers, and the group noon day Masses, the seriousness of the speakers at lecture times, the little group sessions (10 priests each), the humor at off-hours, the entertainments by our own members, better than any cruise-ship entertainment, the meeting of brother priests whom we had not met before. (At mealtimes, you joined any table with a spare chair and thus met new brothers.)

Slowly, the signs of tiredness from their ministerial work, their loneliness, their feeling of inadequacy in trying to help one million Catholics to learn

about Jesus slipped away. What took its place was the greatest gift of the Holy Spirit: a sense of joy.

What just about tore them apart was to receive from children and parishioners letters and posters promising prayers. Each priest was "adopted" by individual members of the laity to be prayed for.

In between formal times, hundreds of priests managed to find their way to the small chapel where Our Lord in the Blessed Sacrament was present. The

priests wanted to pray back for those praying for them.

In groups, at meals, and in the corridors, at least one million jokes were traded. Priests hear them all; it's a survival technique in the face of sharing so much suffering of our parishioners.

By Thursday night, rested and enlightened and encouraged among ourselves, the Archbishop addressed us before an outdoor luau banquet. "You didn't believe me, did you?" he said, "But I told you so, I told you this would work." He got a standing ovation.

Well, we're home now, back to you, the people for whom we pledged our lives and our priesthood. Our love for you is renewed and re-dedicated. If you see us smiling at you more and hugging you more it's because, since we had a chance to glimpse the joy that heaven is, we want to share it with you.

By the way, forgive us one little bad thing we did. Each of us put on about five pounds!

As we were leaving, a priest shouted out, "Archbishop, when is the next one?"

# Matter of Opinion

## Why should priests take a week off?

It was unprecedented.

Some 425 priests of this Archdiocese left their parishes last week and were gone from Monday through Friday. All of them, all at once.

Unless you happened to need a particular priest last week you might not have even been aware of their absence. It might not have had that much impact on the average lay person.

But it meant a lot to them.

Why? Why should the priests all go off and stay together in a hotel for a week?

The initial impulse came from Archbishop McCarthy after attending a convocation of U.S. bishops some months

### EDITORIAL

ago. Usually when bishops or priests meet it is to discuss business. They never have a chance to put aside the burdens of their ministry and simply get to know each other, to share innermost thoughts and feelings.

Archbishop McCarthy came away from the bishops' convocation so refreshed and inspired that he decided the priests should have the same thing.

From the feedback we have received, Convocation 83 was resounding success. It is obvious that the meeting meant more

than a few days' relaxation for the priests, that it struck a chord of response from deep within them.

And why not? Priests, while surrounded by the hundreds of people they minister to, are at the same time living in a kind of isolation, as much psychological as physical. Not having families, they live individually in rectories or other quarters apart from any personal outlet other than perhaps another priest.

Then there is the psychological isolation of the priesthood in which priests often feel they must at all times live up to the sometimes unrealistic expectations of perfection the laity have of them. A priest must at all times excel in kindness, professional ability, problem solving, delivery of spellbinding sermons, and ability to be in more than one place at one time.

And, perhaps worst of all, he must never show human weakness or express doubt of any kind, even at a time when vocations have fallen off severely and the value of vocations might appear, at least superficially, to be in doubt.

Some of this may be laity expectation, and no doubt some is the expectation a priest lays on himself in his desire to serve well. But, in any case, when does a priest have a chance to express himself on such matters, man to man, peer to peer, and hear others, many others, do likewise



on an extended basis and for several days.

Convocation 83 allowed the priests to gain a realization of their true fraternity to each other. The letters of support from the laity enabled the priests to realize that yes, despite some occasional contrary evidence, we do appreciate them.

Perhaps if such convocations had been held churchwide in the 70s and 80s some of the priests who left wouldn't have.

This convocation was good for all of us.

## Letters to the Editor

### So give us a Catholic TV preacher

To the Editor:

I read James Breig's column on TV evangelists recently in *The Voice* and, while I don't have any objection to his warning Catholics to be careful when viewing the many non-Catholic TV programs, I do believe that he missed an opportunity to suggest that serious consideration be given to the hierarchy of the Church to compete with the anti-Catholic programs with a "modern" Bishop Fulton Sheen who, as all old-timers will recall, monopolized television and radio. If I remember correctly, his television program had a higher rating than any other program presented at the same time.

I am one of those Catholics who watch many of the non-Catholic TV programs, especially Dr. James Kennedy, Jerry Falwell and Robert Schuller and I also contribute money to make sure they keep going. Until recently I watched Jimmy Swaggart but, as a result of his ridiculing Catholic teaching, he is now on my black list.

Instead of adopting a negative attitude in warning Catholics to be careful when they watch these programs, why didn't James Breig take a positive attitude and throw out the idea that there should be a national Catholic program, similar to the Bishop Fulton Sheen program, which would be so outstanding that all Catholics and many non-Catholics would not want to miss it?

We talk about evangelism and I wonder if the powers that be realize that there are thousands, maybe millions, of people around the country who are being evangelized by non-Catholic TV programs, many of whom

could be convinced to become interested in the Catholic Church as a result of viewing a Bishop Fulton Sheen type program.

I know that there are many who criticize television evangelists, such as Robert Schuller, Jerry Falwell, Dr. Kennedy, etc. because of their plea for financial support. In my opinion, this is not a just criticism because no one is forcing anyone to tune in on that particular program—if they don't like it because of the money pleas, they shouldn't watch it. Unfortunately, they must request financial help since they don't have commercial sponsors, as do the producers of other programs.

If my memory serves me correctly, the Bishop Sheen prime time program was sponsored by the Admiral Company and perhaps if a similar type program could be developed today, several large corporations would be interested in acting as sponsors.

Isn't it about time that we Catholics decided to adopt a more positive attitude regarding the power of television, instead of being forced to do nothing more than caution Catholics to be careful when they view non-Catholic TV programs?

Donald A. Pruessman  
Miami

### Would support Catholic preacher

To the Editor:

I take offense from James Breig's article re: CBN. I am a loyal Catholic and will to my death remain so. I do not feel my faith is threatened. If

anything I feel these evangelical programs are strengthening me in the knowledge of who Jesus really is.

My faith has always stressed theology. I never really knew our Lord in my heart thru the Catholic Church. I attended 12 years of Catholic schools, all taught by wonderful nuns — but somehow they reached my head with Jesus but not my heart. I know Him now — thru the CBN broadcasting — but no one has invited me to change my denomination. I speak for many of my Catholic friends.

If we Catholics are in danger from CBN — why not reach us with some Catholic programs? Our church can afford it. We would be glad to support you as we do CBN.

Virginia C. Hughes  
Hobe Sound

### Pulpit editorial missed the point

Letters to the Editor:

The recent editorial, "Pulpit Professionals Needed" seemed to miss the point altogether for me. The writer's experience transferred his lost opportunity to help a troubled individual onto lack of professionalism. We all, including professionals, miss opportunities.

My horror was not reading about or sharing his feeling about the empty second pew, but rather the discovery that one can not afford to wait an entire week to feed and comfort a hungry soul.

Christianity is community involvement, not sermon to sermon encounters or even pulpit professionals. It's that day to day input and the risk of "caring" and follow up that gives witness to Faith.

However, I am glad I read the editorial before I read David Balk's theory on "Burned-out." For while there are many missed opportunities there are also many theories and many psychologists.

The theory that caring too much, being too idealistic, too rigid, threatens to burn out faith, contradicts the hypothesis which establishes the very essence of faith. David might profit from reading "Pain and Providence" by Ladislaus Boros.

Faith does not produce rewards. Faith IS the reward!

Until our will is in tune with God's Will, our past, present and future perspectives will be frustrated, overwhelmed and trapped. Therefore, a psychologist who assumes faith is anything less than idealistic, caring and rigidly faithful to God's Laws comprehends neither the conditions of faith nor the authority of God's Time.

M.C. Vogel  
Miami

### 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.

# May I ask who is calling?

The other day I returned a phone call from someone at a business office which touched one of my pet peeves and triggered an interesting exchange with the company's receptionist.

After I had asked for the person who originally telephoned me, the operator said, "Who is calling, please?" or perhaps it was "May I ask who is calling?"

That question or inquiry is my pet peeve, but one which I normally pass over because of time pressures, unwillingness to cause hassles or a general attitude of "Why bother or what difference will it make?"

That afternoon, however, I must have been fatigued and edgy and not in the best mood or in a flexible and compromising frame of mind.

**FEELING MY** inner barometer rising a trifle, I responded with some irritation to the receptionist, "Well, I would rather not say."

you feel that way about the matter."

Busy executives or leaders may judge they need to have receptionists, aids or lesser in command people screen their calls, but I wonder if they have



BY FR. JOSEPH M. CHAMPLIN

reflected on what the inquiry, "Who is calling, please?" communicates.

the executive's importance is, in my judgement, far too dear to justify the procedure.

The hard pressed leader who simply must cope with excessive calls might take a different approach. His or her secretary can simply state that the executive is unavailable and add "If you would care to leave your name and/or phone number, we will get back to you." The inquirer then has the option of revealing such information or not.

"Who is calling, please?" caters to a competitive culture which measures people's worth in terms of power and position. The Christian philosophy of life, on the contrary, judges money and influence as accidental and considers that our essential dignity flows from birth (we are created equal in God's sight) and baptism (salvation in Christ makes us all equal sisters and brothers).

## 'Who is calling please?' caters to a competitive culture which measures people's worth in terms of power and position.

Then, attacked with a slight (not huge) twinge of guilt for my assertiveness, I backtracked somewhat and explained, "I don't mean to give you a hard time, but that question always irks me. Today I must be in an ugly mood and you had to suffer through my annoyance."

The receptionist surprisingly responded, "I agree with you totally. I think the question is rude. I hate asking it. But we have some executives here who insist on this procedure and I have no choice but to carry out their order. I am really pleased

**IT SAYS,** "If you are important or powerful or someone I want to talk to now, I will respond. Otherwise, I either will ignore your call, inform my secretary to lie about my availability or speak with you rather reluctantly."

I grant that in some situations advance knowledge of the caller can facilitate getting out a file, letter or other information helpful for the subsequent conversation. But the price paid for this minor advantage in terms of rudeness, dehumanizing of the caller and false exultation of

"MAY I ask who is calling?" can be especially inappropriate and even harmful at church rectories.

A pregnant, unwed woman who nervously calls the parish priest for help and is confronted with that question very likely would cringe and perhaps hang up, particularly if she knows the receptionist at all.

A man who stops at the door and asks of the secretary, "May I talk to a priest, please? I have a moral matter I wish to visit about with him," could feel extremely uncomfortable being interrogated with "What is your name, please?"

Unlike church rectories, business offices may not usually deal with such confidential matters, but nevertheless the unintentional, yet real put-down nature of "Who is calling?" remains.

(c) 1983 Alt Publishing Co.

# The pastoral and the election

The lead paragraph of an NC News Service story reported that Father J. Bryan Hehir, the U.S. Catholic Conference's director for internal justice and peace, said that the U.S. bishops' pastoral letter on war and peace will be a factor in the 1984 presidential election.

The actual quote from Father Hehir, which appeared in New York-based monthly *Interdependent*, was, "I think the bishops' letter will help keep the nuclear question before the American public as one of the central issues by which any candidate ought to be judged, and in that sense I think it will have an impact on the election."

It in no way diminishes the bishops' pastoral, which offered a sound presentation of moral issues related to peace and war in a nuclear age, to point out that they did not make the discovery that the nuclear question concerns morality. The nuclear question will be of importance in the 1984 election. It would have been had there been no letter from the bishops. The candidates will be judged by their response to that issue. There is no way of knowing now, a year and more away from that election, what factors will influence that judgement.

Thankfully the response did not end our government's negotiations for disarmament but the events in early September could not help but



BY DALE FRANCIS

remind the world that the Soviet Union is directed by standards of morality that are in conflict with those of the free world. Therefore, the nuclear issue must be seen differently in September than it was in May.

WHAT HAS not changed is the universal desire for peace. What has not changed are the moral principles enunciated by the bishops in their pastoral letter — that there must not be nuclear

war, that attacks on population centers are morally wrong, that nations must seek an agreement to eliminate nuclear weapons.

What has been changed is the trust some were willing to place in the government of the Soviet Union that it would live up to agreements, that it would not take advantage of any superiority.

In the year ahead events may bring greater hope. It may be that the international outrage at the September crime and the stiffening of the American will for defense preparation will convince the Soviet leaders it is to their own advantage to work for real nuclear disarmament.

**WILL, AS** Father Hehir thinks, the bishops' pastoral letter be a factor in the 1984 election? Directly, not really, it is not likely to be quoted by candidates. But as a clear reminder that the nuclear issue is not just a political but a moral issue, the pastoral letter has influenced and will continue to influence the thinking of the nation.

(Dale Francis is a nationally syndicated columnist)

**WE WERE** reminded of the way events change attitudes in the first week of September. Last May, when the bishops issued their pastoral, there was a strong movement in the nation and in the world for a nuclear freeze. The bishops did not use the terminology but they called for a "halt" in the production, testing and deployment of nuclear weapons. This was in opposition to the Reagan administration's conviction that the halt would place the *United States at disadvantage*. The bishops, and virtually all of the nuclear freeze movement in this country, insisted on bi-lateral agreement with full verification.

But when Korean Airliner Flight 007 was destroyed by a Soviet airborne rocket, killing 269 men, women and children, and when the Soviet Union denied what had been done until the evidence made further denial impossible, there was a significant change in the situation in the world.

BY FRANK MORGAN

When Michelangelo was well along in years, he was discussing life with an old friend who said, "After such a good life, it's hard to think of dying."

"Not at all," said Michelangelo. "Since life has been such a pleasure, why would death coming from the same great Source, displease us?"

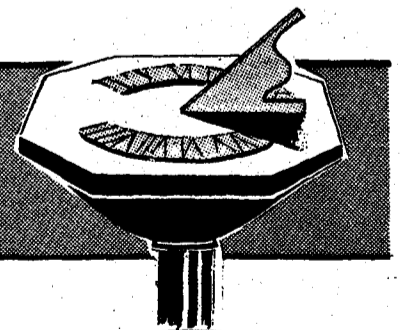
★★★

Following a capricious impulse, Dominican Fra Angelico showed in his painting of the Last Judgement some Franciscans tumbling toward hell while Dominicans were floating up toward heaven.

★★★

Did you know that on September 9, 1836,

## TIME CAPSULES



Abraham Lincoln received his license to practice law and become a circuit riding lawyer. After one long trip across country in the coldest of weather to appear in a court, Lincoln tarried at the town tavern the night before his case was to be heard.

The host greeted him and said, "Pretty cold night."

"Colder than hell," Lincoln replied.

One of the lawyers turned at this and asked, "Oh have you been there too, Mr. Lincoln?"

"Oh yes," replied the future President, "and the funny thing is that it's much like it is here — all the lawyers are nearest the fire."

## Women's rights, the news

As summer began to fade this year, it was evident that the bloom of the women's movement would not fade with it.

Women's issues were in the news everywhere. First there was Christine Craft. She is the TV anchorwoman who got a dirty deal from her former employer, station KMBC-TV in Kansas City, or so the federal jury decreed, in effect.

Ms. Craft was demoted, she said, because her bosses told her she was "too old, unattractive and not deferential enough to men." The 39-year-old anchorwoman decided not to accept that treatment, with its premise that wrinkles are seasoning in a man but a disqualifier in a woman.



BY  
ANTOINETTE  
BOSCO

She sued the TV station and the federal court agreed she had been wrongly treated. The jurors awarded her \$500,000 and urged the judge to find the station's former owner, Metromedia, guilty of the additional charge of sex discrimination.

**THE SECOND** headline that caught my eye concerned the Catholic Church. It pointed out the determination of women to be considered worthy of full rights and responsibilities in all aspects of work and service.

At the Leadership Conference of Women Religious meeting in Baltimore in mid-August, strong concern was voiced that communication between bishops and women Religious is still lacking.

Outgoing president of the organization, Sister of Charity Helen Flaherty, pointed to the growing impact of sisters in the United States and said it results at least partially from the influence of the women's movement in this country. "Women Religious have developed a new awareness of their gifts, their talents and their power to be heard and recognized," she said.

Spokeswomen for the 500 superiors of religious orders who

attended also expressed confusion over why the pope established a special commission of U.S. bishops on religious life and why there was no consultation with those in religious life before the commission was mandated.

