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# THE VOICE

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## Hot topic in Rome

### General absolution debated; social justice too

By NC News Service

General absolution has emerged as the "hot potato" of the sixth world Synod of Bishops, but it has not been the assembly's only focus of discussion.

Several synod delegates have stressed the importance of linking social justice to the synod's theme of reconciliation and penance.

In fact, as the month-long synod moved toward its close, speakers had covered a vast spectrum of topics as diverse as venial sin and reconciliation with the Jews.

The 1983 synod began at the Vatican Sept. 29 to consider "Reconciliation and Penance in the Mission of the Church." The synod is an advisory body to Pope John Paul II.

#### 'Hot potato'

The 221 delegates have expressed such strongly differing opinions on general absolution during the meeting's first two weeks that Auxiliary Bishop Stephen Naidoo of Cape Town, South Africa, termed general absolution the synod's "hot potato."

During the synod's first seven working days, general absolution came up a number of times in 176 oral and 57 written interventions presented to the synod's full assembly.

"It is physically impossible for most of the faithful to confess their sins individually once a year to a priest whom they can see only once or twice a year," Archbishop Gabriel Wako of Khartoum, Sudan, told the synod. His sentiments reflected concerns expressed by other bishops from mission countries having a shortage of priests.

But Archbishop Dermot Ryan of Dublin, Ireland, warned the synod that



## VOCATIONS

**FISHERS OF MEN**—This stunning sand sculpture against a seawall in Daytona Beach by an unknown artist depicts Jesus and the fishermen with their nets who were called by Him to be "fishers of men." This week The Voice explores various aspects of vocations in a special Vocations Supplement. See pages 1A-8A.

if general absolution continues, private confession could fall into disuse.

#### Current norms

Current church norms allow for general absolution under special

circumstances and only with the understanding that a penitent will, as soon as possible, individually confess serious sins to a priest.

In the synod's opening days the four elected bishops representing the U.S. hierarchy submitted a carefully worded

joint-intervention asking for clarifications regarding the relationship between general absolution and individual confession.

While strongly upholding the need for individual confession, the four

Continued on page 4

## Families for Prayer

### Coming soon to a parish near you

By Betsy Kennedy  
Voice Staff Writer

#### A Family Quiz:

What is the most important thing our family needs? (Select one answer).

1. A new video recorder so we can watch Monday night football or 'After M\*A\*S\*H' whenever we want to.
2. A trip to Disneyland.
3. A trip to the mountains to recuperate from the trip to Disneyland.
4. A swimming pool shaped like E.T.
5. A family prayer life.

If you've answered yes to number five, you're like most families who feel

the healing and bonding power of prayer may be missing from their lives but they don't know what to do about it.

In response to this vital need is Families for Prayer, Inc., a program launched ten years ago and currently under the protectorate of the Holy Cross order. It is being introduced in this archdiocese as part of the Year of Prayer and was recommended as a parish program by the U.S. Bishops as included in their pastoral plan for action in the decade of the 80s.

Sr. Angelita Fenker, S. C.C.  
(Sisters for Christian Community)

associate director of the program and a spokesperson who introduces family prayer to pastors throughout the U.S., came to the Family Enrichment Center in Miami where she will work until the program is in effect here. On hand to launch the family centered parish renewal program locally was Marsha Whelan of the office of evangelization and the staff of the Family Enrichment Center.

"WE CALL IT a program but we prefer that it be known as a process that happens on the parish level in every family home... it has a pastoral thrust," said Sr. Angelita.

It has been producing "miraculous results" in the dozens of states where it has been initiated.

As for this archdiocese, early reception of Families for Prayer has been enthusiastic and encouraging, believes Sr. Angelita. Many parishes have accepted the program, while others have assigned it to their parish council agendas for after the first of the year.

Epiphany in South Miami, St. Joan of Arc in Boca Raton, St. Stephen in Miramar and St. Malachy in Tamarac are among the parishes that have agreed to bring Families for Prayer to their parishioners.

Continued on page 10



# Homosexuals lose college lawsuit

WASHINGTON (NC) — Georgetown University may withhold privileges from a homosexual-student organization because the university's adherence to Catholic beliefs against homosexuality is protected by the First Amendment, a District of Columbia Superior Court judge ruled.

Judge Sylvia Bacon, in dismissing a lawsuit brought against the Jesuit-run university three years ago, said that although the school receives federal funds, the students cannot force the university to grant them official recognition because the federal government does not have a national policy on homosexual rights.

The student group had argued that the Washington university should be required to recognize them under the D.C. human rights law, which bans

discrimination on the basis of sexual preference.

The students also said that Georgetown is not a religious institution and it had acted arbitrarily in citing religious beliefs as a basis for denying recognition to the homosexual group. Ronald Bogard, attorney for the group, said he plans to appeal the ruling.

The university argued that it is a religious institution in spite of some secular activities and that it did not recognize the homosexual organization because the students "were participating in and promoting homosexual life styles" contrary to Catholic beliefs.

Jesuit Father Timothy S. Healy, president of the university, said Georgetown's "Catholic roots, so sur-

prisingly challenged during this trial," have been upheld. "No struggle, however, that sets members of the university one against the other can end in 'victory' nor can this house divide itself into winners and losers.

"The faculty and students will look to close the rift these days have opened and heal the hurt they have brought; to show to all the men and women of Georgetown, even those who fought for a belief we cannot share, our rightful understanding of their worth," Father Healy said. "Our respect for each other is steadier ground for Georgetown's work and being than any ruling the law can give."