Their voice was mild, however, next to the language used by the nuns and laywomen attending the 1983 National Assembly of Religious Women convention in Chicago. Participants expressed the sentiment that the Vatican commission represented an attempt to "divide and control women Religious."

**DOMINICAN SISTER** Marjorie Tuite, the group's coordinator, was quoted as saying: "What we are seeing today is an escalating pattern of oppression against women Religious by Rome. It amounts to a witch-hunt."

Next came the fracas over Barbara Honnegger where the anger of women was aimed directly at President Reagan. Ms. Honnegger, an administration employee reviewing Reagan's compliance with anti-discrimination laws, went public to say that the president did not care about women's rights. She called the program she was working on a "sham."

Obviously she embarrassed administration members, who reacted like disgruntled school kids. White House spokesman, Larry Speakes, who should have known better, made a joke that the last time he had seen Ms. Honnegger was in an Easter bunny costume for the White House Easter Egg Roll.

That descent into absurdity was furthered when Thomas LeClair, the Justice Department's spokesman, called Ms. Honnegger a "low-level munchkin."

**ALL THIS** should have convinced thinking people that Ms. Honnegger was probably speaking the truth. For if administration officials had a valid answer to her charges, they never would have resorted to ridicule.

The immediate outcome was that President Reagan appointed his daughter, Maureen, a consultant to improve his image with women.

The conclusion to be drawn from all this commotion is quite clear: Women see the pendulum on their gains for equal rights swinging backward and are determined to stop it.

## Letters from the mailbag

As the director of The Christophers, nothing warms my heart so much as a friendly letter. Many are responses inspired by the interesting guests — famous and not so famous — featured on our television talk show. "Christopher Closeup" is syndicated over some 65 commercial stations throughout the U.S., and thanks to the American Forces Network we are also carried to U.S. outposts all over the world. The show is offered free of charge to any program director who asks for it. Thank God, a lot do ask. We've been on TV and radio for 33 consecutive years.



BY FR.  
JOHN CATOIR

I was touched recently by two letters that came in not so long ago; we get about 25,000 a year.

"Dear Sirs: I just had to write in gratitude and tell you how very much your Sunday morning TV programs mean to me. Although I am Jewish I look forward eagerly to your presentations. They answer my deepest cravings for a way of renewing faith and reexperiencing spirituality...your programs with their brilliantly sensitive portrayals of kindness, love of people, generosity and spiritual honor are a large part of what makes me want to stay alive."

**THE SECOND** came from a woman who said she usually didn't watch television on Sunday morning because, as she put it, "religious programs turn me off." She continued:

For some reason I decided to turn on the television this morning and you immediately gained my attention by the discussion of dyslexia. My son has it. I was very impressed with your program because it is not only informative but it is Christlike. You talk of religious ideas without shoving them down someone's throat. When your program was over, I sat and meditated and talked with God as I have not in a long time. I feel as if I am going to have a beautiful day today, thanks to you Christophers."

I'm happy to be part of The Christophers because we do

touch lives. We give our pamphlets away free of charge (650,000 of them seven times a year) to anyone who wants to be on our mailing list. It seems the more we give away, the more the Lord helps us.

**THE CHRISTOPHER** motto is: "It's better to light one candle than to curse the darkness." The word "Christopher" comes from two Greek words, "Christo-phorus," which means Christ-bearer. We try to be carriers of His divine love and truth. Please pray that God will continue to bless this ministry.

For a free copy of the Christopher News Notes, "Closeup," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., NY, NY 10017.



## Time to reformulate an old question

Q. How far can you go with sex before it is considered sin? (Ohio)

A. This question keeps popping up not just month after month but genera-



BY TOM  
LENNON

tion after generation. Some people who are your grandparents' age asked the same question when they were teenagers.

Curiously, no one ever asks: "How far can you go without being greedy?" Or, "How far can you go without cheating?"

In all these questions the heart of the matter is really this: "How close can I come to sin without actually sinning?"

**OR, TO** put it in another, more devastating way: "What's the least I can do for God?"

But the people who ask this week's question about sex and sin seldom, if ever, realize that they are asking about the minimum amount of love they can give to God. And maybe to their dating partner!

They appear not to understand that their question suggests they will use their partner as a sex object. That's not love. It's selfishness.

So, although the question this week may be understandable and is forever being posed, it is really a question that should never be asked.

A different spirit and different questions can lead to happier times and more enduring friendships. The basic spirit can be found in the New Testament Letter to the Ephesians (4:29) which deals in part with the language we use:

"DO NOT use harmful words in talking. Use only helpful words, the kind that build up and provide what is needed, so that what you say will do good to those who hear you.

Broaden this guidance to include not only words but also actions. Then ask: On a date, what might a person do to "build up" his or her partner into a better, happier person?

This doesn't mean, necessarily, talking about religion. Nor does it exclude fun.

It does suggest such positive things as a polite, considerate spirit, a sense of humor, generosity, respect, being a good listener, a willingness to try new ideas and projects, having ideas and information to contribute to conversation.

**AND WHAT** else? In what ways might you give your dating partner a happy evening that does not lead to confusion about sexual abuses or to bitter morning-after regret?

What's the most you can do to give your dating partner a genuinely good time — in the best sense of that phrase? And what's the most you can do for God?

Those are the important questions this week.

## Kids' eye-view of rock video

I love getting mail. In fact, I'm compulsive about it. My family knows that no one is to get the mail before I get to it because I enjoy opening envelopes so much. I even like junk mail.

If you want, I'll come to your house and go through your mail, too. But,



BY  
**JAMES  
BREIG**

for now, I'd like to share some of mine. I've received some interesting letters lately responding to columns on wrestling, rock music and Christian broadcasting.

**FOR INSTANCE**, regular readers know of my fondness for professional wrestling on TV. I think it's so funny and phony that it's entertaining. But when I voiced those views in a column recently, I got mail from wrestling fanatics who denied that there was anything hokey about grapplers.

So I was delighted to receive a letter from the editor of a pro wrestling newsletter. In it, he comes clean:

"I'm not going to foolishly tell you (wrestling's) real because...it's not. Pro wrestling isn't a sport. It's entertainment, like the Rocky movies — yes, just like the Three Stooges, General Hospital or Dallas...Everything on television is phony..."

"I would estimate that a good 30 percent (of the fans) believe it's a sport and take it completely serious. The other 70 percent take it for what it is...The show is so silly (that) it's a lot of fun."

**I HOPE** that concludes all the argumentation on the legitimacy of rasslin.

In another recent column, I chided the Christian Broadcasting Network for telecasting old reruns of "Love That Bob," starring Robert Cummings. A series from the fifties, "Love That Bob" was considered the "Three's Company" of its time for its double entendres and concentration on the female form (not to mention its denigration of women in general, physically or mentally).

I wondered how CBN, which is a religious network and bills itself as "The Family Entertainer," could justify showing such a program. To bring in the unconverted? I asked.

The answer came from B. James Reid, vice president for programming for CBN. He wrote me:

"I certainly enjoyed your column...You stated that 'it's one thing to have the saved watch your shows, but how do you get the unsaved to tune in?' Reading that made me wonder if, several years ago, you were hiding in the conference room when we suddenly reached the same realization...CBN Cable was...programmed with a plan — to reach the largest possible general audience with both entertaining programming and ministry programming."

"**IN REGARDS** to 'Love That Bob,' I felt that...it portrays an innocence of the Fifties that is entertaining and nostalgic. So far as the pre-feminist attitude, again I believe that it correctly portrays the position of the Fifties."

As for Bob Cummings' fate, Mr. Reid revealed that the show bombed on CBN and will be moved to 1:30 in the morning from its current early evening position.

Finally, responding to my column on Music Television (MTV), a class of eighth graders from Assumption School in Cincinnati, Ohio, took the time to offer their opinions on the dangers (or lack thereof) to be found in rock videos.

I don't have the space to share all their letters, but here are some comments drawn from a few:



**REMEMBER VIETNAM**—The harsh war that no one wants to remember will be relived in "Vietnam, a Television History" airing Oct. 4 and 5 and through Dec. 20 on PBS, Channel 2. The first two parts will focus on Chi Minh's Viet-minh guerillas at Dien Bien Phu, and Vo Nguyen Giap, the commander of those revolutionary forces. (NC photo)

--Sue: "Most of (the videos) are creative and they give you something to watch during commercials."

--Kellie: "I do agree with you that some of the video presentations are

pretty wild. When parents yell at teens for watching them, the ever-popular answer is 'But we're only watching them for the music.' Fine...then the videos should be cleaned up."

--Alicia: "I fully agree with you...Though there are a few good videos, most of them are garbage. The videos of some of my favorite songs are so weird or gross that I don't like the songs anymore."

--Bill: "The column was totally biased."

--Lisa: "If a child is brought up 'right,' he or she will live 'right.' The bad thing about rock video is that the impressions they give may affect younger people."

--Steve: "You made MTV look worse than it is. Most teenagers already know about sex and violence. Out of all the teenagers I know, none pick up anything new from MTV."

Thanks all for writing (especially Alicia, who is obviously wise beyond her years). And keep the letters coming. I love getting mail.

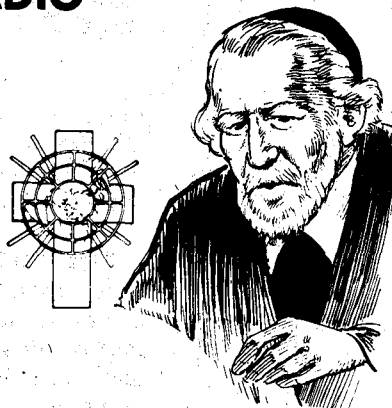
### ON RADIO

**THE ARCHDIOCESE OF MIAMI**  
Presents

**THE WORLD OF RELIGION**  
TODAY

Weekly Radio Religious News  
Magazine

Sundays at  
7:45 a.m. — WKAT, Miami Beach  
8 a.m. — WIRK-AM, West Palm Beach  
8 a.m. — WIRK-FM, West Palm Beach  
12 Noon — WAFC-FM, Clewiston  
**INSPIRATIONAL  
INFORMATIONAL**



**Panorama Catolico**  
Sundays  
5-6 a.m. Super Q-FM (107.7)  
7-8 a.m. WSUA-AM (1260)  
7-8 a.m. WAFC-FM (Clewiston)

### Lowe-Hanks Funeral Homes

HIALEAH  
MIAMI SPRINGS CHAPEL  
151 E. OKEECHOBEE ROAD  
HIALEAH, FLORIDA 33010

885-3521

PALM SPRINGS  
NORTH HIALEAH CHAPEL  
PALM AVE. AT W. 49 STREET  
HIALEAH, FLORIDA 33012



### FUNERAL HOME

10931 N.E. 6th Avenue, Miami  
• 754-7544 •

### BESS — KOLSKI — COMBS

Funeral Home INC.

10936 N.E. 6 Avenue, Miami Shores • 757-0362

Patricia M. Kolski, President  
Catholic owned & operated

### T. M. Ralph

PLANTATION  
FUNERAL HOME

Thomas M. Ralph  
Judith C. Ralph  
Owners & Directors

Phone: 587-6888

7001 N.W. 4th St.  
Plantation, Florida

### Becker Funeral Home

Ron E. Becker  
Funeral Director

Phone (305) 428-1444  
1444 S. Federal Highway  
DEERFIELD BEACH

### KRAEER FUNERAL HOME

Fort Lauderdale  
565-5591

Deerfield Beach Margate  
427-5544 972-7340

R. Jay Kraeer  
Funeral Director

Pompano Beach  
941-4111

Boca Raton Sample Road  
395-1800 946-2900



**DEDICATED ADMINISTRATOR HONORED.** A dinner celebrating the 15th anniversary of St. Elizabeth Gardens Nursing Home in Pompano Beach was also an occasion to pay tribute to the versatile services of administrator Sr. Rita McNamara who has from time to time, said Director of Housing Management for Catholic Community Services, Jane Capman, played the role of "confidant, cook, plumber and electrician" since the facility's founding. Archbishop McCarthy (above) presented her with a special plaque honoring her years of service.

## Bible study brunch next week

The Offices of Lay Ministry and Worship and Spiritual Life of the Archdiocese of Miami will sponsor a brunch and Bible study at the Sheraton River House, 3900 NW 21 Street in Miami on Oct. 8 from 9:30 a.m. to 11:30 a.m. Cost of admission is \$7.

Religious education teachers in the Archdiocese can receive credit toward certification by attending the brunch. Those interested should contact the Of-

fice of Religious Education.

Music will be performed by Mark Monroe of Christ the King and Jenny Block, of St. Augustine Parish in Coral Gables, will give a personal testimony.

Reservations must be made in advance by calling 948-6152 in Dade and 584-4786 in Broward.

The next Bible brunch will be held Nov. 12 and Dec. 10.

## 'Back School' at St. Francis

St. Francis Hospital on Miami Beach has established a Back School and Spine Center for the prevention and treatment of back injury. During October the hospital will offer a free "Back School" to help people learn how to avoid back problems and back pain.

The Back School course consists of four lectures and demonstrations on proper posture, body mechanics, exercise, stress management and nutrition. The course is being taught by St. Francis Hospital licensed health professionals.

Classes will meet each Tuesday in October from 7 p.m. to 8:30 p.m. To register for the series, call the St. Francis Hospital Back School and Spine Center at 868-2797. Class size is limited.

## CCS employee's silver anniversary

Lloydine McGuinn will mark the 25th anniversary of her employment at Catholic Community Services on Sept. 25.

McGuinn, now assistant to the director for Board Affairs, joined Catholic Charities when the agency was part of the Diocese of St. Augustine, on Sept. 25, 1958.

With the installation of Bishop Coleman F. Carroll as the first bishop of Miami, she became involved in helping then Father Bryan Walsh with the work of Catholic Charities here.

Since then she has served as executive secretary and assistant to the Executive Director in addition to her present post.

Msgr. Walsh is not director of the Archdiocesan Ministry of Christian Services, executive director of CCS and director for Board Affairs.

## Marchers will pray for peace

The international Rosary March for peace will be held on Oct. 2 at 3 p.m. at Providencia Park, across from Good Samaritan Hospital. The march began 11 years ago as a few people with rosaries walking down Flagler Drive to St. Ann's Church, and now the march has grown to a crowd of a few hundred people.

The theme for this semi-annual spiritual event will echo the prayer of Pope John Paul II on May 13, 1982 at Fatima when he intoned: "From nuclear war deliver us..."

## New bingo law

A revised BINGO law for the state of Florida has been passed by the state Legislature.

The new law allows an increase in jackpots to \$250 and allows three jackpots in one session. Game prizes were also increased to \$50.

For more information, contact the Florida Catholic Conference, P.O. Box 1571, Tallahassee, 32302, or phone 904-222-3803.

## Mercy hosts death and dying seminar

The issue of coping with death and dying will be explored at a seminar sponsored by Mercy Hospital's Medical Moral Committee this Friday, Sept. 30, 8:30 a.m. to 4 p.m. in the hospital's conference center, for hospital administration, medical staff

physicians and nursing personnel.

The program will cover legal and moral issues pertaining to:

- \* code/no code—who makes the final decision?
- \* legal definition of death.

\* living will—how binding on physicians and family?

\* patients' responsibilities and rights.

\* physician / nurse responsibilities—where do they begin and end?

\* Removal of life-support systems in Catholic hospitals.

\* Case studies and discussions will comprise the afternoon session.

Conference speakers are Father Adam Maida, J.D., civil and canon lawyer, counsel to Mercy Hospital; John Harty, LL. B., editor, Action Kit for Hospital Trustees; Father George Goodbout, director, Pastoral Care, Hospice, Inc.; Lewis Fishman, J.D., attorney for Mercy Hospital.

## Drugs and kids topic of workshop

"Epidemic: Kids, Drugs and Alcohol" is the title of a workshop in substance abuse ministry to be held at St. Gregory School, Plantation, beginning October 4 at 7:30 p.m.

The series, conducted by alcohol/drug professionals, will run four successive Tuesdays, two and a half hours each week.

On completion of the ten hour-

training, the Substance Abuse ministers will receive a certificate and continuing education units (CEU's).

Sponsored by Biscayne College is Office of Substance Abuse Ministry, this is a continuation of the very successful series which began a year ago.

Each month the program moves to a different location in the archdiocese.

## Fr. McBrien to speak on Martin Luther

The Institute for Pastoral Ministries and the Ecumenical Commission of the Archdiocese of Miami will sponsor an event observing the 500th Anniversary of Martin Luther's birth Nov. 10 at 7:30 p.m. at Biscayne College.

Father Richard P. McBrien, chairperson, Department of Theology, University of Notre Dame, will give a lecture on "Luther and the Catholic Church: 500 Years Later." The program will be held in Convocation Hall-Library. Questions and dialogue will follow the talk.

Father McBrien obtained his Doctorate from Gregorian University in Rome and is the author of 12 books. Anyone interested in attending is asked

to register in advance by calling the Institute for Pastoral Ministries at Biscayne College, 625-6000, ext. 141.

## Concert at Holy Redeemer

Iona Strachen, organist at Holy Redeemer Church, 1301 NW 71 Street, will present a concert at 4 p.m., Sunday, October 16 at the church.

Tickets will be available at the door and the program is under the auspices of the Catholic Adults of the parish.

## Catholic League luncheon

The South Florida Chapter of the Catholic League for Religious and Civil Rights will hold its first monthly luncheon on Oct. 13 at the Miami Shores Country Club, 1000 Biscayne Boulevard. Cost is \$10 and reservations must be in by Oct. 1. Father Edward Doherty of Biscayne College will be guest speaker.

The League will also be sponsoring a "Derby Day" party commemorating the third anniversary of the South Florida chapter and on Dec. 12, a Mass at St. Mary Cathedral where teenagers of the Archdiocese will pray for "Our Aborted Brothers and Sisters."

For reservations and more information, call Henry Ferro, at 757-6494 or 759-5555.

## It's a Date

Queen of Peace Fraternity of the Secular Franciscan Order will meet at 1 p.m., Oct. 9, at St. Richard Parish Center, 7500 SW 152 St.

Holy Family Women's Club will sponsor a dinner-show, entitled "Snapshots of Broadway," on Oct. 15 at 7:30 p.m., in the parish hall, 14500 N.E. 11 Ave. For tickets call: Donna Gaughan at 949-5803 or Bea Mahoney at 944-0903. Deadline is Oct. 9.

A Marianettes Card Party will be held on Oct. 11 at 7:30 p.m. at the Knights of Columbus Hall, 13300 Memorial Highway. Donations are \$1.50.

St. Louis Catholic Church, 7270 Southwest 120th St., will hold a Social Justice Workshop on the evenings of Oct. 3, 4 and 5. For more information call 238-7562.

The Father Solanus Guild will hold a meeting Oct. 9 at 2 p.m. at Blessed Sacrament Parish

Hall, 1701 N.E. Oakland Park Blvd.

Lay Carmelites will meet Oct. 1 at Villa Maria Nursing Home, 1050 NE 125 St., at 2 p.m. For more information call 621-0967.

St. Malachy's Women's Club, 6100 N. University Drive, will hold a meeting Oct. 11 followed by a luncheon at Justins, 3842 N. University Drive. Tickets are \$9 and deadline for reservation is Oct. 4. For further information call Della Cardamon at 722-0367.

The Renaissance Support Group for Separated and Divorced Catholics will hold Sharing and Caring Rap Sessions starting Oct. 5 for 6 consecutive Wednesdays at 8 p.m. at St. Andrews Catholic Church in Coral Springs. For more information call Rick at 753-4644 or Rosalie at 753-5560.

St. Clare Women's Guild will hold a flea market Oct. 8 from 9 a.m. to 1 p.m. in St. Clare Church parking lot.

Dominican Retreat House, 7275 SW 124 St., will hold a retreat for separated and divorced men and women, from Oct. 7 thru 9. For further information call Sr. Elizabeth Ann at 238-2711.

Respect Life will hold a dinner and dance on Oct. 15 at 7:30 p.m. at St. James Parish Hall, 565 NW 131 St., in celebration of the fifth anniversary of the election of Pope John Paul II. Tickets are \$12.50. For tickets or further information call Kay Tornabelle at 681-2676 or 687-1184.

Epiphany Catholic Women's Club will hold its annual "October Fest" on Oct. 1 at the Parish Hall at 7 p.m. Donations are \$3 per person or \$6

per couple. For more information call 667-4911.

The Music Ministry of Christ the King Catholic Church, 16000 SW 112 Ave. will sponsor a free concert and dance Oct. 8 at 8 p.m. at the church. For more information call 238-2484.

Our Lady of the Lakes Catholic Church, 15801 NW 67 Ave., will hold auditions for the annual Outdoor Christmas Pageant on Oct. 3 at the Parish Center. For more information call 558-2202.

Learn to Read Volunteers of Miami will inaugurate a learning center at North Dade Regional Library, 2455 NW 183 St., on Oct. 15 at 10 a.m. Volunteer tutors and learning materials will be available to students wishing to learn to read and write English. For more information call Ann Gibson at 893-1100.

### Seeking prayer petitions

"Call to me, and I will answer you."  
 Jer 33:3 - Beginning Monday, October 3, the employees of the Pastoral Center will gather weekly to pray for the intentions of our brothers and sisters of the Archdiocese. Petitions will be included in our daily prayers of the

week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please) to us at this address:  
 Prayer Petitions, 9401 Biscayne Boulevard, Miami Shores, FL 33138

### Blessing, dance for new Respect Life office

The recently-opened Hialeah Respect Life Office will be blessed by Auxiliary Bishop Agustin Roman on Oct. 8 at 6 p.m. The blessing will be followed by a dinner-dance at Mercy

Hall in Immaculate Conception Parish. Tickets are \$15 per person and reservations must be made by Oct. 4. To reserve, call 883-BABY. The office is located at 2024 East 4 Avenue.

## South Florida Circulation for Leisure Reading

# VOICE

# CLASSIFIED ADS



Call  
June

758-0543

#### 2-CREDIT INFORMATION

**NEW CREDIT CARD** Nobody refused! Also Visa-Mastercard. Call 805-687-8009 ext. C-1468

#### 3-CEMETERY LOTS FOR SALE

**DOUBLE CEMETERY PLOT** DADE MEMORIAL PARK. Call after 6 PM 233-7539

#### 4A-HALLS FOR RENT

**GABLES K OF C HALL FOR RENT** Weddings, Parties or Banquets 270 Catalonia Ave. 448-9242

**SONS OF ITALY HALL FOR RENT** 1815 NW North River Drive Wedding Parties-Banquets. Kitchen facilities available. 681-8032 685-2720

#### 5-PERSONALS

**FATHER MANNING**  
TV CHANNEL 45  
SUNDAYS AT 9:00 PM  
TUESDAYS AT 2:30 PM

**Recipe for my King James Lentil Soup.** Send \$2 in my name, plus SASE. Juan Hechavarria, 337 20 St., Miami Bch, FL 33139. Allow 4 weeks.

#### 5A NOVENA

**THANK YOU ST. JUDE FOR PRAYERS ANSWERED.** K.K.

Thanks to Our Lady, Infant of Prague, St. Jude, St. Theresa, for prayers answered. E.L.

#### 5A NOVENA

**THANKSGIVING NOVENA TO ST. JUDE**  
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

I am most grateful for favor received.

Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail! I have had my request granted. Publication promised. Stella Shaw

#### 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. W.G.

Thanks to the Sacred Heart for favor granted. Publication promised. E.M.L.

#### 5A NOVENA

#### 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. R.J.H.

#### 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. M.L.B.

Thanks to St. Jude & Infant of Prague for prayer answered. Publication promised. Sumitra

#### 5A NOVENA

Thanks to Blessed Mother, St. Jude St. Anthony, Sacred Heart, Holy Spirit, St. Martha, Jesus & St. Joseph for prayers answered. Publication promised. M.M.

Thanks to the Holy Spirit for prayer answered. Publication promised. M.M.

Thanks to St. Jude for prayers answered. Publication promised. D.R.P.

Thanks to Sacred Heart, Blessed Lady, St. Joseph & many other Saints for prayers ans. R.M.F.

Thanks to St. Jude for prayers answered. Publication promised. R.M.F.

#### 10-AMUSEMENTS, PARTIES ETC.

**SPORT FISHING**  
HELEN C.  
947-4081  
CAPT. JOHN CALLAN

#### 12-CHILD CARE

**Complete CHILD CARE CENTER**  
24 Hrs. day, 365 days year. Day care, over-night & baby sitting. Brith to 12 yrs. Call 754-4599.

#### 12-CHILD CARE-SURFSIDE-MIAMI BCH.

**Exp. child care my home. Infants & toddlers.** Miami Bch. area. References available. 866-5309.

#### 13-HELP WANTED

**Woman wanted to answer phone & do housekeeping.** Room, board & salary. Prefer European. SW area. Call 446-3581.

#### 21-SEWING MACHINES

**Singer Touchmatic with electronic control.** Regular \$799. Balance due \$98.50. Singer Outlet 944-4813

#### 22-MISCELLANEOUS FOR SALE

**USED CHURCH PEWS**  
Four 16ft. Ten 18ft. & Six 14 ft. Maroney Religious Art. 463-6211

#### 25-TOOL RENTAL

**OVER 100 LOW RENTAL TOOLS**  
SMITTY'S HARDWARE & PAINT CO.  
12320 NW 7 AVE. 681-4481

#### 26-AUTOS FOR SALE

**1978 Chrysler Le Baron station wagon.** Full power. Like new. Low mileage. 893-9664

#### 34A-CONDOS TO SHARE

Female room-mate wanted to share 2BR, 1 1/2 bath condo. Pool, A/C; 24 hr security. Completely furn. except bedroom. \$280 mon. plus 1/2 utilities & 1 month security. North Miami area. 945-7512 after 5 PM call 945-7808

#### 38-RETIREMENT HOMES-DADE

**ELDERLY CARED FOR WITH LOVE AND CONCERN**  
754-4599

#### 40-APARTMENTS FOR RENT-MIAMI BEACH

\$269 per month-Private 1 bedroom apartment, furnished Near Lincoln & Alton Rd. 673-8784

#### 41-CONDOS FOR SALE-BOCA RATON

**CONDO FOR SALE-BOCA RATON**  
2 BR 2 Bath 1st floor corner Apartment. 4 blocks to Ascension Church. Across from golf club. \$43,500 Call 997-5536

#### 47A-SALE OR RENT-HALLANDALE

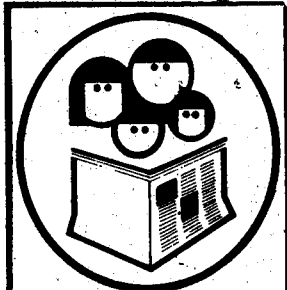
**SALE OR RENT-Hallandale**  
1 BR. Furnished; and 2 BR 2 bath corner, many extras, close to mall, movies, banks & buses. Call 458-1664

#### 53-REAL ESTATE-PALM BEACH COUNTY

**PHILIP D. LEWIS, INC. COMMERCIAL PROPERTIES**  
NORTH PALM BEACH COUNTY  
31 W. 20 St. Riviera Beach 844-0201

## STADLER

ASSOCIATES, INC.  
REALTORS  
RICHARD THORNTON  
Broker-Salesman  
446-2292 Eves. 551-4320



**THE VOICE**

DEADLINE  
TUESDAY 10 AM

# BUSINESS SERVICE GUIDE

PHONE  
758-0543

#### 60-ACCOUNTANTS

**FRED HOFFMEIER-ACCOUNTANT**  
Tax/Bookkeeping/Notary  
Call 735-8770

**PATRICK J. MORGAN**  
Accounting-bookkeeping- tax returns & Computer Services available. Will service anyplace in Broward & Dade. 20 yrs. experience. Call 432-9159

#### 60-AIR CONDITIONING

**Don't heater skelter in the heat!**  
CLEAN AIR CONDITIONING  
REPAIR MOTORS  
TONY 947-6674

#### 60-AUTO PARTS-DADE

**BOB'S USED AUTO PARTS**  
9800 NW South River Drive  
We buy late model wrecks. 887-5583

#### 60-DOORS FOR SALE & INSTALLED

**DOORS GALORE**  
All types of doors installed.  
16602 N. Miami Ave. Miami, FL  
KORK (305) 944-3203

#### 60-EXTERMINATOR

**PESTS CONTROLLED**  
Monthly \$16 Quarterly \$25  
Fleas-Roaches-Ants 255-5761  
J.J. Swanko Certified Operator

#### 60-GENERAL MAINTENANCE

#### GUS GENERAL HOME REPAIRS, INC.

"Don't Furl, Call Gus Canales"  
Plumbing, Electrical, Carpentry, Painting. Sprinkler systems (Installation & Consultants, Residential & Agriculture) Cabinet work, Wood & Chain fencing, Roof painting & repairs. All work guaranteed. Call for FREE estimates. CALL NOW & SAVE. 261-4623 24 HOUR SERVICE

#### 60-LAWN MAINTENANCE

**JIM'S LAWN SERVICE**  
Lawns - Trimming - Trees Cut  
Reasonable. NE area. 573-2846

#### 60-MOVING & STORAGE

**ROBERT WILLIAMS**  
MOVING AND STORAGE  
Large or small jobs. Anytime  
681-9930

**SUNSHINE MOVERS** anywhere in Florida. Owner operated. Call for a free estimate. 962-0838 962-4412

#### 60-PAINTING

**HOME PAINTING**  
MICHAEL  
INTERIORS  
EXTERIORS  
LICENSED & INSURED  
FREE ESTIMATES  
Call after 5 PM 895-1368

**CARL PAINTING CONTRACTOR**  
ALSO PRESSURE CLEANING  
FREE ESTIMATES CALL  
624-7822 ext. 1003

**Da VINCHI-446-3581**  
INTERIOR - EXTERIOR  
ROOF CLEANING-PAINTING

**CHARLES THE PAINTER**  
Interior-Exterior-Residential  
Commercial. Free Estimates. 25 yrs.  
in Miami. 274-9294 or 758-3916

#### 60-PAINTING-DADE and BROWARD

**PAINTING**  
INTERIOR EXTERIOR  
Member of K of C cc no. 3270  
H. PALUMBO 865-4791

#### 60-PLASTERING

**FOR ALL YOUR PLASTERING**  
and expert patching. Call  
Charles 274-9294 or 758-3916.

#### 60-PLUMBING

**PHIL PALM**  
PLUMBING  
REPAIRS &  
ALTERATIONS  
CC#2476 Call 891-8576

**RIGHT WAY PLUMBING CO. INC**  
COMPLETE PLUMBING SERVICE  
COMMERCIAL - RESIDENTIAL  
7155 NW 74 St. 885-8948

**CORAL GABLES PLUMBING**  
Complete bathroom remodeling  
Home repairs  
24-Hour Service  
446-1414 cc#0754 446-2157

#### 60-RELIGIOUS ARTICLES

**ST. PAUL'S CATHOLIC BOOK & FILM CENTER**  
Bibles-Missals-Religious Articles  
Mon-Sat 8:30 AM to 6 PM  
Free parking in back of building  
2700 Biscayne Blvd. 573-1618

**CORPUS CHRISTI, INC. CATHOLIC BOOK STORE**  
BIBLES, GIFT ITEMS  
MUSIC, GREETING CARDS  
VESTMENTS MADE TO ORDER  
SHOPS OF KENDALL  
12556 N. Kendall Drive, Miami  
Mon.-Sat. 10 AM to 6 PM  
696-LIFE

#### 60-REFRIGERATION

**M. L. S. REFRIGERATION CO.**  
Work done on your premises  
FREE ESTIMATES 754-2583

#### 60-ROOFING

**Repairs Reroofing & Carpentry**  
JOSEPH DEVLIN cc no. 0932  
Member of BBB & K of C  
666-6819 or 667-9606

**EAGLE ROOFING CO.**  
635 NE 64 Street  
Reroofing and Repairs  
ALL WORK GUARANTEED  
FREE ESTIMATES  
Call 756-2227 8 AM to 6 PM  
756-9069 after 7 PM

#### 60-ROOFING-DADE & BROWARD

**TUCKER BROS. ROOFING**  
The friendly, dependable roofers.  
FREE Estimates. State licensed &  
Ins. cc. no. 0016001. 681-5190

#### 60-SEAL COATING

**JACK'S IMPERIAL ASPHALT, INC.**  
Seal Coating (2 Coats)  
Asphalt Patching 581-5352

#### 60-SEPTIC TANKS

**CONNIE'S SEPTIC TANK CO.**  
Pump outs, repairs. 24-Hr. Service  
cc no. 256727 642-4367

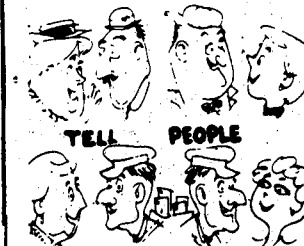
**CHAPMAN SEPTIC TANKS**  
Pump outs. Drain fields installed  
SW area. 264-4272 or 551-9154.