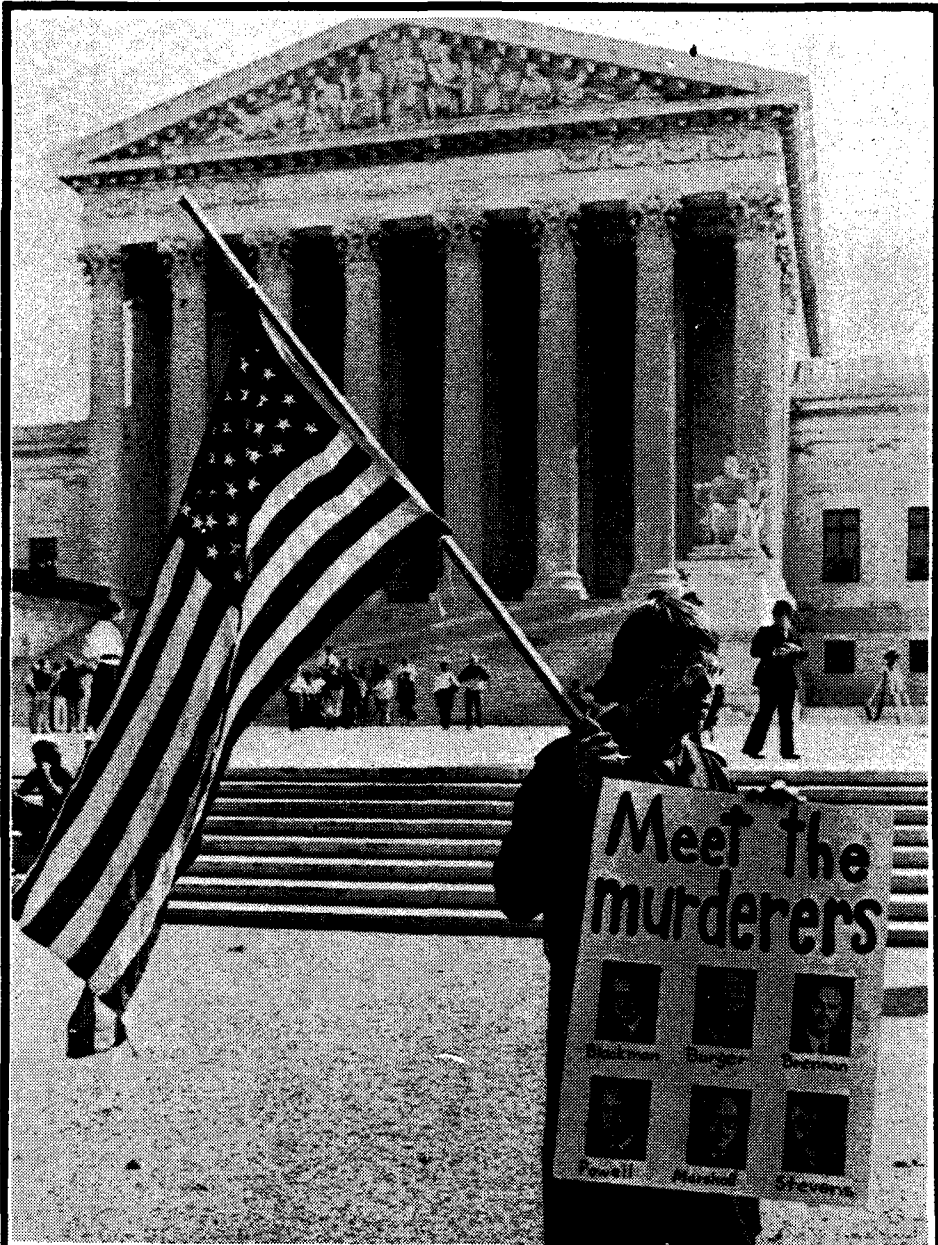
The judge wrote that there was "no evidence that the beliefs on which the university acted were bizarre, without foundation or otherwise not entitled to

recognition as sincerely held religious beliefs."

The judiciary, Bacon ruled, "cannot probe the proper interpretation or application of Roman Catholic beliefs on homosexuality or on the duties of the faithful."

The homosexual organization had requested university recognition in order to receive such privileges as use of a campus mail box and mailing services, computer labeling services and the ability to apply for university funds.

The university has allowed the students to meet on campus but prohibited them from some activities, such as using Georgetown's name on placecards and placing literature in general mailings to students.



**SUPREME PROTEST** — Carrying a flag and branding Supreme Court justices "murderers" one of a small group of demonstrators stands outside the Supreme Court. Others carried black coffins to represent the 17 million who have died through abortion since the 1973 Supreme Court ruling legalized abortion.

## St. Vincent de Paul lacks young members

SAN ANTONIO, Texas (NC) — St. Vincent de Paul Society leaders in the United States say recruitment of younger members is the society's chief internal problem, according to a Gallup survey. "The internal problem named most often by half of all the trustees interviewed is a need for a higher proportion of younger members," pollster George Gallup told a celebration marking the society's 150th anniversary in the United States. The Sept. 29-Oct. 2 celebration in San Antonio drew 800 of the more than 40,000 U.S. St. Vincent de Paul members.

## News at a Glance

### New sex-neutral bible available

NEW YORK (NC)—The National Council of Churches released a new book of Bible readings Oct. 14 that seeks to minimize "male-biased" language in the Scriptures. Titled "An Inclusive Language Lectionary," it calls God "Father (and Mother)" and changes many masculine terms to sex-neutral ones. The new lectionary, announced at a press conference in New York, contains readings for the liturgical year beginning in Advent 1983. Similar translations are to follow for the second and third years of the three-year lectionary cycle.

### Fetus not a person, judge rules

REGINA, Saskatchewan (NC)—An unborn child is not a person in the legal sense and is not protected by the Canadian constitution, Judge W.R. Matheson ruled Oct. 13 in Regina. A pro-life activist who started the court case in 1978 said he would appeal the judgment. In his decision Matheson said that although "rapid advances in medical science may make it socially desirable that some legal status be extended to fetuses... it is the prerogative of the Parliament and not the courts to... extend to the unborn all legal rights possessed by a living person."

### Bishops denounce violence

VATICAN CITY (NC) — More than three dozen bishops at the 1983 world Synod of Bishops followed the lead of Old Testament prophets and called nations to account for the world's social injustices. The bishops denounced violence and war, opposed discrimination and urged religious leaders to become united with the poor. Several bishops stressed that denouncing social evils is a vital step toward achieving reconciliation. The month-long synod began Sept. 29 to discuss penance and reconciliation in the mission of the church.

### Cdl. Krol named 'clergyman of the year'

WASHINGTON (NC) — Cardinal John Krol of Philadelphia received the Clergyman of the Year Award at the Religious Heritage of America convention in Washington. Religious Heritage of America, an interfaith group, also presented one of its Faith and Freedom awards to Sister Elizabeth Thoman, executive director of the Center for Communications Ministry, Los Angeles, for her work in religious communications. Cardinal Krol was cited for his stand on human rights and his active participation in the Christian unity movement.