#### 60-SIGNS

**EDVITO SIGNS**  
TRUCK WALL GOLD LEAF  
7228 NW 56 Street 887-8633

#### 60-VENETIAN BLIND SERVICE

**STEADCRAFT BLINDS**  
Venetian blinds, Riviera 1" blinds.  
Custom shades. Old blinds re-finished and repaired your home. Jalousie door and window steel guards. 1151 NW 117 St. 688-2757



**TELL PEOPLE**  
WITH A LOW-COST BUY, SELL OR RENT  
WANT AD!

# 'Yes' to God forever

**Hialeah  
nun makes  
perpetual  
profession—  
First American  
to join  
Irish order**

By Ana Rodriguez-Soto  
Voice News Editor

She promised not to choose, just to listen and follow.

She promised not to love only one, but to bring Christ's mercy to many.

She promised to reject the riches of this world for the golden happiness of life eternal.

Sister Louise McDonough said "Yes" to God, forever, last Saturday, before fellow sisters, friends and family at Immaculate Conception Church in Hialeah.

Her big eyes watered and she strained to contain her joy as she vowed to remain chaste, obedient and poor perpetually, as a member of the Sisters of Mercy of Clogher, Ireland.

In so doing, she became the first American to join the order since its founding in 1827 by an Irish woman named Catherine McAuley. Sisters of



A beaming Sr. Louise McDonough (inset) after receiving her ring, a sign of her love and fidelity to Christ and His Church, from Archbishop Edward A. McCarthy. The inscription on the ring reads: "Only in God is my heart at rest." (Voice photo by Ana Rodriguez-Soto)



Mercy first came to the Archdiocese in 1955. The 16 here are the only ones in the United States.

"What I'm doing today is renewing a covenant that had begun in Baptism," a joyous Sister McDonough said before the ceremony, which coincided with the feast of Our Lady of Mercy, Sept. 24, and also fell two days before the anniversary of her Baptism 34 years ago.

The only question for Christians, Sr. McDonough said, is "am I going to live this basic commitment, which we all share, as a married person, a religious or a single person?"

She chose the religious life nine years ago, when a restlessness in her life impelled her to seek something beyond part-time service at the

parish, a career as a teacher and an active social life.

But the seeds for her vocation, said the eldest of five children, were planted by her family, whose "simple faith," grounded in the Eucharist and in praying the Rosary together, taught her that God gives much to people and they must during their lives, somehow give it back.

After much reading and studying about the religious life, Sr. McDonough said, she turned to Immaculate's former pastor, Msgr. Jude O'Doherty, now pastor of Epiphany Parish in South Miami, for advice.

"I suggested that her name recommended her to an Irish community," joked the priest Saturday. He told her to visit the novitiate run by the Sisters of Mercy in Deerfield Beach.

"After my first interview I immediately knew I was at home," Sr. McDonough said. "I found their witness to be powerful. They were totally alive with Christ."

The Bronx native, whose family moved to the Miami area in the early '60s, spent a year as a pre-candidate, two as a novice, and made temporary vows six years ago.

Throughout, she worked and lived with the Sisters of Mercy, spread among schools at Immaculate Conception and St. Bernadette in Hollywood and at the Deerfield novitiate.

Her only doubts about her calling centered on her worthiness, she said. "I felt to be a sister one had to be near perfect." But she found comfort and strength in St. Paul's observation that the Lord "usually chooses his weakest instruments to show how great his power is."

Sr. McDonough dressed simply, black skirt and jacket, white blouse, a cross on her lapel, for the moving liturgy where she repeatedly affirmed, "I am resolved to consecrate my life to God forever."

Trumpets, guitars, an organ, a children's choir and an adult choir belted out the joy of the occasion, witnessed by about 30 priests, including Archbishop Edward McCarthy, all the Sisters of Mercy, sisters representing other religious communities in the Archdiocese and more than 200 people, among them Sr. McDonough's parents, brothers, sisters, nephews and godfather.

As the sun peeked briefly from behind white-gray clouds of sputtering rain, Father Robert Lynch, rector of St. John Vianney College Seminary in Miami, explained "why we are so excited."

"Today, it would seem at times that nothing lasts forever," he said during the homily. But Sr. McDonough, he added, will say forever.

"Two people we love very much are about to become joined to each other for all time," he continued. "As long as Sr. Louise will remain with Christ in loving faith, Christ will remain with her in faithful love."

Archbishop McCarthy called Sr. McDonough "a revolutionary" because "she vowed to commit herself forever...to living...the revolutionary teaching of Christ."

"We live in a society that's crippled because there are too few committed people among us...Too few people willing to serve forever," he said. Sr. McDonough has "vowed to transform our indifferent, secularized, materialized...world."

The sister, for whom teaching is "a passion," finds working with eighth-graders at Immaculate especially helpful to her vocation.

"They challenge me, with their adolescent rumblings, to provide an authentic witness," she said, her eyes lighting up at the thought. Her witness must prove that "Christianity is a valid lifestyle. People can serve generously. People can love generously."



Signing on forever as a Sister of Mercy, Sr. McDonough's commitment is witnessed by the superior of the order, Sister Edel Bannon. (Voice photo by Ana Rodriguez-Soto)



**The Voice**

# *From the Rising of the Sun...*



## *...to its Setting*

### **A Pastoral Letter on Prayer**

By Archbishop Edward A. McCarthy

**Dedicated to Mary Immaculate,  
Patroness of the Archdiocese of Miami**

*'Mary treasured all these things,  
and reflected on them in her heart'  
--Luke 2, 19*



*The family that prays together stays together*

## TABLE OF CONTENTS

<b>PREFACE</b> .....	1
<b>INTRODUCTION</b>	
What is Prayer.....	3
Why We Pray	
We Pray to Voice Our Petitions .....	4
We Pray to Express Adoration and Thanksgiving.....	5
We Pray to Express Sorrow for Sin .....	5
We Pray to Express Faith, Hope, Love .....	6
The Dynamics of Prayer .....	6
Listening as the Lord Responds.....	6
How We Pray .....	7
To Whom We Pray .....	8
Prayer as a State of Being .....	9
Forms of Prayer.....	10
<b>DEVOTIONAL OR NON-LITURGICAL PRAYER</b> .....	12
<b>SPONTANEOUS PRAYER AND MENTAL PRAYER</b> .....	15
Meditation .....	16
Contemplation .....	17
Other Pathways of Prayer .....	18
<b>LITURGICAL PRAYER</b> .....	21
The Sacraments.....	21
The Eucharist.....	23
The Sacramentals .....	26
The Liturgy of the Hours .....	26
<b>CONCLUSION</b> .....	28
The Daily Schedule of a Prayerful Christian .....	28
<b>NOTES</b> .....	31
<b>SUGGESTED QUESTIONS FOR EXAMINATION</b> .....	33
<b>A READING LIST</b> .....	34

# From the Rising of the Sun to its Setting

By Archbishop Edward A. McCarthy

## Preface

We, of the Archdiocese of Miami, are entering the fourth year of commitment to Evangelization as the catalyst, the essence of the life of the Archdiocese and of the Church.

We are committed to living genuinely and sharing the Gospel of Jesus Christ, Our Lord. As Pope Paul VI said in his message challenging us to Evangelization: "What identifies our...service, gives a profound unity to the thousand and one tasks which claim our attention day by day and throughout our lives, and confers a distinct character on our lives, is this aim, ever present in our action: to proclaim the Gospel of God."

We have been making a sincere effort to evangelize ourselves as well as to reach out to inactive Catholics and to the unchurched. We began by directing our attention to renewal of the communities that support Catholic living. In 1980, we inaugurated efforts to revitalize Christian family life. In 1981, we inaugurated the efforts to revitalize parish life. Then, in 1982, we initiated the effort to renew our faith and the way we witness it, as in-

dividuals and as families, parishes, schools, organizations and institutions. This year we are inaugurating throughout the Archdiocese the effort to revitalize our prayer life.

This pastoral letter is presented as a loving gift to you, the clergy, religious and faithful of the Archdiocese of Miami. Hopefully, it will assist you to enrich your lives of "intimacy with God," as Teresa of Avila defined prayer.

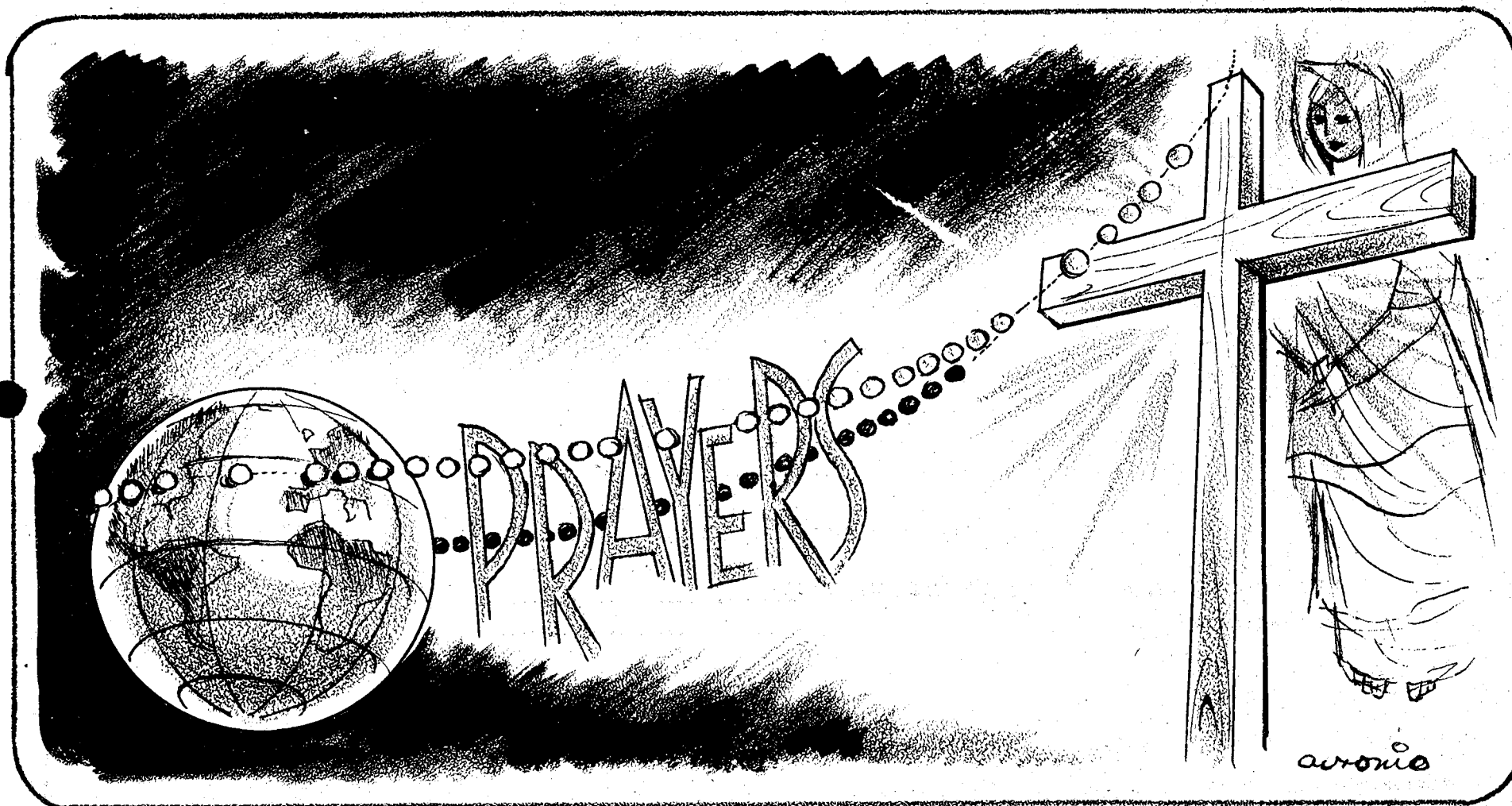
Our Year of Prayer is timely, as it coincides and conforms with the Holy Year declared by Pope John Paul II to observe the 1950th Anniversary of our redemption through the death and resurrection of Jesus Christ and to call humankind to reconciliation with the Father and with each other.

Our Year of Prayer also fittingly observes the Silver Jubilee of the Archdiocese of Miami—twenty-five years of united commitment by Catholics of South Florida to prayer, to faith and to love.

I should like to express my deep gratitude to the following who reviewed this manuscript in its first

draft and offered me their invaluable recommendations for improvement: Mrs. Gloria B. Clifford, The Reverend Donald F.X. Connolly, The Reverend Michael J. Eivers, The Reverend Felipe J. Esteve, The Reverend Ernest Larkin, O. Carm., Sister Catherine McCarthy, S.C. The Reverend Monsignor William McKeever, The Reverend Charles Mallen, C.S.S.R., Sister Mary Mullins, O.P., The Reverend Pablo A. Navarro, The Most Reverend John J. Nevins, The Reverend Ruskin Piedra, C.S.S.R., Poor Clare Nuns, Christ the King Monastery, Mr. and Mrs. Terry Reilly, The Most Reverend Agustin Roman, The Reverend David Russell, Dr. Mercedes Scopetta, The Reverend John J. Vaughan, The Reverend Monsignor Bryan O. Walsh, Miss Marsha Whelan.

At this moment, my prayer is that this humble effort will be of use as, together, we discover new spiritual treasures of grace, joy and peace by opening ourselves to the Lord in prayer.



# From the Rising of the Sun...

My beloved,

In my eighteen years as a Bishop, I have had the occasion to write many pastoral letters to the dear members of the household of the faith. No other letter has brought me such personal satisfaction as this one. For I believe there are great untapped spiritual riches awaiting those who reflect on prayer and I want you to have them. As members of the Church, we are called to be a priestly, a prayerful people. Prayer is at the very heart of our religious lives. It is like breathing. It is a vital sign. It sustains us.

## What Is Prayer?

For many people life today seems empty. They are depressed, cynical, dispirited. It is because they miss the meaning of life, their relationship with God, that is found in prayer. As Mother Teresa has said, "He who works without prayer is a slave." Perhaps even the tendency of our young people to seek a "high" on drugs, to join "cults," is an indication that they are missing dreadfully the peace, the joy, the excitement that God intended for His friends, young and old, through prayer.

To put it simply, prayer is open communication with God. It is, as St. Teresa of Avila defined it, "intimacy with God." How mind blowing—intimacy with God Himself! It is living out the friendship to which we are called with the Father, the Son and the Holy Spirit, and with the saints. We think of prayer as asking favors. But there is much more to friendship than that. Prayer is responding to our priestly calling and praising the Lord, thanking Him, expressing sorrow for having offended Him. Prayer may be spontaneous, it may be structured. Prayer may be offered by individuals, it may be offered by communities.

In the intimacy of personal prayer we are able to find in God the Friend with Whom to share our happy moments and our anxieties and our disappointments. We find the Friend Who gives us comfort, hope, assurance. This intimacy with the Lord transforms us. It puts meaning and purpose and strength and joy into our lives. Gradually, it can be said of us, as it was said of Jesus our Master, "The work of each day was closely bound up with His prayer, indeed flowed out from it."

All prayer begins with God. He is the one Who summons us to intimacy. As St. Paul says, "No one can say 'Jesus is Lord' except in the Holy Spirit." Prayer is the spirit of God's love flowing into our hearts and returning to Him in our acts of love, praise, thanks, sorrow, petition and faith. Prayer is a mystery. It cannot be defined or explained fully, for He with Whom we are intimate in prayer is a mystery. Prayer is the Holy Spirit praying within us. The fact that God is with us in prayer should give us reassurance. We need but make a sincere effort and not be anxious if we are distracted or cannot find the right words, or even become sleepy. God will take care of it. The desire for prayer is prayer itself.

We are inclined, when asked what we do, to reply by naming a profession—I am an architect, a nurse, a carpenter, a housewife, or whatever. If we really understood the spiritual realities, what it is to be a disciple of Christ, we would more likely respond, "I am a person of prayer," for communion with God is the Christian's prime vocation.

I am venturing here to suggest some insights that may help you to discover new secrets of prayer. We will explore why we pray, how we pray, to Whom

we pray and the forms of prayer. This is but an overview that, hopefully, will stimulate a further interest in prayer among the people of our Archdiocese. I hope it will be fruitful private reading, I hope it will be useful as well in our schools and in discussion groups on prayer. I hope it will lead to more in depth consideration of our role as a praying people. If it proves to be hard reading, please read a section at a time.

## We Pray to Voice Our Petitions

I suspect that many of us, if asked to define prayer, would respond, "It is asking God for help—like when I am out of a job, or the doctor says I may need surgery." Of course, that is true. We are privileged to be able to turn in need to a loving Father through prayer.

When Jesus Himself taught us how to pray, He taught us to say, "...give us this day our daily bread." He taught us to be comfortable, intimate, trusting in turning to God as a Father. He assured us, "Ask, and you will receive. Seek, and you will find. Knock, and it will be opened to you. For the one who asks receives. The one who seeks, finds. The one who knocks, enters. Would one of you hand his son a stone when he asks for a loaf, or a poisonous

snake when he asks for a fish? If you, with all your sins, know how to give your children what is good, how much more will your heavenly Father give good things to anyone who asks Him!"

## 'Prayer is the spirit of God's love flowing into our hearts and returning to Him.'

But the Lord also teaches us a lesson about being overly preoccupied with prayers of petition. "In your prayer do not rattle on like the pagans. They think they will win a hearing by the sheer multiplication of words. Do not imitate them. Your Father knows what you need before you ask Him...Seek first His kingship over you, His way of holiness, and all these things will be given you besides."

And teaching us to call God "Our Father," rather than "My Father," and to ask for "Our Daily Bread" rather than "My Daily Bread," our Lord is teaching us something else about prayers of petition. When we turn to the Father, our preoccupation should not be exclusively self-centered. We are members of a community of brothers and sisters. If we are true to His teaching to "Love your neighbor as yourself," we should pray for others. Our prayer should include the coming of the Kingdom, evangelization, reconciliation, world peace, the needs of our family, the needs of our community, the needs of our parish, and a host of other subjects over which the good Christian should be concerned.

But to think of prayer as being exclusively petitioning is an impoverishing concept of prayer. It is like limiting an orchestra to one piece of music. Prayer has overwhelmingly greater dimensions.

## We Pray to Express Adoration and Thanksgiving

The awesomeness of being in God's presence leads to prayers of adora-

tion. It also leads to prayers of thanksgiving, not only for personal favors, but for the very existence of God, for His Kingdom, the Church, blessings of our nation, our community, our family, our friends. Our prayers should not be selfish. Like friendship, prayer is not self-serving. Friendship offers benefits. But if benefits are the sole purpose, there is no friendship. So with prayer.

## We Pray to Express Sorrow for Sin

If a complete prayer life adds praise and thanksgiving to prayers of petition, it also adds sorrow for the times humankind has sinned against God and each other. Contrition is especially needed in our times to pray well. We

seem to be losing a sense of God's presence in our secularistic world. Sin is seldom mentioned. Appreciation of the Sacrament of Reconciliation is waning. But the crime rate is up. There is a wide-spread neglect of moral responsibility—such as Sunday Mass attendance, fidelity in marriage, the virtue of chastity, the value of human life, social justice. We also live in a world that has lost a sense of forgiveness. We bear grudges. We don't forget slights. The most insignificant incident leads to harsh and belligerent words. Our prayers for God's forgiveness should also remind us to be forgivers—seventy times seven—of "those who have trespassed against us."

## We Pray To Express Faith, Hope, Love

The "elevation of the soul to God," as St. Damascene defines prayer "is the occasion for the Christian to express other sentiments that are integral to the personal relationship of a child of God with the Father. In prayer the Christian both professes and deepens faith in God and what He has revealed through Sacred Scripture and the teaching of the Church of His Son. Prayer expresses and flows from faith.

In prayer the Christian is able to express and deepen his hope, his confidence, his trust, his independence on God.

And, very importantly, it is in the soul's "affectionate quest of God," as St. Augustine defines prayer, that the Christian expresses and cultivates love of God. "I call you friends, since I have made known to you all that I heard from my Father. It was not you who chose me. It was I who chose you." To this friendship we have been called by Baptism, and by the admonition of the Master that the first and greatest commandment is "You shall love the Lord your God with your

whole heart, with your whole soul, and with all your mind...You shall love your neighbor as yourself." Prayer is discovering how fond God is of us, how fond we are called to be of Him. Prayer is finding peace, comfort, strength, love, by communing with the Lord.

## The Dynamics of Prayer

Intimacy with God in prayer is not a one-way conversation. It is a dialogue. In prayer we not only speak to God of what is in our hearts, we also listen. The friendship of intimacy requires conversation. Friends visit frequently, or correspond, or telephone.

## Listening as the Lord Responds

Sometimes friends communicate in silence, simply being with each other. So at times the richest prayer may be simply attentive silence. There are also times when, in the seclusion of prayer, especially in contemplation and mystic experiences, the Lord intervenes to speak to us in a very special way. The Word of God, speaking to us in Sacred Scripture, is frequently very much a part of our prayer, as we prayerfully read the Bible alone or in study groups. God speaks to us in the Service of the Word at the celebration of the Holy Eucharist, or in the Liturgy of the Hours which contains the Psalms and other biblical readings.<sup>10</sup>

The very words of the ancient prayers we use communicate to us the truths of God's revelation. At times our prayers are about God—as we ponder the marvels and ways of God our Father and Creator. We may dwell on the life and deeds of Jesus, as in the Rosary or the Angelus. We may consider the way God was reflected in the lives of His saints, as we struggle to realize God's way in our own lives. In all of our prayers God is responding to us. At times He communicates with us mysteriously in a special way, giving us insight, understanding, experience, speaking to us about Himself.

Our intimacy with God in prayer often marvelously extends to other gifts communicated by the Lord, gifts of grace, gifts of repentance, gifts of peace, gifts of the ability to forgive, gifts of reconciliation, wisdom and strength. And, as we come to know God more intimately, we come to know ourselves more deeply. In the Sacraments, the prayer of the Church brings us the gift of Christ Himself in the Eucharist, sharing in the divine life and incorporation into His Church in Baptism, gifts of the Holy Spirit in Confirmation, forgiveness in the Sacrament of Reconciliation, the grace of orders in Ordination, witnessing to divine love in Matrimony, and healing in the Sacrament of the Sick.

## How we pray

It would be an unfortunate misunderstanding of prayer to assume that the practice of prayer is limited to the intellect. Prayer is an expression of the entire human person. It should come from the heart as well as from the mind. It should include feelings, emotion and love. For this reason, we express our prayer at times in words, at other times in song. Sometimes we use gestures—genuflections, bowing, raising the hands, making the sign of the cross. And we use music, sacred icons and art to dispose ourselves for prayer.

A false asceticism prevents the human person from being able to enter fully into prayer. Hindering the development of a sense of beauty through the experience of the arts may

# ...to its Setting

hinder the ability to appreciate the beauty of God. Suppressing the expression of innocent joyfulness may suppress our joy in the Lord. Inhibiting the expression of love for parents or of spouses for each other may interfere with the ability to experience and express love for God. Experiencing beauty, joy, love enriches our relationship with God.

If we are to develop a deep prayer

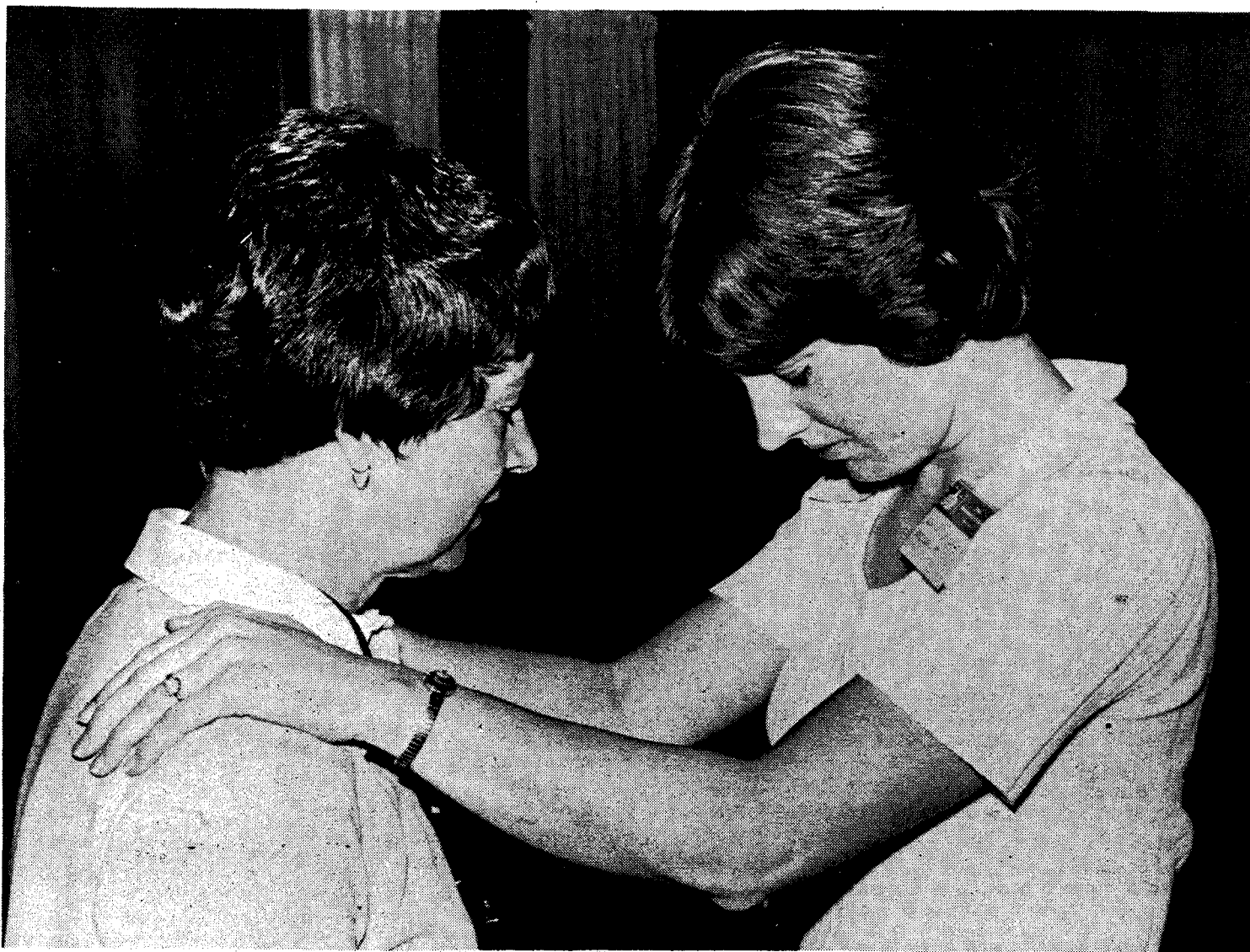
essential for understanding and living our Christian life. Spiritual health is not like physical health. Our spiritual condition depends ultimately on our relationship to a person—God, to Whom we are totally committed, Whose will we follow, Who sustains us by His grace. Physical health depends rather on impersonal things, and routines: eating nourishing food, taking adequate rest, engaging in needed

with God. As we pray, it is important to call to mind the Person of the Trinity that we are addressing. Prayer should not be sent out like an all-points S.O.S. for anyone to pick up, but should always begin with an act of conscious presence of the Divine Person to Whom we are praying.

Liturgical prayer at Mass, in the Sacraments and the Liturgy of the Hours is generally addressed to God

role—she is identified like no other human being can, with the mystery of our redemption. She is the Mother of God. "By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into their blessed home. Therefore, the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress and

**'In the intimacy of personal prayer we are able to find God the Friend with whom to share our happy moments and our anxieties...'**



life, we must not neglect the Christian practice of fasting. "Fasting is the prayer of the body that frees the spirit. We sometimes need to experience hunger of the body to awaken the spirit."<sup>11</sup>

Prayer also is expressed and nourished in actions that are directed to the glory of God or to some other spiritual intention, as service of the sick. Especially is the prayerful character of such acts confirmed by the morning offering, the gift of each day to God Who has given it to us.

We nourish as well our prayerful spirit by spiritual reading. Scores of books on prayer are now available (c.f. the reading list at the end of this letter). Another excellent aid to prayer is the use of tape recordings. Excellent materials are available. Tapes are especially useful for those who have tape decks in their cars.

In understanding prayer, it is important to keep in mind that it is, first of all, a personal relationship with God. This sense of personal relationship is

exercise, using the proper medicines—this is mechanical and involves no relationship with a person.

Sometimes we expect to be spiritually healthy simply by similar routines. We may spend an hour in church on Sunday with little thought of communicating there personally with the Lord. We think of the Church almost like the physician—we go through the motions of taking the medicine the Church prescribes. We may recite the prayers and receive the Sacraments without any effort to use these means for the purpose of coming closer to God. Somehow, we regard the Church as the end in itself, not as Jesus' means leading us to God. We must never lose sight of the fact that we are disciples of the Person, the Lord Jesus Christ, Whom we are following through His Spirit to the Father.

## To Whom We Pray

Prayer is the expression and the means of our personal relationship

Our Father. However, prayer directed to the Father must be in union with Christ, the Lord of all, the one mediator.<sup>12</sup> And "there can be no Christian prayer without the action of the Holy Spirit who unites the whole Church and leads it through the Son to the Father."<sup>13</sup>

At times we pray directly to Jesus, our way, our truth, our life. At other times we pray directly to the Holy Spirit.

There are times, as well, when we pray to the Blessed Virgin or to the saints. But in a different way. We reflect on the saints as models of prayer and of holy lives that we wish to imitate. We also turn to the saints, our brothers and sisters in the Communion of Saints, asking them to intercede for us. Our devotion to Mary, Mother of Jesus and Our Mother, is very special in our prayer life. The favors received through the intercession of Mary, the healings at many of her shrines, testify that the Lord is pleased by our devotion to her. Mary has a unique

Mediatrix."<sup>14</sup>

"Our communion with those in heaven, provided that it is understood in the more adequate light of faith, in no way weakens but conversely more thoroughly enriches the supreme worship we give to God the Father, through Christ, in the Spirit."<sup>15</sup>

## Prayer as a State of Being

Prayer is at times described not as an act but as a state of being open to the Spirit, intimate with God. If we think of prayer as this attitude of loving presence, we will gain new insight into the meaning of prayer and attain a deeper relationship with God. Prayer cannot be a superficial, insincere, isolated, half-hearted recitation of words. Prayer must express and be motivated by an abiding underlying spirituality. The external act of prayer must be the articulation of a state of

# From the Rising of the Sun...

prayer, founded on the presence of the Spirit in the soul. The state of prayer is like friendship—it is present in a person whether or not it is being expressed. And just as friendships are deepened by repeated expressions of friendship, so prayerfulness is strengthened and enriched through fidelity to a habit of praying.

The recognition of prayer as a state of being explains why we can speak of praying always, as Jesus has taught us. We can make our entire life a prayer, by integrating all of our actions with an interior state of prayerfulness that comes to permeate our being. We are able more and more consciously to orient everything we do to the love and praise of God.<sup>16</sup>

There are those who have mastered the fine art of "prayer on the run." They have learned to pray while traveling by car, shopping, doing house work, jogging. I personally find an excellent time for prayer, as well as physical fitness, to be my hour-long morning walk in the park.

An exquisite prayer is that offered by those who suffer. The sick, the aged, infirm, those who are worrying, misunderstood, unappreciated, hungry or jobless—they pray as they surrender themselves in their affliction to the will and the mercy of God. They kneel beside the Lord in the Garden of Gethsemani, offering their sufferings to atone for their sins and the sins of all of us. They atone especially for those of our society who have no use for the weak, the deformed, the aged, the oppressed. By identifying with Our Lord in His sufferings, their own faith, hope and love is deepened and they participate in a special way in the life, death and resurrection of Christ. I beg them to intercede for us and plead for the success of this Holy Year of Prayer and Reconciliation in the Archdiocese.

The problems of our age are sometimes regarded as a crisis of

prayer rather than a crisis of faith. When we recognize prayer as a state of intimacy with God, we realize that indeed it is prayer that guides and motivates moral behavior. Prayer is the defeat of secularism, which is the rejection of God that causes the moral irresponsibility of our times.

Prayer gives us a lively awareness of God and His expectations of us, a reason for moral responsibility, a sense of civic and social obligation that is so lacking in our crime-ridden world. This fact reveals the seriousness of depriving our society of a familiarity with

prayers of the pious associations and movements.