### Pope asks liberty-lovers to support Lebanon govt.

VATICAN CITY (NC) — Pope John Paul II has asked "all nations that love liberty" to support the Lebanese government of President Amin Gemayel and its efforts to free the country from "foreign interference." At the same time, the pope urged Lebanese authorities to make "courageous decisions" to re-establish trust among the nation's citizens. The pope spoke to a group of Lebanese religious leaders and four Eastern-rite patriarchs from the Middle East.

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# Bishops favor gen. absolution?

**By Sister Mary Ann Walsh**  
**VATICAN CITY (NC)** — The reports of the 12 small discussion groups at the 1983 world Synod of Bishops indicated that most delegates are open to the use of general absolution without prior confession of sins.

Only one group, the five-member Latin-speaking group, took a hold-the-line attitude expressing concern that general absolution may be used too frequently.

The small discussion groups were organized by languages.

Most of the 12 groups also spoke of the need for better preparation of confessors, suggested increased use of the sacrament of penance by clergy and favored psychological studies by seminarians and priests.

The 12 groups were asked to give highest priority to three topics: the reality of sin; a loss of the sense of sin; and a loss of the sense of God.

The next most frequently discussed topic concerned the prophetic mission of the church.

**ALL GROUPS UPHELD** use of individual confession of sins and individual absolution. However, groups varied as to degree of acceptance of general absolution, known as the third rite of penance.

One English-language group said, "The generic risk of not giving due value to personal confession should not be an obstacle to offering reconciliation through collective absolution if the necessary conditions are present."

The German-speaking group said that a double pastoral principle should be safeguarded.

Catholics who do not have the possibility of individual confession should not be deprived of sacramental grace through general absolution, yet "this practice should not be to the detriment of individual confession," the German group said.

**THE LATIN GROUP** said that the synod "has the task of eliminating all the abuses established in the in-

discriminate use of general absolution," and added that the power to decide when to use general absolution lies with the national bishops' conferences and not with individual priests.

All groups highlighted the importance of the priest in attracting penitents to confession and in making the sacrament meaningful to them.

"If there is a crisis in the sacrament of penance today, it is also because there is a crisis in confessors," said one of the three French-speaking groups. "Either priests no longer believe enough in the meaning and the value of

the sacrament, or they are not available for the sacrament."

Another French-speaking group said, "In the preparation of ministers, the important thing is to bring new priests themselves to frequent the sacrament sufficiently, to give them a solid theological training in these questions, adequate training in psychology and a good understanding of the difference between confession and spiritual direction and 'counseling.'"

All groups offered suggestions regarding the loss of a sense of sin and of a sense of God in society.

## Hot topic at Synod

Continued from page 1

Americans asked: How can the obligation of subsequent confession of mortal sins already forgiven through general absolution be shown to have grounds in human needs as well as the structure of the sacrament of penance?

Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, addressed the issue raised by the U.S. delegation. He said in a subsequent synod intervention that the penitent who receives general absolution must confess mortal sins as soon as possible within one year and that priests cannot grant general absolution simply because they have a large number of penitents.

### Open discussion

About 40 delegates presented papers discussing general absolution after Cardinal Ratzinger's intervention, which had been allowed to go longer than the synod's eight-minute limit.

The U.S. delegates acknowledged at a press conference that Cardinal Ratzinger's intervention carried "special weight" because of his Vatican post. But they said the intervention should not stop discussion, especially of mission countries' concerns about absolution.

One of the U.S. delegates, Cardinal Joseph Bernardin of Chicago, added that while "general absolution is not an alternative to auricular confession," the synod still needed to discuss issues related to general absolution.

He also noted that few synod delegates had asked for extension of the general absolution norms as they now stand.

The four elected members of the U.S. delegation are Cardinal Bernardin; Archbishop John R. Roach of St. Paul-Minneapolis; Archbishop Patrick Flores of San Antonio, Texas; and Auxiliary Bishop Austin Vaughan of New York.

Sunday, the synod is scheduled to resume plenary sessions for further discussion and to vote on proposals.

### Social injustice

More than three dozen bishops exhorted the synod to call nations to account for the world's social injustices.

"Denunciation, conversion and reconciliation are inseparable," said Cardinal Jaime Sin of Manila, Philippines, who has been a human rights critic of Filipino President Ferdinand Marcos. It is necessary, the cardinal said, to maintain relations with the wealthy as well as the impoverished peasants because a prophetic call should not cause hatred of the rich nor permit the poor to be trampled.

Bishop Joseph Thumma of Vijayawada, India, said discrimination was inherent in India's caste system, in which the people of the lowest social class are called and treated as "untouchable."

"The church must change its social orientation," Cardinal Aloisio Lorscheider of Fortaleza, Brazil, said. "It must put itself decisively next to the poor, victims of a structural, anti-evangelical system."



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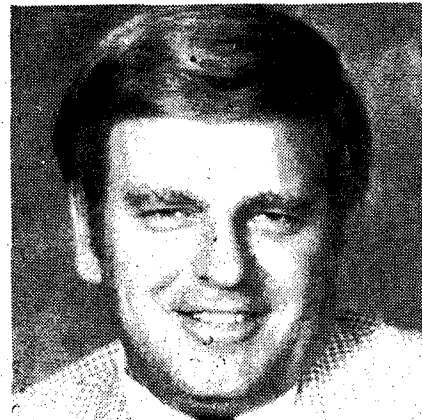
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# Non-priests at seminaries said frowned on by Vatican

By Jerry Filteau  
NC News Service

The Vatican insists that only priests can be spiritual directors of seminarians, says a letter to the nation's bishops and seminary rectors from Bishop John Marshall of Burlington, Vt., Pope John Paul II's special delegate for a Vatican study of all U.S. seminaries.

"Spiritual directors of seminarians must be priests. Laity and non-priest religious, whether men or women, are not to be appointed to this task," Bishop Marshall wrote.

The norm he spelled out appears to go against the practice in a number of U.S. seminaries which include nuns or other non-priests among the team of spiritual directors available to seminarians.

It also appears to go against recommendations spelled out four years ago by a task force of the National Federation of Spiritual Directors, which favored a role for women in the program of spiritual direction and formation of future priests.