2. There are **Spontaneous and Mental Prayers** — the free outpouring of the mind and heart of the Christian in intimated communion with his or her God.

And while mental prayer is normally spontaneous, non-vocal and by individuals, there are occasions when spontaneous, unstructured prayer is engaged in by prayer sharing groups as well.

3. And above all there are **Liturgical Prayers** that we pray together in a uni-

be entirely rejected, and the relationship between them strengthened and enlarged."<sup>19</sup>

## Devotional or Non-Liturgical Prayer

*"For your love is better than life,*

*My lips will speak your praise.*

*So I will bless you all my life,*

*In your name I will lift up my hands.*

*My soul shall be filled as with a banquet,*

*My mouth shall praise you with joy."*

*Psalm 63*

Beside the official liturgical prayers of the Church, the Catholic has available for use in pursuing intimacy with the Lord an overwhelming treasury of prayers that have come from the lips and the hearts of holy people through the ages. These prayers express beautifully every religious sentiment, and can be selected to meet the personal need at the time of the individual member of the priestly people. Some are intended for private recitation, others were originally composed for the use of pious groups or movements. Some are meant for particular occasions. Some seem more relevant to our needs, to our culture, to our age, our state in life. They express a deeper sense of feeling, they seem to relate more intimately to God and the nourished by the liturgy, so they too can dispose and prepare our minds and hearts for the liturgical prayer.

It is impossible to review this enormous wealth of the prayer life of the

**'An exquisite prayer is that offered by those who suffer. The sick, the aged, infirm, those who are worrying, misunderstood, unappreciated, hungry or jobless'**

prayerfulness. In the words of St. Macarius, "When a house has no master living in it, it becomes dark, vile and contemptible....So too is a soul which has lost its master....Woe to the soul that does not have Christ to cultivate it with care to produce the good fruit of the Holy Spirit."<sup>17</sup>

### Forms of Prayer

As members of the Church, we have available to us a rich treasury of prayers.

1. There are **Devotional Prayers**. Among these are the Our Father, the Hail Mary, the Apostles Creed, the Acts of Faith, of Hope, of Love, of Contrition, the Rosary, the Way of the Cross and many others found in approved prayer books and among the

que union with Jesus, as official members of the worshiping community that is the Church. These are the Eucharist, the Sacraments, the Sacramentals and the Liturgy of the Hours. These are acts of prayer that surpass all others.

It should be pointed out that liturgical, devotional and private prayer have an interrelationship. Devotional and mental prayers ready the heart for liturgical and community worship, and help to enrich participation in liturgical worship. Likewise, liturgical prayer nourishes the devotion of private prayer... "The public prayer of the Church is a source of piety and a nourishment for personal prayer."<sup>18</sup> "...Any conflict between the prayer of the Church and personal prayer must



# ...to its Setting

● 'If we think of prayer as this attitude of loving presence, we will gain new insight into the meaning of prayer and attain a deeper relationship with God'



Church. Rather, I should like to propose for your consideration:

1. A list of frequently used prayers which should be memorized and be in the prayer treasury of the contemporary Catholic.

2. Other devotions and prayer experiences that are important for the prayer life of a Catholic struggling for union with God despite today's secularism.

In the conclusion of this letter, I will provide a suggested prayer schedule.

## Treasury of Prayers

The Our Father—perfect and model prayer given to us by Jesus Himself, used both within and outside the liturgy. It teaches us to worship God before asking favors, to be anxious about needs of others as well as our own.

The Glory be to the Father  
The Apostles Creed  
Acts of Faith, Hope and Charity  
An Act of Contrition  
The Hail Mary  
The Memorare  
The Hail Holy Queen  
The Angelus  
A Morning Offering  
Prayers to one's Patron Saints

The following are important devotions and prayer experiences that enrich the spiritual life of the Christian:

1. Prayers that sanctify the day—namely, morning offering, dedication of the day to the Lord—prayers before and after meals, the Angelus, evening prayers and an examination of conscience reviewing the day, thanking the Lord for the good we achieved, expressing our sorrow for our failings.

2. The Rosary. This ancient, proven and revered form of prayer is sometimes thought of as a simpler

form of the Liturgy of the Hours and of mental prayer. While those who pray the Rosary honor Our Lady, they also meditate on the great mysteries of our faith. Spiritual scholars point out that in counting the beads we are not expected to concentrate on the words of the Hail Mary but to mark the time while our reflection is transcending to the mystery on which we are meditating. It has also been suggested that in praying the Rosary we might feel free to reflect on mysteries of the faith other than those normally assigned. Or, as we pray the Hail Marys, we may speak to Mary about a child who is into drugs, a daughter who is married to a divorced man, etc. The mysteries are helpful, but we should feel free to pray as we wish to Jesus or to Mary during the particular decade.

3. The Fourteen Stations of the Cross are a time-honored exercise for piously reflecting on the suffering and death of Jesus Christ for our redemption.

4. Visits to the Blessed Sacrament are rich spiritual experiences for communing intimately with Our Lord and especially for reflecting on the great gift of the Eucharist. The Daily Hour was practiced and advocated by Bishop Fulton Sheen as highly fruitful for both clergy and laity.

5. Family Prayer. A prayerful family atmosphere is highly important in the formation and support of the prayer life of the individual members of the family unit. Family prayer gives children the gift of the habit of prayer. An effort should be made to cultivate regular family prayer. This applies to natural families as well as to other shared households. Mealtime is an especially opportune time for family prayer. Especially do we expect households of priests and of religious to witness to family prayer. An excellent support of family prayer is "Family Night," the setting aside one night a week when all members of the family agree to be at home together for

# From the Rising of the Sun...

prayer, fun and sharing. The Voice, our Archdiocesan newspaper, carries regularly suggestions for "Family Night."

6. The life of prayer is also enriched and stimulated by participating in the shared prayer experiences of prayer groups, as well as of movements and organizations that are devoted to prayer. We express our commendation and appreciation of these groups which are responding to a natural thirst for prayer among the people of our Archdiocese.

7. Prayer experiences offered by Retreats, Days of Recollection, Encuentros, Camino del Matrimonio, Engaged Encounter, Cursillo weekends and others, all are gifts to the individual participants and influences that reinforce the prayer life of our Archdiocese.

8. In this Holy Year, when the Holy Father has called us to celebrate our redemption in Christ and to recommit ourselves to reconciliation with God and with our neighbors, we are invited to make pilgrimages to designated churches of the Archdiocese, in lieu of traveling to Rome, and there to pray for the intentions of the Holy Father. Those who do so and who receive the Sacraments are eligible to gain a plenary indulgence. The designated churches are:

St. Mary's Cathedral, Miami  
Shrine of Our Lady of Charity, Miami  
Gesù Church, Miami  
St. Mary, Star of the Sea Church, Key West  
St. Anthony Church, Fort Lauderdale  
St. Juliana Church, West Palm Beach  
St. Ann Church, Naples

There are several concerns that need to be expressed relative to engaging in private spontaneous prayer and devotions alone or in groups. We need ever to be cautious that superstition not enter into our prayers. We must never attribute to some thing, some action, some person, even some saint, and even Our Lady, powers that belong only to God Himself. There are groups that treat medals or religious images as good-luck charms, attribute miraculous powers to objects in themselves rather than to God, place their veneration of a saint and expectations from that saint beyond the persons of the Blessed Trinity. The role of the saint is always and only to intercede for us, to pray for us to God the Father, Son and the Holy Spirit.

We need also to be cautious in ecumenical experiences of prayer. Prayer expresses faith. It is a rule of faith. There have been occasions where unsuspecting Catholics have been confused or even have lost their Catholic faith through prayer experiences with those of other faiths for which they were not prepared.

There needs to be an understanding that cultural differences affect prayer. Culture, together with language, is a door to penetrate the heart of man. Popular piety has rich and positive aspects, but at times it has aspects that are not so positive. The wheat, at times, is mixed with the weed. There needs to be a sensitivity lest in pulling out the weed we destroy the wheat. We cannot expect exclusively liturgical prayer to meet the spiritual needs of those nourished by popular piety, nor to win them to the necessary liturgical life if we are insensitive to their devotions. As Pope Paul VI says in his document on Evangelization, "...one must be sensitive to it (popular piety), know how to perceive its interior dimensions and undeniable values, be

**'We need periodically to evaluate our prayer in terms of its fruit in our lives. If there is no growth in love, in zeal for sharing our faith...there is good reason to question our prayer life'**

ready to help it to overcome its risks of deviation. When it is well oriented, this popular religiosity can be more and more for multitudes of our people a true encounter with God in Jesus Christ."<sup>20</sup>

## Spontaneous Prayer and Mental Prayer

*"All of us, gazing on the Lord's glory with unveiled faces, are being transformed from glory to glory into His very image by the Lord Who is the Spirit."*

*II Corinthians 3, 18*

A dimension of prayer that is being

of inadequate words. It is fully relevant and personal to the one at prayer.

A rich experience of spontaneous prayer is that of groups who share in unstructured prayer, such as families, youth groups, the Charismatics, etc.

Here we are dealing primarily with the non-vocal spontaneous prayer of the individual which is usually referred to as mental prayer. One who enters into intimacy with his God in mental prayer usually seeks seclusion where, for a period of time, it is possible to be totally alone with the Lord.

"It is necessary each day to spend time alone with the Lord if one desires to know Him more intimately. The rhythm of our prayer is given to us by the Gospel itself. Ultimately, the reason why a Christian prays is because Christ commands it. He commands it with words, but above all with the command of His life; and if we are

Mental prayer is highly important for one who aspires to a deep life of prayer—of union with one's Lord. It grants an undistracted opportunity to be in contact with spiritual realities by grasping more fully the teachings of the Lord, forming an integrated vision of the spiritual life, reflecting on one's own state and progress in prayer, formulating more clearly the meaning of one's life. It is mental prayer that animates, puts feeling, understanding, motivation and fervor into vocal prayer.

Pope Saint Pius X has said, "It is of the first importance that a certain time should be allotted every day for meditation on the things of eternity. No priest can omit this without being guilty of serious negligence, to the detriment of his soul."<sup>22</sup>

I have no hope of presenting here in its fullness the concept of mental prayer. I hope only to give you a taste, to whet your appetite, for this rich and fruitful experience of intimacy with God. It will be necessary to consult authors and spiritual directors to further tap this mine of spiritual growth (cf. reading list appended to this letter). Traditionally, there are two special methods of mental prayer, meditation and contemplation.

## Meditation

Meditation is a leisurely structured process in which we reflect prayerfully on some spiritual subject such as the attributes of God, the example and words of Jesus, the witness of Mary and the saints, our own virtues and lack of them. The reflection may be based on a text of Sacred Scripture, or on writings of the saints. It may be suggested by an experience of life, an observation of nature. It is discursive and analytical as we call upon the resources of our mind—reasoning, understanding, imagination, will, feelings and heart. It is directed to both deepening the insights of our faith and to reaching resolutions bearing on living more faithfully and more perfectly our calling as disciples of Christ.

There have been many specific methods of meditation devised over the years. The most popular methods are those of St. Ignatius and of St. Sulpice. St. Ignatius advises identifying the goal of the meditation beforehand, using the imagination to focus on the subject, the memory and the understanding to explore it, and the will to express affection and determine resolutions. The method of St. Sulpice is based on union with Jesus: 1) Jesus before our eyes as we adore Him in one of His perfections, 2) Jesus in our heart, as we draw that perfection into ourselves, and 3) Jesus in our hands, as we determine to imitate and practice that perfection in our own lives.

Common to all methods of meditation are preparations which include a prayerful life and the selection of a topic, the recollection of God's presence, and a petition for the aid of

increasingly discovered by the laity in these fruitful days of Catholic life is that of spontaneous prayer and of mental prayer. One communes with the Lord and one's self unaided—and uninhibited—by texts or formulae to be recited. The communication of mind and heart escapes the limitation

disciples of Jesus, then we must pray as He did. Luke's Gospel, the Gospel of prayer, describes over and over again how Our Lord went out early in the morning to pray in the desert, how He prayed the night on the hill, how He prayed alone, even in the midst of His disciples."<sup>21</sup>





# ...to its Setting



the Holy Spirit. Within the body of the meditation itself there are: acts of worship, considerations of the subject, self-examination in reference to personal acts of the virtue under consideration, prayer for the grace to respond more faithfully, and resolutions for application to future conduct.

The conclusion consists of an act of thanksgiving, a prayer for grace to be faithful and selection of a word or thought by which to recall the meditation during the day.

Present methods of meditation tend to be less structured. The Scriptures, especially the Gospels, offer more direct access to conversation with God. The circumstances of life, especially the crises of our world today, give us many reasons for turning to our Creator, Father and Redeemer in our name and in the name of our human family. Consideration of the suffering and injustices of our time can provide abundant material for mental prayer.

## Contemplation

Contemplation is less structured. It is being carried away in a single simple, prolonged act of yearning for a more deep experiencing of the presence of God, an exquisite union in love with God, the vision, though yet in a dark manner, of the splendor of God.

Contemplation is a very special gift

of the Spirit. It leads to a sudden and unexpected awareness of God's presence that can be a moment of indescribable peace and joy. It may endure for a short or a long time. It is prepared for by interior peace and silence. One author says this silence is "in order to be awake and alert to the presence of God, rather like a sentry who makes himself quiet in order to listen for the presence of others."<sup>23</sup> Authors point out that even the manner of breathing and posture contribute to contemplation.

Contemplation requires opening one's self entirely to an awareness of the Lord's presence, surrendering by the aid of the Spirit every aspect of one's being—one's body, one's cares and anxieties, one's heart, feelings, love, one's whole personality—surrendering all to Him.

Preparation for contemplation requires as well a state of openness to God's plan, His pattern, as we peacefully accept persons, events, situations, conditions, even ourselves as God wills them for us—realizing to do otherwise is in concrete circumstances a barrier to prayer. It means repentance, being contrite, yet surrendering our guilt and our inferiority of Him. It means beware lest our guilt feelings be expressions of self-centeredness.

Contemplation includes an awareness that God responds to our yearning to be with Him. He turns to us. He seeks us. He wants His Spirit to possess us. Jesus is asking for our hearts with which to love his Father, and with which to radiate His love. He wants our longing for the coming of His Kingdom and our prayers of gratitude and praise.

Contemplative prayer is often accompanied by the attitude of quiet that Father Peter G. Von Breeman, S.J. describes, "Prayer is a waiting. Waiting places the emphasis on the other person who is coming. I can only wait for this person. To wait is to express my powerlessness, my insufficiency, and that is my attitude toward God. I cannot force God to come. All I can do is wait and be present. To pray means to lose my grip. I am no longer in control when I pray. God is in control. He will come when He thinks it is time to come. Prayer is the courage to listen, to give up self determination...It is this waiting which stamps, shapes my personality...Prayer makes a person attentive, contemplative...St. John of the Cross defined his ideal in life 'to live in loving, attentive expectancy.' This is the right attitude of a man towards God."<sup>24</sup>

In the higher forms of contemplation, God's very special gifts are re-

quired. For by the ordinary grace of prayer, a person could never hope to achieve the mystical states of contemplation, such as Teresa of Avila, John of the Cross and numberless mystics have achieved.

## Other Pathways of Prayer

It is apparent that there are many paths of Prayers. We will attempt to describe some of them here.

### GOSPEL PRAYER

In the Gospels we are given access to the mind and heart of Jesus as a man of prayer. His ministry of teaching and healing was supported by nights of communion with the God Whom He taught us to call Father. A ready source of mental prayer is opened to us in our reading of the Gospel, slowly and reverently in God's presence, with a pause for reflection whenever the words offer us a message from the Lord. Response to Him in our own words or in silence filled with His love will enable us to deepen His image in ourselves and to discover His presence in our world and in our human family.

### PROPHETIC PRAYER

The prophetic books of the Hebrew Scripture are filled with the Word of the Lord, addressed by God to His people. The prophets proclaim His message: "Thus speaks Yahweh." To read in Isaiah, Jeremiah, Hosea or Joel the words of entreaty, consolation and love that God addresses to us His children as the personal message of a Father Who loves us can open our hearts to intimate conversation with the Lord.

### PSALMODY

The book of Psalms has been for centuries the prayer book of God's people. When we recite or sing Psalms in the liturgy we become the voice of Christ in the person of His Church. These inspired hymns of praise, thanksgiving, contrition, suffering, and joy can become for us a sure and steady path of God's presence. No prayer can be more fitting than the inspired word of the Spirit Who prays in us and with us.