BISHOP Marshall's letter also said that the Vatican Congregation for Catholic Education, which is responsible for seminary training around the world, holds that "students other than seminarians are not generally to be admitted to the academic program" and that seminary professors, at least in the core curriculum, ought ordinarily to be

priests.

"Professors, as a general rule, should be priests... The congregation accepts the possibility of the appointment of laymen or laywomen, religious brothers or sisters, as faculty for certain disciplines which cannot readily be taught by a priest, but this is always to be done in a limited degree," the letter said.

Bishop Marshall's letter was sent out Aug. 6 along with the study instrument to be used in making visitations to the nation's free-standing theological seminaries and reporting to the Vatican on their strengths and weaknesses.

A free-standing seminary is one in which the academic and other formation programs are united in a single institution.

THE STUDY instrument was made public in August, but the covering letter was not. NC News obtained a copy in October after news stories on it had appeared in several places.

Seminary officials and others involved in seminary planning who were contacted about the letter said it raised several questions about future planning for U.S. seminaries, but they stressed that the letter should be interpreted carefully within its context and within the context of what American seminaries are actually doing.

From their comments, several themes emerged:

• If any significant direct conflict between Vatican thinking and U.S.

practice is involved, it appears to concern the role of non-priests as spiritual directors of seminarians.

• A second area of possible conflict could be the question of non-priests as seminary professors, especially within the core theological curriculum, but it is not at all clear that there is a real conflict there.

• Concerning the general rule of excluding non-seminarians from the main academic curriculum used in preparation for ordination, U.S. seminary leaders and the Vatican appear to be basically on the same wavelength.

A nun in a Midwestern seminary who is a spiritual director said that "on the face of it" Bishop Marshall's letter seemed to put her job in jeopardy.

She asked not to be quoted by name, saying that her seminary was facing its visitation by one of the Vatican study teams in the near future and she did not want to muddy the waters on the issue beforehand.

FATHER DAVID Lichter of St. Francis Seminary in Milwaukee, president of the National Federation of Spiritual Directors, said the federation has no figures on the number of non-priests engaged in spiritual direction of seminarians, but some U.S. seminaries do have nuns or others who are not ordained on their team of spiritual directors.

He noted that a 1979 report by a task force of the federation encouraged the

involvement of women in all areas of priestly formation, including their spiritual formation and direction.

The federation's executive committee is considering drafting a response to Bishop Marshall on the question, he said, but "we don't want it to be conflictual."

Bishop Marshall could not be reached immediately for comment, but Father Donal Wuerl, rector of St. Paul Seminary in Pittsburgh and Bishop Marshall's chief aide on the seminary study, said that the bishop's letter did not impose new rules or norms on seminaries.

What it did, he said, was simply reflect the Congregation for Catholic Education's understanding of the existing rules of the U.S. bishops' Program for Priestly Formation.

MSGR. WILLIAM Baumgaertner, director of the seminary division of the National Catholic Educational Association, suggested that Bishop Marshall's letter indicated chiefly a difference in emphasis between the Holy See and the approach taken by seminaries themselves. The Vatican, he said, "always starts with the norm, not from practice."

For example, he said, "the norm (for seminary professors) is that the teachers should, if at all possible, be priests. Then if there is a need, you have others."

Father Bruce Ritter



## DOES IT WORK?

A lady should never get this dirty, she said.

She stood there with a quiet, proud dignity. She was incomparably dirty—her face and hands smeared, her clothes torn and soiled.

The lady was 11. My brothers are hungry, she said. The two little boys she clutched protectively were 8 and 9. They were two of the most beautiful children I'd ever seen. Our parents beat us a lot, she said. We had to leave. The boys nodded dumbly. We had to leave, one of them echoed. The children did not cry. After living on the street for two weeks, they did not cry. I struggled to manage part of a smile. It didn't come off very well. The littlest kid looked back at me with a quick, dubious grin. I gave him a surreptitious hug. I was all choked up. I would like to take a shower, she said.

I was in our UNDER 21 Center, checking things out, talking to the kids. They like the Center a lot. What's more, they appreciate it.

A few minutes later a kid who would never win any beauty prizes walked up to me, a typical hugger-mugger nomad, the kind you would never want to meet in a dark alley and the kind you'd like to have beside you if you had to walk down one. Bruce, he said, this is a really nice place, and he began petting me on the shoulder. Thanks a lot, he said, you must have a soft spot in your heart for us kids. I said I did. He said, Bruce, why did you make it so beautiful? I said, because you're beautiful. And he smiled at me. I got more choked up. I can't cry—it's bad for my image—so I was glad when another kid walked over and punched me on the arm and said he really liked the plants and the flowers and his friend who came with him said it was better than the Holiday Inn, and then this little girl said, come see my baby, Bruce. He was 6-weeks-old and lying in the middle of one of our comfortable lounge chairs. He was a cute little kid. She was 16.

I get asked tons of questions about Covenant House and our kids, but there are two questions that, no matter who the audience, I always get asked.

The first one, the easiest, is how do you survive in that hell hole. I usually just laugh and talk about how great the kids are and how easy they are to love and what a great bunch of people I live with—my 90 member lay community that prays three hours a day and is just a real joy to be with.

The other, the hardest, is does it work? How successful are you? The way I answer the "does it work" question depends a lot on who's asking it. On who you are and what

your own needs are and what you really want to believe and how I can make you believe it.

Professionals in the field of child care get one kind of answer. People who just care about and love kids (like most of you) without the scientific interest of a professional get a different answer. Those who think that somehow all street kids are lazy, shiftless drifters and criminals get a third—and shorter!—response.

Professionals like to see the data. I talk to them about our program components and operating principles, discuss the professional credentials of our staff, the demographics of our client population and the types of pathological behavior patterns encountered, and treatment plans.

Most people, though, who really just care a lot about the kids, are more impressed by anecdotal information: facts, true histories, stories that illustrate how a lot of our kids do experience a real change in their ability to love, to be responsible, to speak the truth, and to increase their capacity and desire to be good people, to care about themselves again. I talk about our ability to help about one-third of the kids who come to us make it back off the street: back home with relieved parents, or placed in a good foster home, or in a job with their own apartment, or in the military or Job Corps or another job training program, or back to school.

*"Beauty affirms beauty and confirms it and sometimes causes it to happen."*

When people who are inclined to be down on street kids ask me the "does it work" question, I get pretty impatient. So I talk more about the reasons why my kids are having such a tough time and why some won't make it. I try to put into perspective our kids' weaknesses and inadequacies. How long did it take us to quit smoking or drinking, or to lose weight? How many times did we promise to be good? How many times did we promise to keep our promises before we did, if we did, until we, too, fell again? I point out that growth and progress are judged depending on where you start from. If you start from the very bottom, then three steps up the ladder is great progress.

So, Bruce, I hear you asking, did Covenant House work for those kids you met in the Center?

My 11-year-old lady and her heart wrenchingly beautiful 8- and 9-year-old brothers? They were easy to help; to place in a foster home where beautiful kids are wanted and loved, and made more beautiful, precisely because they are wanted and loved. My 16-year-old madonna of the streets and her 6-week-old baby? She was easy to help, too, with a successful referral to a first-class mother-child program. For 18 months she'll be taught how to parent the baby she bore. The kid who liked the plants and flowers? He liked the street even

more and went AWOL. God, send him back.

The hugger-mugger nomad, the one who smiled at me? He's still with us but I don't think he'll make it and I think he thinks it's already too late for him.

He petted me on the shoulder; he broke my heart with his smile and he knew why we try so hard to make UNDER 21 not only safe and clean, but beautiful. Because he was.

You see, beauty affirms beauty and confirms it—sometimes even causes it to happen for a sad-eyed 17-year-old nomad on the skids.

Did we succeed with that kid? Was it, is it, worth spending your hard earned money on plants and flowers and comfortable furniture so thousands and thousands and thousands of desperate kids who come in out of their smoking, ugly, depraved hell can be confronted by that beauty and know, without a word being said that we loved them? And that God does?

Professionals in child care sometimes give me a funny look when I tell them that God is responsible for taking care of our kids and that if any really good things happen to them, He should get the credit. I don't have any problems about using other values and standards to gauge the effectiveness of our program, but I think we ought to get our priorities straight and first praise and thank God for having loved and helped our kids and for letting us help Him with the job.

Pray for me, please. Please pray, too, for my staff and the kids. We pray for you.

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



# East-West 'paranoia'

*It adds to risk of global war, priest says*

CINCINNATI (NC) -- Americans may feel threatened by Soviet power but their anxiety pales when compared with the average Russian's "war paranoia" about the West, said a speaker at the Pax Christi-USA convention Oct. 7-9.

The Russians' paranoia is fueled by their nation's history of foreign invasions and the "macho posturing" of the Reagan administration, said Father Paul Dinter, a chaplain at New York's Columbia University.

"THEY ARE convinced that we will attack them," an attitude which does not excuse the downing of the Korean jet last month, but does partially account for the Soviet reaction to the airliner's straying into their airspace, the priest said. "For the Russians," he said, "The last war is yesterday and the next one is tomorrow."

In a later interview in the Catholic Telegraph, Cincinnati archdiocesan newspaper, Father Dinter said he hopes the Korean airline tragedy will awaken people to how "poisoned the international atmosphere is" and to how "evil-empire" rhetoric from the White House only deepens distrust, making it more likely that such tragedies might occur.

"It only takes one mistake like this..." he said, leaving the sentence unfinished.

TO THOSE who ask, "What about the Russians?" the priest, who is regional coordinator of Pax Christi in New York, offers a threefold response:

First, he said, Christians in particular need to be the first to take the risks toward reconciliation. "We must change the flagrant, aggressive and

Hollywood rhetoric of this administration."

Second, the United States must accept the Soviet Union as an equal world power, which the United States never has done, he said. "We use a double standard with the Russians and we try to dictate to them what they

should do."

Third, he suggested that the United States include the nuclear weapons of France and Great Britain in the arms negotiations. "Our policy of discounting their weapons is irrational."

Father Dinter said he's worried. U.S. armed forces are readying aircraft

carriers to be stationed in New York harbor, prepared to "pick off whatever is left" after a thermonuclear exchange, he said.

"I'm really worried we've lost all sense of balance," he said. "The doomsday planning has already begun."

## Confront nuclear war issue, educators told at meet

TORONTO (NC) -- The nuclear dilemma is the most serious ethical issue confronting educators today, said Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame.

"If we do not learn and teach our students how to cope with this primordial nuclear problem, we need not worry about all the others," Father Hesburgh told a joint meeting of the American Council on Education and the Association of Universities and Colleges of Canada in Toronto Oct. 13.

"After total nuclear conflagration, all human problems are moot," he said.

FATHER HESBURGH told the educators he disagreed with those who content that the Soviets alone have fueled the arms race "while we have presumably been sitting on our hands."

"We have developed the MX with 10 warheads, the Trident submarine with new super-accurate missiles, the Per-

shing II, the cruise missile, B-1 bomber and the upcoming Stealth bomber which will make the B-1 obsolete," he said.

"OUR students especially must learn that they are not powerless," he said. "The groundshell is there in the freeze movement, but this is just a first step and the whole movement needs more creative direction and focus."

He cited Notre Dame's new

multidisciplinary Nuclear Dilemma course, which uses the U.S. bishops' pastoral letter on war and peace as a text, and similar undertakings at other universities as the kind of involvement needed in education.

The Toronto meeting of the two groups was the first joint conference of North America's two major educational associations.

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# Rock 'n' roll's powerful messages

NEW ORLEANS (NC) — Rock 'n' roll music carries powerful messages to today's young listeners, both positive and negative, according to Butch Ekstrom, religious education director of the Diocese of New Orleans.

Ekstrom, who has expressed his opinions on rock 'n' roll in writing and talks on the subject, suggested that parents and teen-agers discuss openly the messages delivered in songs.

Rock 'n' roll, said Ekstrom, can sometimes provide an escape for teen-agers who blare it through headphones to tune out distractions.

**"IF YOU PLAY it loud it helps you to scree out all the things that are bothering you,"** Ekstrom said.

He said rock 'n' roll perpetuates the myth "that it's possible to live a life of fun, immortality and leisure."

Christian Schools Brother Bill Parson, a teacher at St. Paul's school in Covington, La., said that often rock music communicates "questionable values," but is not all bad.