### IGNATIAN PRAYER

Another way of using the Gospel for prayer is to select an event from Jesus' life on earth and mentally choose our place in the picture as a witness to His words and acts. We all know the story of the blind beggar on the roadside calling out for mercy: "Lord, that I may see." We recognize the kindness of Jesus and the joyous gratitude of the beggar who received his sight and followed the Lord. We can identify with the beggar and repeat his prayer for our own needs. We can imitate his life and loyalty in our gratitude for God's goodness in our lives.

### FAMILIAR PRAYER

Some prayers have been part of our life for so many years that our expression of them is often routine and meaningless. To increase our appreciation of such prayers we can recite them slowly, phrase by phrase, putting into each group of words a few minutes of reverent awareness. To pray each petition of the Our Father with the fullness of meaning that Jesus intended to convey can be for us increase of faith in the providence of God for ourselves, our family, our country and our earth.

### JOURNEY

In the words of Pope John Paul II, each person has a spiritual journey, unique and unrepeatable—the story of a life-experience, known only to God. To reflect upon our own journey in the presence of the Lord who has been with us every step of the way in a spirit of gratitude, wonder and joy is to

# From the Rising of the Sun...

create a situation of prayerful intimacy with God. Our appreciation of His fidelity to us brings hope and strength for the future with the assurance that His love is everlasting.

## INTERCESSORY PRAYER

Intercessory prayer is strongly recommended to us by the words of Jesus: "Ask and you shall receive, seek and you shall find, knock and it shall be opened to you." The words of the Our Father and the example of Jesus during His public ministry confirm His teaching and form the precedent for Christian prayer. The value of intercessory prayer is enhanced by the sincerity and humility, perseverance and humility, the conviction of nothingness before God of those who offer their petitions in the presence of One Who loves them and responds to their trust with infinite wisdom. Faith is the primary requisite for intercessory prayer, as Jesus said: "If you believe, all things are possible."

## CHARISMATIC PRAYER

Charismatic prayer is essentially praise of God for His power, His wisdom, and His love. It overflows spontaneously in thanksgiving for His goodness and in confident supplication for His grace. The gifts of faith, knowledge, healing, miracles, prophecy, discernment of spirits, speaking in tongues and interpretation are called charismatic gifts. They are freely given as means of service to the people of God and are associated with the prayer of praise, thanksgiving and jubilation.

## CENTERING PRAYER

Centering prayer is a method of quieting our interior life of thought, desire, and emotion in order to center our entire self upon the presence of God within us. After a few moments of quiet reflection, we respond to the Lord in a word or phrase that expresses our relationship to Him. A traditional form of this prayer is "Jesus, Son of God, have mercy on me." We may continue to repeat this or another expression that leads us into deep quiet in the center of our being, often called our heart. We remain quiet in the Lord's presence for about twenty minutes. Whenever a distracting thought, desire or feeling comes to us, we continue to repeat our chosen prayer or word (Abba, Jesus, Spirit, come). We emerge from our time of centering by praying the Our Father or some other familiar prayer slowly and reverently.

## PRAYER OF PRESENCE

Fidelity to daily prayer leads to a constant state of interior union with God, often called "prayer of the heart." This habitual presence to the Lord is a willingness to share ourselves completely with Him. We try to do all our works and actions of the day in a spirit of prayer. By nature we are given to continual thought and, although we cannot "turn it off," we can bring our thoughts before the Lord. We can pray in the words of Psalm 139: "Lord, examine me and know my heart, try me and know my thoughts. See if my way is crooked and guide me in the everlasting way." Although Scripture calls us to "pray always," we cannot concentrate totally on prayer, but we can schedule some time for conversation with God on a daily basis. Prayerful reading of the Scripture and willingness to share our thoughts and desires, our strength and weakness, our success and failure with the Lord can make us live each day in readiness to walk with Him along the path of our earthly journey as He leads us to the moment of meeting Him in our eternal home.

Each one of us must choose the approach to God that is best for our unique relationship with Him. A good rule of the thumb is "Pray as you can, do not pray as you cannot." In other

words, pray as you are moved and do not try to pray, for example, as a contemplative if you are not drawn to that form of prayer as yet.

As we follow the call of the Lord to seek His presence each day in loving confidence, our life of prayer will grow and develop. Friendship with God is strengthened by our generosity in giving time for conversation with Him. From our union with the Lord, there will result a likeness to Him in our lives and an interior freedom that brings deep and lasting peace.

## Liturgical Prayer

"Rejoice always, never cease praying, render constant thanks; such is God's will for you in Christ Jesus." 1 Thessalonians 5, 16-17

The supreme role of the liturgy in the prayer life of a Christian cannot be overemphasized. In the liturgy full public worship is performed by the Mystical Body of Jesus Christ, that is, by Jesus Himself, the Head, and by His members, both priests and laity.

The liturgy is community prayer. Community prayer belongs to the very essence of the Church. The Church is a community, and it must express its nature as a community in its prayer as well as in other ways. When the community of the faithful is first mentioned in the Acts of the Apostles, it is seen as a community gathered together at prayer. "Their oneness in spirit was founded on the word of God, on the brotherly communion, on the prayer and on the Eucharist."

No other action of the Church can equal the liturgy. From the liturgy, and especially from the Eucharist, grace is poured forth upon us as from a fountain, and the sanctification of men in Christ and the glorification of God to which all other activities of the Church are directed are achieved with maximum effectiveness.

From the central-importance of the Sacred Liturgy, it is evident why we are obliged to participate regularly in the Sacred Eucharist and in the Sacraments as prescribed. It also becomes clear why the manner of our participation is so important. Every parish and its members must be committed to celebrate liturgies according to the highest standards of the liturgical renewal and of liturgical participation. It is contrary to the spirit of the liturgy to isolate oneself from the worship in action by reciting private and personal prayers at the time.

## The Sacraments

The seven Sacraments are acts of prayer. They are signs of Christ's love for us and of our faith in Him.

Sacraments are acts of worship and means of building the Kingdom. "The purpose of the Sacraments is to sanctify men, to build up the body of Christ, and finally to give worship to God. Because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it; that is why they are called 'Sacraments of Faith.' They do indeed impart grace but, in addition, the very act of celebrating them disposes the faithful to receive grace most effectively in a fruitful manner, to worship God duly, and to practice charity..."

"By His power, Christ is present in the Sacraments, so that when anybody baptizes it is really Christ Himself who baptizes." No other action can lay claim to derive its value from so close a relation to the action of Christ or to procure such rich fruits.

Because the Sacraments are signs that instruct, it is of utmost importance that the faithful easily understand the

sacramental signs. For this reason, it is important that those who celebrate the Sacraments do so in a devout manner so that the meaning of the rite can be understood by the recipient and by all who participate.

Those Sacraments "which are meant to be celebrated in common, with the faithful present and actively participating, should as far as possible be celebrated in that way rather than by an individual and quasi-privately."

Adequate instruction should be given to the recipients, to the parents, Godparents, sponsors, spouses and to all participants. They should be taught the meaning of the liturgy and the responsibilities that the Sacraments impose on the involved members of the Christian community. "In the Christian community itself, especially among those who seem to understand or believe little of what they practice, the preaching of the word is needed for the very administration of the Sacraments. For these are Sacraments of the Faith, and the Faith is born of the word and nourished by it."

It is to assure fullest participation in these great spiritual experiences that preparation is required for the reception of the Sacraments by Archdiocesan standards. I wish to pay tribute to the priests, religious and laity who are committed to this ministry.

In a special way we ask the cooperation of parents in preparing children to receive the Sacraments. Without the support and witness of the parents, there is a severe danger that the child will not acquire and persevere in the spiritual life received in the Sacraments.

One of the most far-reaching developments of Vatican II is the new catechumenate to prepare adults for Baptism and / or reception in the Church. It is called the Rite for the Christian Initiation of Adults (R.C.I.A.). The catechumen is received in stages and the parish community is involved. Thus the newcomer learns not only the teachings of the Church but experiences as well the life of prayer, of community, and the religious values of the parish. The participation of the members of the parish is for them a spiritually enriching renewal of their own life of prayer and faith.

The Sacrament of Penance or Reconciliation needs to be rediscovered if the prayer life of our people is to flourish. The Sacrament offers us an opportunity to meet Christ in His act of loving forgiveness—a privilege He merited for us by His suffering and death. We can come to Him in the spirit of the penitent apostle Peter and assure Him of our contrite love and our desire to follow Him with greater fidelity. From the minister of the Sacrament who speaks for the Lord and His Church we receive not only the message of forgiveness, but also personal direction for a closer following of Christ in a life of deeper faith and love for Him.

I wish to encourage communal Penance Services, especially during Advent and Lent, and in our schools. These services help develop a deeper respect for the Sacrament and a realization that the community is affected by the transgressions of its members.

I especially commend the clergy of our Archdiocese who generously make themselves available for this highly priestly ministry. I ask that adequate and convenient opportunities to confess regularly be available for the faithful, as well as for the clergy and the religious of our Archdiocese.

## The Eucharist

Of all the liturgical prayers, the

Eucharist is "the center and apex of the whole life of the Christian community."

Instituted by Christ Himself, it has been celebrated unceasingly since the Lord founded His Church. Its incomprehensible power is that in this prayer Christ Himself is the principal priest. His very divine sacrifice, His death and His resurrection, are renewed. The gifts that we present are returned to us as the Body and Blood of the Savior. We are nourished first by our Bible study in the Service of the Word. Then we are nourished by the Eucharist itself.

The Eucharist is a family banquet, humankind reaching the ultimate in its search for peace, in the ability to share this holy meal in friendship and unity. Like all Sacraments, the Eucharist is both a sign and a cause of our union with God and with each other. Indeed, in the Eucharist we are transformed into Jesus Who gave Himself as a sacrifice. Thus we too become a sacrifice, a living sacrifice, ready to give of ourselves to our brothers and sisters in need. Otherwise, the Eucharist would become spiritually selfish for us.

When we reflect on the overwhelming nature of the Eucharistic mystery, we agree that if we could participate in the Eucharist only once in a lifetime, we would make any sacrifice to have that privilege. Yet, since the Lord is so good as to make the Eucharist available to us at most any time, we are tempted at times to ignore participating even once a week and this even though we are obliged under pain of serious sin to do so. We are told that the average American spends thirty hours a week before the television set. I can hear the Lord asking us, as He asked the sleeping apostles in the Garden of Gethsemani, "Could you not watch one hour with me?"

Sunday observance is essential to our Christian identity. We have forgotten the Sabbath law and we are paying the extraordinary price. We need a day for reflection, at least once a week, if we are going to resist secularism. If we are going to respond to the Gospel today, we need time to be with the word of God.

There are one million Catholics in the Archdiocese of Miami. Yet, according to our actual count during October of 1982, there were less than 25% of them at Mass on a Sunday. It is estimated that little more than 10% of our Hispanic Catholics participate regularly in the Sunday Eucharist. Many of our people do not seem aware of the obligation and the importance of participating in the Sunday Eucharist.

There needs to be a great effort on the part of every member of our community of faith and of prayer to summon more of us to be present when we rally at the altar on Sunday.

I turn to our priests to reach out to the members of their parishes who are absent on Sundays. I turn to families to rally family members, to spouses to rally spouses, to neighbors to rally neighbors, to friends to rally friends.

I charge parents to take their children to church. They should not incur the shame of depriving their children of the grace of the Eucharist or of scandalizing them by bringing them to church but not remaining to pray with them.

We members of the worshipping community—celebrant, choir, lectors, commentators, servers, Ministers of the Eucharist, ushers, members of the congregation—need to celebrate prayerfully as well so that we do not turn away those who are offended by our lack of sincerity in prayer. Good liturgies are carefully planned in advance with the

# ...to its Setting

faithful' input. The demeanor of each participant needs to be devout, reflecting the sacredness of what we are about. The celebrant needs to be a true leader of worship as evidenced by his preparation, his prayerfulness, his interaction with the congregation. The words of the celebrant should be clear and in the language of the congregation. His mannerism should be warm. The lectors need to articulate so they can be understood. The Eucharistic Ministers need to reflect a deep devotion to the Body and Blood of Christ. The members of the congregation must be attentive and united in prayer, gracious and considerate of those about them, respectfully dressed. The music should be appropriate to the liturgical action, it and the vocal participation must reveal that the members truly are praising the Lord and entering into this experience of worship.<sup>32</sup> There must be respect for cultural differences. The artwork, the musical instruments, the lighting, the public address system, all need to be conducive to worship.

It must also be understood that the Eucharist is a sign, an expression of the life of the worshipping community. The quality of the Eucharistic celebration depends on the parish's sense of community and on the faith, the love, the caring, the relations of the priests and people. The social and ethnic relations, the warmth and hospitality of the parish, all will be revealed in the quality of its worship at the altar of the Lord.

The renewal of frequent reception of the Eucharist is one of the graces and promising signs of our times for which we give thanks. We need to be cautious, however, that familiarity does not permit a decline in respect for this wonderful gift. At times the behavior of children after receiving the Eucharist is disturbing and we sometimes question whether adult communicants are living lives that are consistent with the lives of those who are sincerely striving to follow the way of Jesus Christ. This question arises because of the marked decline of the use of the Sacrament of Reconciliation.

A rich, nourishing, elevating experience of prayer is the very personal communion between Jesus and the communicant in the reception of the Eucharist. This treasured prayer experience must not be lost. It should be nourished by a period of deep reflection and thanksgiving, strengthened by communion hymns or silence during and after the distribution of the Eucharist.

Today, faithfulness to the Sacrament of Matrimony is being severely challenged. In the glorious sign of the Sacrament, the fidelity of Catholic husband and wife proclaims and witnesses to the fidelity of Christ and His Church. It is blasphemy when a husband or wife betrays that fidelity. I salute with pride the great number of married couples of our Archdiocese who are faithful, sometimes with great sacrifice. And I pay loving tribute to our priests and to families, friends and counselors who are supportive of Christian spouses in their commitment. On behalf of our faith community, I thank Camino del Matrimonio and Engaged Encounter for their valued assistance in preparing couples for Christian marriage. I thank the Family Enrichment Center, Catholic Community Services, Marriage Encounter, Encuentros Matrimoniales, Encuentros Familiares, Impacto, Movimiento Familiar Cristiano and all the agents and movements of the Archdiocese that are supportive of the basic community of prayer and faith and love that is the family.

We should not fail to call frequently

on the graces of the Holy Spirit which we received in the Sacrament of Confirmation. Then we were anointed and commissioned to witness to the Kingdom of the Lord Jesus.

The Sacrament of Anointing of the Sick is a beautiful and comforting expression of the Lord's, and the Church community's solicitude for those among us who are ill. We should not hesitate to request the powerful prayer of this Sacrament when needed.

The Sacrament of Holy Orders is key to the entire prayer life of the people of God. It is critical that the number of vocations in our Archdiocese grow to respond to the growing needs of our people, especially by leading them in prayer. We are five hundred priests short by the standards of the United States. Prayers for vocations are urgently needed. We are grateful to the members of the Liga Orante Vocacional and the great number of faithful of our Archdiocese who are committed to praying for vocations.

## The Sacramentals

"Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the Sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the Church's intercession."<sup>33</sup>

Sacramentals include, among others, such rites as the Profession of Religious Vows, the Funeral Rites, the blessing of homes, the blessing of cars, the blessing and use of rosaries, crucifixes and of religious medals.

For the well disposed members of the faithful, sacramentals, along with the Sacraments, sanctify almost every event of the lives of the faithful with the divine grace that flows from the paschal mystery of the passion, death and resurrection of Christ.<sup>34</sup>

The sacramental blessings of persons at special times in their lives, of the things they use, provide many opportunities that can enrich the prayer dimension of our lives.

It is distressing to note that in some cases the practice of wearing blessed medals has been replaced by wearing signs of the zodiac or other pagan symbols. Religious art is being replaced in the home by secular art, and even saints' names are often replaced by names of no religious significance.

## Liturgy of the Hours

An enriching form of liturgical prayer that is being discovered as a prayer for personal use by the laity is one which has been the prayer of priests and religious from ancient times. It is the Liturgy of the Hours. It is composed of psalms, canticles, Scripture readings, hymns and prayers. The Liturgy of the Hours is prayed at different hours and thus the whole course of the day and night is made holy by the praise of God.