**'Rock 'n' roll helps perpetuate 'that it is possible to live a life of fun, immortality and leisure'**

"Some music is absolutely mindless, but some rock is quite exciting and interesting," Brother Parson said. "I don't think rock should be singled out of the culture in which it exists."

Ekstrom puts the rock industry into the perspective of a power triangle.



In one corner there are young people with time on their hands; in another is money in teen-agers' pockets. The third point is the somewhat cynical attitude among producers and packagers to "give the people what they want, no

matter what that might be; or even worse, give the people what we (producers and packagers) want them to have."

Examples of this "even worse" attitude that Ekstrom gave were the basically anti-Christian images that behind-the-scenes people have helped to develop for Ozzy Osborn, Iron Maiden, Judas Priest, Blondie and Olivia Newton-John.

**OLIVIA NEWTON-JOHN** who used to be portrayed as "the rather innocent, demure young lady" has had her image changed by agents and the record company to one that's "plainly more marketable to the buying public," Ekstrom said.

Now she's portrayed as a physical and sexual woman whose songs can be filled with suggestive lyrics and can be seen as counter to the Gospel values, he said.

## Theologian sees 'female brain drain'

NEW YORK (NC) -- The Catholic Church is losing many theologically trained women because it limits their opportunities for ministry, Rosemary Ruether said in an address at St. James Cathedral in Brooklyn, N.Y.

"The message that needs to go back to church authorities," the Catholic theologian said, "is that we are facing the prospect of a female brain drain."

Ruether, professor of applied theology at United Methodist Garrett Evangelical Seminary in Evanston, Ill., spoke at the St. James vesper service as part of a series on "Women as Prophetic Witnesses: Visions of Reform and Renewal." Her topic was "Women in Theological Schools: What Can They do With Their Training?"

Citing statistics from a limited, informed survey, she said that large numbers of Catholic women have entered Catholic and non-Catholic schools or seminaries in recent years. But, she said, many of them became frustrated in their search for opportunities to minister in the Catholic Church and consequently became Protestant ministers.

"A lot of Catholic women feel a vocation to ministry," she said.

"When Catholic institutions make them feel welcome, most are anxious to remain in ministry in their own church. If not, many of them will go someplace else."

Ruether said that although some Protestant denominations have ordained women since the 19th century, their seminaries did not begin experiencing large-scale enrollment of women until about 1970.

Now some Protestant seminaries have student bodies that are 40 to 50 percent women, and a few more than 50 percent, she said. This Protestant example has influenced Catholic seminaries, and has created a new situation to which Catholics are "just waking up."

Ruether said that the largest group at the Harvard Divinity School for the past decade has been Catholic, and that many of those students have been women.

She said that Union Theological Seminary in New York had enrolled 174 Catholic women in degree programs in the past 10 years. A "surprising" number of Catholic women are enrolling in conservative evangelical seminaries such as Gordon-Conwell in South Hamilton, Mass., she added.

Turning to Catholic schools, she said that in the past nine years 288 women had enrolled at Weston for making special efforts to help its women graduates secure jobs, largely chaplaincy positions, but she said some other offer women graduates no help.

On the question of Catholic women becoming Protestant ministers, Ms. Ruether said that of 11 Catholic women who have recently been graduated from the Episcopal Divinity

School of the United Church of Christ.

Asked about reports of a recent move to close Catholic seminaries to women, Ruether said she did not expect it to have any immediate effect, if only because "crude economics" makes accepting women necessary to keep some seminaries open. But she said that she thought the people behind the move were determined to push it, and that it "will create a mounting crisis."

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# Mary prays with us

By Henry Libersat  
Editor  
The Florida Catholic

Second of two parts

I love Mary, the Mother of God. I ask her to pray with me and for me. I frequently pray the rosary, finding meditation on the life of Christ through the 15 mysteries a most rewarding form of prayer. I particularly find fruitful meditation on the joyful and sorrowful mysteries.

I believe Mary was without sin, through the power of the Christ-who-was-yet-to-come. I believe, as the Church teaches, that she is in heaven, that she is there physically as well as spiritually.

I have been in the Catholic press 25 years because of a vow I made to our Lady. When our oldest son was a year old and dying, I vowed to her that I would return to the sacraments and work for the Church if he lived. He lived. here I am.

It isn't idolatry to pray to the saints, or to put it another way, to ask the saints to pray with us. If I can walk up to you today and say, "You are a believer, you love the Lord, you live in the Lord and he in you. Please pray with me," is that idolatry? Of course not. It's Christian community!

And who can be more "in the Lord" than the faithful who, we say at funerals, "have gone home to God." Either we believe there is life after death or we don't.

If life after death it is more perfect than life before death—and if we can pray for each other before death, we should be able to do it even better after death.

## We don't worship Mary

Catholics do not worship Mary. We honor her. We venerate her. We love her. She is special to us because she said "yes" to the Father, became the mother of Jesus.

We claim her as our mother—over the years, we have come to regard the Calvary scene as Jesus' way of giving us a heavenly mother: "Woman behold your son...behold your mother."

We believe John represented us all as he took charge of Mary. We understand

through scholarship that Mary entered into John's Christian community. She must have been special to all of the Apostles—she was with them at Pentecost.

Last week's column was a real hum-dinger. It picked away at certain pietistic notions that devotion to Mary was cut and dried from the very beginning. It was not.

Even Thomas Aquinas, beloved doctor of the Church, at one time opposed the doctrine of the Immaculate Conception! He believed she was sanctified in the womb after conception. He did not see the "need" for her immaculate conception.

However, just as our sacramental system took form over the years, just as the hierarchical structure of the Church developed over the years, so too has our theology, including our Marian theology.

We Catholics love the Bible, believe the Bible, pray and study the Bible—but we are not limited only to the Bible. We have the Church, the Church Jesus left on earth, and we have the Church's authentic interpretation of Scripture to guide us, as well as the Church's authoritative teachings.

When the Church declares that Mary was conceived without sin in her mother's womb, or that Mary was assumed, body and soul into heaven, we have what seem to be new doctrines, what some other Christians call "doctrines of men not of God."

But I think of these doctrines as declarations of faith which show a deeper understanding of what was always there, defined and understood fully only now, in God's own time, for the ongoing good of the Church.

To understand Mary better, I believe we need to get down to basics, some scriptural, some almost self evident.

These basics form what I call the Fundamental Marian Thread that weaves together the fabric of our Christian relationship with Mary.

1. **Mary was called** "full of grace" and was told, "The Lord is with you" (Luke 1:26). Full of grace means full of God, having the Lord with you in his fullness.

2. **Mary conceived** of the Holy Spirit, was chosen by God to be the mother of his only Son, the Messiah. Surely Mary was special—to say the

least, she was no harlot; to say what is to me self evident, Mary was a holy crucible for the Divine Lord; she just had to be preserved from sin to welcome the Son of God.

3. **Mary proclaimed**, "Of all women, you are the most blessed, and blessed is the fruit of your womb" (Luke 1:42). This salutation says much about Mary's place in God's kingdom. And in this chapter of Luke, Mary herself proclaims her fidelity, her magnificat, in which she says, "all generations will call me blessed; the Almighty has done great things for me..."

4. **Jesus grew** in age and wisdom under the authority of Mary, his mother, and Joseph, his foster father (Luke 3:51-52).

5. **At Cana**, Mary talked Jesus into performing his first recorded miracle (John 2:1). This says something about how much Jesus thought of her—and I don't believe this was simply a sentimentality ("Oh, sure, Ma, anything you say!"). I think Jesus respected his mother and, as he had learned to pray from her, he also learned to hear the Father's will through her. This, of course, is a personal notion.

While it is true there was no widespread devotion to Mary (as we know it today) in New Testament times, that devotion began to take hold early in our history. The virginal conception of Jesus was held universally by the end of the second century; by the third century, there was almost universal belief in Mary's perpetual virginity. In the fifth century, the Council of Ephesus called her "Mother of God" showing that Jesus was both human and divine.

## Mary and miracles

Devotion to our Lady has grown over the centuries. She has put in several appearances—Lourdes and Fatima are among the best known. many miraculous healings and conversions have been attributed to her intercession—miracles that have stood up under the Church's most rigorous examination.

Still, the Church does not require Catholics to believe in these miracles. We are not even required to believe in Fatima and Lourdes. We are required to believe only what the Church has defined as doctrine—that she was conceived without sin, that she was and re-

mains a virgin, that she was assumed into heaven.

However, I find it hard to ignore the miracles. If I believe God hears the prayers of contemporary people who have the gift of healing (and I surely do), find it even easier to believe that God answers the prayers of the most perfect of saints, Mary, the mother of Jesus.

Another point. Mary, in all her apparitions, always points toward Jesus. She has warned, at Fatima, especially, that the heart of Jesus is saddened by sin, that God's wrath can be appeased only by prayer and repentance.

Reportedly, our Lady, for the last couple of years, has been appearing to several children in Yugoslavia. It is said that Mary tells the children: "I will pray with you, but you must pray, too. Pray to Jesus. He is the intercessor."

Mary is also reportedly teaching the children how to pray for healing and she is encouraging them to use blessed oil (not chrism) in their prayers for healing. She is urging fasting every Friday and constant prayer for peace in the world.

But miracles and apparitions are not central to our relationship with Mary or to our life in the Lord. Mary always points to Jesus as Lord and Savior.

## Fundamental Marian Thread

The Fundamental Marian Thread is this: Mary was obedient, completely trusting, completely loving.

She said "yes" when "yes" meant pregnancy out of wedlock; she said "yes" when it meant that Jesus would leave her, become controversial and eventually die a shameful death.

As Jesus is the new Adam, Mary is the new Eve. Jesus is the Redeemer. He is the intercessor, the Savior, the Lamb, the Anointed One (the Christ), the only Son of the Father.

However, in Genesis, both man and woman sinned. While Adam was held responsible, Eve (woman) had a key role in that sin. I like to think that God in his mercy gave woman a small part in redemption—not that Mary redeemed! But she paved the way to salvation by saying "yes" as Eve paved the way to the Fall with her "no." (To my way of thinking, Mary's "yes" settled once and for all any questions about the dignity and equality of women.)

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## Marriage prep with Latin flavor

### Similar, but different from Engaged Encounter

By Prentice Browning  
Voice Staff Writer

It was too good not to share with the English speaking community.

That was the opinion of many Hispanics about Camino Del Matrimonio (The Road to Marriage), which is more than just the Spanish version of Engaged Encounter but a whole approach in its own right to preparing couples for marriage in the Catholic Church.

As a pilot program an English Camino (previously Camino was for Hispanics only) was offered recently in place of an Engaged Encounter at Holy Family church in North Miami.

The Camino approach, if you could sum it up in a phrase, focuses more on the church and less on relationships than the Engaged Encounter.

**THE FIRST CAMINO** was held here in 1973, organized by a few married couples who were alarmed by the high divorce rate and received permission from the Archbishop.

Camino, which began with only 12 weekends a year, will be held on 24 weekends this year and will have expand to 27 weekends next year to accommodate the number of participants.

Camino has always had the same basic structure, according to director

of the Spanish Camino with her husband Oscar, Maggie Varona. Couples sit at long tables, each table occupied by an older married couple. A psychologist will speak on the differences between men and women. A doctor will speak on anatomy and natural family planning. Either a husband or wife will speak on domestic economics and God's plan, and a priest or a deacon will give a talk on the sacraments and Christian morality in marriage.

There are two talks before lunch and two talks after lunch and the Camino is held on both a Saturday and a Sunday.

**FOLLOWING THE TALKS** there is interaction among the engaged couples and the married couples at each table.

In the one-day Engaged Encounter the married couple or team couple "just act as a trigger" to get the engaged couple to respond in writing to a series of prepared questions, says Linda DiPrima, who with her husband John is director of Marriage Preparation for the Family Enrichment center.

A bell rings and the engaged couple then privately discuss their feelings about the questions.

Scheduled throughout the day at the Engaged Encounter are talks given by



John and Linda DiPrima at an English-speaking Camino in Holy Family Church. (Voice photo by Prentice Browning).

couples and priests on such topics as "Encounter with Self", and "The Three Stages of Love."

Those involved in Camino believe that the Engaged Encounter questions should have been inclusive in the PreMarital Inventory, says DiPrima. During the PMI the engaged are invited to a married couple's home to answer the questionnaire that brings out the strengths and weaknesses of their relationship for discussion.