In the Apostolic Constitution promulgating the revision of the Liturgy of the Hours, Pope Paul VI reminded us that the Divine Office "is the prayer of the whole people of God. It is the very prayer which Christ Himself, together with His Body, addressed to the Father."<sup>35</sup>

It was revised so that "not only the clergy but also the religious and indeed the laity may participate in it." It may be prayed in common with others, or individually. It is intended to "permeate the whole of Christian prayer giving it life, direction and expression and effectively nourishing the spiritual life of the people of God." It is "a source of devotion and nourish-

ment for personal prayer..."

I wish to encourage the priests and religious of the Archdiocese in their fidelity to the obligation of praying the Liturgy of the Hours.

We have an inspiring example in our late bereaved brother, Father Michael Keller, who was found dead with the breviary on the floor beside him. He was called to join the heavenly choir while he was in the very act of praising the Lord on earth.

I urge the clergy in the Lord to consider seriously the injunction of the Vatican Council, "Priests who live together or who assemble for any purpose, are urged to pray at least some part of the Divine Office in common."<sup>36</sup>

It is highly recommended that the faithful pray parts of the Liturgy of the Hours as they open and close meetings and begin or end workdays and school days.

And I urge individuals in our community of faith to explore as well the spiritual riches of this ancient Christian prayer.

## Conclusion

My beloved, we have spoken of the meaning of prayer—an intimacy with God—an openness to God—an elevation of the soul to God, the soul's affectionate quest of God. We have spoken of the purpose of prayer as being manifold—not only to ask God's favors but to praise Him, thank Him, to atone for our sins, to express our faith, our hope, our love, to enter into child-like trusting interchange with Our Father, to listen to Him. We have reflected on to Whom our prayers are addressed—to the Father, to and through the Son and the Holy Spirit, and in a different way to Our Mother Mary and to our brothers and sisters in the Communion of Saints. We have discussed the forms of prayer—the power of the liturgy, private prayer and devotions, mental prayer.

Let us recall that one of the essential conditions of our prayer is humility. "God resists the proud but bestows His favor on the lowly."<sup>37</sup> We need to pray with confidence and trust in the Lord and with attention to His presence, lest it be said of us, "This people pay me lip service but their heart is far from me."<sup>38</sup> Our prayers must be vigilant.<sup>39</sup>

We need periodically to evaluate our prayer in terms of its fruit in our lives. If there is no growth in love, in zeal for sharing our faith, for justice and peace and inner healing, there is good reason to question our prayer life. The objective of prayer is not self-centered "highs" or "good feelings," but fidelity to the Lord's invitation to love. There is a danger of "escapist prayer."

## The Daily Schedule of a Prayerful Christian

Each person has his or her own prayer needs and prayer gifts. Each person has his or her own limitations and opportunities. Personalities differ, times of life differ, a prayer life is a journey of growth. The thoughts we are proposing set what we would consider an ideal for a pious member of the Archdiocese. I fully realize that there may be quite legitimate reasons for being unable to fulfill this suggested program. At times, as well, the Lord may be expecting more!

**Daily:** To make a morning offering on rising. To pray morning prayers which may be from the Liturgy of the Hours. If possible, to participate in

daily Mass. Sometime during the day, to set a time aside for mental prayer, Bible reading, and / or to pray the mysteries of the Rosary. The prayerful Christian will pray before and after meals and before retiring will pray evening prayers—perhaps again from the Liturgy of the Hours—and will make an examination of conscience.

The prayerful Christian will arrange as well on a schedule appropriate to his or her circumstances for regular reception of the Sacrament of Reconciliation and spiritual counseling, for visits to the Blessed Sacrament, for group prayer experiences, for days of recollection and retreats.

My beloved, the Master Whose disciples we are has given us the example and the bidding to be persevering in prayer. "When He came to give men and women a share in God's life, the Word proceeding from the Father as the splendor of His glory, 'Christ Jesus, the high priest of the new and eternal Covenant, took our human nature and introduced into the world of our exile that hymn of praise which is sung in the heavenly places throughout all ages.' From then on the praise of God wells up from the heart of Christ in human words of adoration, penance and intercession, presented to the Father by the head of the new humanity, the mediator between God and mankind, in the name of all and for the good of all..."

"Jesus has commanded us to do as He did. On many occasions He said: 'Pray,' 'ask,' 'seek,' 'in my name.' He gave us a formula of prayer in what is known as the Lord's Prayer. He taught us that prayer is necessary, that it should be humble, vigilant, persevering, confident in the Father's goodness, singleminded and in conformity with God's nature.

"The apostles have handed on to us, scattered throughout their letters, many prayers, especially of praise and thanksgiving. They warn us that we must be urgent and persevering in prayer offered to God in the Holy Spirit through Christ. They tell us of its sure power in sanctifying and speak of the prayer of praise, of thanksgiving, of petition and of intercession on behalf of all.

"Since man depends wholly on God, he must recognize and express this sovereignty of the Creator, as the devout people of every age have done by means of prayer.

"Prayer directed to God must be linked with Christ, the Lord of all, the one mediator through Whom alone we have access to God. He united to Himself the whole community of mankind in such a way that there is an intimate bond between the prayer of Christ and the prayer of the whole human race. In Christ and in Christ alone the religious activity of mankind receives its redemptive value and attains its goal..."

"The excellence of Christian prayer lies in this, that it shares in the very love of the only-begotten Son for the Father and in that prayer which the Son put into words in His earthly life and which still continues unceasingly in the name of the whole human race and for its salvation, throughout the universal Church and in all its members."<sup>40</sup>

My beloved, I have been privileged to share with you these thoughts on prayer. May I ask you to ponder prayerfully what I, as your Bishop, have said to you, the beloved of my heart. We must dare to assume the rightful relationship we have with the Lord because He has made us His people. Cynicism, pessimism, indifference must yield to the splendid intimacy of a child of God communing with the Father.

# From the Rising of the Sun

And may I challenge you, our clergy, the beloved anointed of the Lord, to commit yourselves even more devotedly to your prime calling to be priests; you the Deacons, to your calling of prayerful service; you the Sisters and Brothers of our Archdiocese, to your calling to be religious; you the faithful, to your proud calling to be laity, a holy people

set apart. Listen to the words of St. John Chrysostom. First he urges us to: "Paint your house with the colors of modesty and humility, make it radiant with the light of justice. Decorate it with the finest gold leaf of good deeds. Adorn it with the walls and stones of faith and generosity." Then he tells us, "Groom it with the pinnacle of prayer. In this way you will make it a perfect

dwelling place for the Lord. You will be able to receive Him as in a splendid palace, and through His grace you will already possess Him, His image enthroned in the temple of your spirit."<sup>41</sup>

Given on this the 7th day of October, Feast of the Holy Rosary, the Twenty-Fifth Anniversary of the

establishment of the Archdiocese of Miami.

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

## NOTES

- 1 Evangelii Nuntiandi
- 2 General Instruction to the Liturgy of the Hours
- 3 I Corinthians 12:3
- 4 Matthew 7, 7-11
- 5 Matthew 6, 7-8, 33
- 6 De Fide Orthodox., 1. III, c. 24 P.G., XCIV, 1090
- 7 Serm. IX, n. 3
- 8 John 15-15-6
- 9 Matthew 22; 33-38
- 10 General Introduction of the Liturgy of the Hours, n. 4; Vatican II, Constitution on the Sacred Liturgy, n. 24, 33
- 11 Father Edward Farrell, "The Father is Very Fond of Me," Dimension Books, p. 99
- 12 I Timothy 2:5; Hebrews 8:6; 9:15; 12:24

- 13 Romans 8:15; Galatians 4:6; I Corinthians 12:3; Ephesians 5:18; Jude 20
- 14 Vatican II, Dogmatic Constitution on the Church, n. 62
- 15 Vatican II, Dogmatic Constitution on the Church, n. 51
- 16 "How to Pray Always Without Always Praying," Silvio Fittipaldi, Fides, Claretian N.D., Indiana
- 17 Hom. 28: P.C. 34, 710-711
- 18 Vatican II, Constitution on the Sacred Liturgy, n. 90
- 19 Apostolic Constitution Promulgating the Revision of the Divine Office, n. 8
- 20 Evangelii Nuntiandi, n. 48
- 21 Father Edward Farrell, "The Father is Very Fond of Me," Dimension Books, p. 96

- 22 Pope St. Pius X, Exhortation to the Clergy, August 4, 1908
- 23 James Borst, MHM, "A Method of Contemplative Prayer," p. 10
- 24 Father Peter G. Von Breeman, S.J., "As Bread That Is Broken," Dimension Books, pp. 38-39.
- 25 Acts 2:24
- 26 Vatican II, Constitution on the Sacred Liturgy, n. 7-10
- 27 Vatican II, Constitution on the Sacred Liturgy, n. 59
- 28 Vatican II, Constitution on the Sacred Liturgy, n. 7
- 29 Vatican II, Constitution on the Sacred Liturgy, n. 27
- 30 Vatican II, Decree on the Ministry and Life of Priests, n. 4
- 31 Vatican II, Decree on the Bishops'

- Pastoral Office in the Church, n. 30
- 32 Vatican II, Constitution on the Sacred Liturgy, n. 28-30
  - 33 Vatican II, Constitution on the Sacred Liturgy, n. 60
  - 34 Vatican II, Constitution on the Sacred Liturgy, n. 61
  - 35 Vatican II, Constitution on the Sacred Liturgy, n. 84
  - 36 Vatican II, Constitution on the Sacred Liturgy, n. 99

- 37 James 4; 6
- 38 Matthew 15, 8
- 39 Luke 21; 36
- 40 General Instruction of the Liturgy of the Hours, n. 3-7
- 41 Supp. Hom. 6 De Precatione: p. 64, 466

## Suggested Questions for Examination

### What is Prayer

- 1 What do I perceive prayer to be? Do I pray often?
- 2 How do I pray?
- 3 In the Scriptures I read how Jesus prayed. His prayer was so effective that the disciples asked Him to teach them to pray. Is my prayer life Jesus'?
- 4 Do I pray to thank God for all the gifts that He has bestowed upon me and those I love?
- 5 Do I pray to praise God for being Father, Creator, loving and just?

### Devotional or Non-Liturgical Prayer

- 1 Do I see a need to develop my personal prayer life?
- 2 Do I see liturgical prayer enriched by my personal private prayer?
- 3 Prayer is personal but it is also communal. Therefore, prayer has taken on different forms in the Catholic family tradition through the ages. Do I take time to look into the rich tradition of prayer within my faith?

### Spontaneous Prayer and Mental Prayer

- 1 Prayer is spoken, it is mental. Do I just say prayers by rote or do I internalize in my prayer life?
- 2 Do I pray now in exactly the same way that I prayed when I was a very young child?
- 3 Do I strive to grow in my spiritual life and in my modes of prayer?
- 4 Is my prayer mechanical and lifeless?
- 5 Do I pray with others?

### Liturgical Prayer

- 1 Am I faithful to God and to the community of believers in attending at least Sunday Mass?
- 2 Do I prepare for liturgical prayer?
- 3 Do I try to meditate about the meaning of the Sacraments in my life?
- 4 Do I renew my commitment especially to Baptism and Confirmation?

## A READING LIST

- 1 Barriello, Luigi, "El Mensaje Espiritual de Carlos de Foucauld," Salterrae, Santander, Espana, 1981. Trata sobre la oracion sencilla de Carlos de Foucauld.
- 2 Bloom, Anthony, "Living Prayer," Templegate Publishers, Springfield, Illinois, 1966. Speaks of prayer from an oriental perspective (Eastern tradition).
- 3 Borst, James, MHM, "A Method of Contemplative Prayer," Liguori.
- 4 Caprier, Christian, "Meditation dans la Forêt," La Vie Spirituelle Editions du Cerf, Paris, Mai-juin 1973. It is an article that speaks of centering prayer—the preparation for the actual experience and the need for it.
- 5 Carretto, Carlo, "In Search of the Beyond," Image Books, Garden City, New York, 1978. Speaks of contemplative prayer.
- 6 Carretto, Carlo, "Mas Alla de las Casas," Ediciones Paulinas, Madrid, 1969. Trata de la oracion contemplativa y de la busqueda de Dios.
- 7 Carretto, Carlo, "Padre, Me Pongo en tus Manos," Ediciones Paulinas, Madrid, 1977. Trata de la oracion de entrega completa al Señor.
- 8 de Hueck Doherty, Catherine, "The Gospel Without Compromise," Ave Maria Press, Notre Dame, Indiana, 1976. Speaks of Gospel maxims and conditions for prayer.
- 9 De Hueck Doherty, Catherine, "Poustinia," Ave Maria Press, Notre Dame, Indiana, 1974. Speaks of prayer as set apart; prayer is not something you do but something you become.
- 10 Esquerda Bifet, Juan, "En el Silencio de Dios," Ediciones Sigueme, Salamanca, 1974. Un libro de meditaciones.
- 11 Farrell, Edward, "The Father is Very Fond of Me," Dimension Books. This work is a very spiritually sensitive one. It speaks of the attitude of simple prayer and spiritual life. The book implies different prayer modes.
- 12 Fittipaldi, Silvio, "How to Pray Always Without Praying," Fides, Notre Dame, Indiana.
- 13 Green, Thomas, "When the Well Runs Dry," Ave Maria Press, Notre Dame, Indiana, 1978. Speaks of prayer and meditation.
- 14 Huelsman, Richard J., S.J., PRAY, Participant's Handbook, Paulist Press, 1978.
- 15 Lawrence Brother, "The Practice of the Presence of God," Spire Books, Old Tappan, New Jersey, 1976. It is really an anonymous brief work written in the Middle Ages.
- 16 Leech, Kenneth, "Soul Friend," Harper and Row, Publishers, San Francisco, California, 1977. Stresses the importance of spiritual direction and prayer.
- 17 Maloney, George, "The Breath of the Mystic," Dimension Books, Denville, New Jersey, 1974. Speaks of mystic prayer.
- 18 Maloney, George, "Inscap," Dimension Books, Denville, New Jersey, 1978. Speaks of prayer as a search.
- 19 Mooney, Patrick, "Praise to the Lord of the Morning," Ave Maria Press, Notre Dame, Indiana, 1976. A book of prayer in itself. However it deals with different types of prayer.
- 20 Nouwen, Henri, "A Cry for Mercy," Doubleday and Company, Inc. Garden City, New York, 1981. Talks about prayer of contemplation and finding that type of prayer within the community.
- 21 Nouwen, Henri, "Pray to Live," Fides Publishers, Inc., Notre Dame, Indiana, 1972. Speaks of prayer as a necessity in order to be.
- 22 Nouwen, Henri, "Reaching Out," Doubleday and Company, Inc., Garden City, New York, 1975. Speaks of prayer as of ascending to the Father and community prayer.
- 23 Nouwen, Henri, "The Way of the Heart," The Seabury Press, New York, New York, 1981. Speaks of prayer, contemplation, the fathers of the Church and prayer within community.
- 24 Royo Marin, Antonio, "Doctores de la Iglesia; Santa Teresa de Jesus y Santa Catalina de Siena," B.A.C., Madrid, 1979. Es un tratado historico espiritual y teologico de las doctoras de la iglesia y desarrolla de la oracion mistica.
- 25 Saint Clement of Rome, "The Epistles," The Newman Bookshop, Westminster, Maryland, 1946. Church Fathers' development and theology of prayer.
- 26 Saint Gregory the Great, "Dialogue Two," The Fathers of the Church, Fathers of the Church, Inc., New York, 1959. Church Fathers' development and theology of prayer.
- 27 Saint Ignatius of Antioch, "Letters to the Philadelphians and to the Smyrnaeans," The Newman Bookshop, Westminster, Maryland, 1946. Church Fathers' development and theology of prayer.
- 28 Sheen, Fulton, "Paz Interior," Editorial Planeta, Barcelona, 1966. Aunque no trata estrictamente de la oracion, tres de sus capitulos tratan de la necesidad de la oracion.
- 29 Stein, Edith, "En Busca de Dios," Editorial Verbo Divino, Estalla, Navarra, 1980. Este libro esta basado en la contemplacion y el misticismo de Santa Teresa de Avila y es mas bien un tomo teologico.
- 30 Tilden, Edwards, "Sabbath Time," Seaburg Press, New York, 1982.
- 31 Von Balhasar, Mrs. Hans, "Prayer," Paulist Press Deus Brooks, New York, 1961. A general book on prayer considered by many to be a classic.