**THE RESPONSES** to the English speaking Camino seemed to depend on the amount of Catholic education and

the age of the couple, according to DiPrima.

Some told her that they already knew the subjects that were talked about. "Others said that they really needed to hear that," DiPrima.

Camino will soon be undergoing a ten year review to see what can be improved or eliminated. At the moment there are no more Camino s scheduled in English and only time will tell whether an attitude of 'Vive La Difference' or a closer association between the English and Spanish approach will prevail.

## Missions are test of your love

by Msgr. John Donnelly  
Arch. Director Society for Prop. of the Faith

We must not forget this Sunday is World Mission Sunday. It is the day that we show our unity with the missionaries of the church and fulfill Christ's mandate to teach all nations by our support of the missions. That the greatest treasure entrusted to us 'or to anyone' is the gift of faith, that is, the tremendous privilege of knowing Jesus as Lord. You who possess the faith -- you have a unique opportunity and responsibility to spread the faith to others. Especially on Mission Sunday.

As archdiocesan director of the Society for the Propagation of the Faith in the Archdiocese, which coordinates the celebration of World Mission Sunday, I see very closely both the great need of the missions, and the direct impact that the cooperative effort of Mission Sunday has in meeting the needs of the missions.

In many areas of the missions today, the church is already built on a strong faith; the Eucharist is the center of parish life; schools are attended by children whose parents really want them educated in the Faith.

There are also areas where the Church is still missionary in the traditional sense of the word, namely, the seed of faith is being newly implanted. And let us not forget the areas also of the world where the Church works oppressive governments which hamper its efforts to speak of peace and God's love.

Through your prayers and financial sacrifices you will be an unseen source

of strength to the thousands of priests, religious men and woman, and lay people who labor in the mission fields of the Church. Through your sacrifices this Sunday you will support parishes, schools, hospitals and every sort of

organization under the Holy Father. It is not national, it is international. It does not belong to a community, but to the Church. The Holy Father through his directors begs you each year for sacrifices and offerings and these the

*'The missionary commitment represents the maximum manifestation of the baptismal identity, of living faith, and therefore of the true maturity of every Christian.'*

—Pope John Paul II



apostolate that speaks of Christ.

At present, I believe, there are some 900 local churches receiving aid -- 361 are in Africa, 297 in Asia, 181 in Central and South America, 30 in Oceania, 13 in Europe and 10 in North America. All receiving aid through the Society for the Propagation of the Faith with the funds contributed by you.

What is the Society for the Propagation of the Faith?

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Holy Father distributes every year to Africa, Asia, Latin America. Europe, behind the Iron Curtain and many other places in the world.

All of the money that received by the Society for the Propagation of the Faith is sent over to the Holy Father. No one in America may make a distribution. The Holy Father through a commission equalizes aid to the mission scattered throughout the world. This is an honest distribution. There are no shenanigans, no corruption. It is



a system that has been working for 400 years in the church and it is a beautiful system. **ITS PURPOSE;** is to build Hospitals, schools leprosariums, erect churches, hire catechists, provide seminaries, in a word -- to do everything to bring souls to Christ.

So I am not asking you to give to the missions but to make a sacrifice. There is a world of difference between giving and sacrificing. You give when you think someone else is in need, you maybe to expiate for you sins or to have deeper faith to see Christ in the poor. So I beg you now to have an open hand for the society for the Propagation of the Faith.

I beg you out of love for our Lord on the cross, out of love for the Blessed Mother, out of love for all of our missionaries who are making such sacrifices for the spread of the Gospel. I thank you already because I know you'll sacrifice on this World Mission Sunday.

Our gift from our wealth, compared to the missionary's gift of their lives, may seem paltry, as slight as the offering of bread and wine that we place on the altar on Sunday. but we are led by the spirit of God to both Gift and Offering. We do them "with humble and contribute hearts."



## Families for Prayer

*Movement coming to parishes here soon*

Continued from page 1

Fr. John Gurley, the national director plans to meet with Archbishop Edward A. McCarthy in the near future to plan the program for the Archdiocese.

Bishop Agustin Roman reviewed Families for Prayer and finds, "it will serve the entire archdiocese in a marvelously pastoral way."

Families for prayer (which is also ministered in Anglican and French) will be quickly adapted by Hispanics, according to Sr. Angelita, because "they have always had a strong focus on family." Anglo families have to be more convinced of their families importance.

At St. John Bosco, attended

**'We call it a program but we prefer that it be known as a process that happens on the parish level in every family home...'**

—Sr. Angelita Fenker



From left to right: Terry and Mimi Reilly of Family Life Ministry, Sr. Angelita Fenker, S.F.C.C. and Marsha Whelan of the office of evangelization, review the literature which is featured in the Families for Prayer program. Designed to bring families and parishes closer through renewed prayer life, Families for Prayer will soon be launched in the archdiocese.

predominantly by Miami's Hispanic community, a large-scale gala introduction of the program may also take place, according to Bishop Roman.

**ANY PARISH** that decides to participate will discover how much their families have been hungering for a unifying force of prayer in their home life, said Sr. Angelita. And one of the major attractions to the method is that it is shared in the intimate and comfortable environment of home.

For it to work effectively, a team of parish volunteers should organize it six

To get it under way in the homes, lay area representatives distribute the program material by going door to door "just as the apostles did"—until everyone has copies. The books contain scriptural based exercises, readings and a series of prayers both traditional and geared to modern family lifestyles. They are also designed to be a learning and spiritual

can be bonded together who are retired, childless, single... After all, Jesus, spent 30 years preparing a parish family.

"First we affirm the family. We establish Christ as the center. Then we work on the family's personal relationship with Christ. We want people to continue to live with an awareness of Christ, long after the program is over."

Other dimensions of the program include a series of seven Sunday liturgies, special lessons and projects provided for teachers and religious education instructors and a series of special projects which encourages the youth to help shut-ins and 'adopt' lonely elderly people as a form of prayer in action.

Some families may complain they are too fragmented to be able to pray together, said Sr. Angelita. She recalled the story of one family that was heartbroken over their son who was in prison. He never contacted them or responded to their letters. For two years they kept trying with no reciprocation. They entered the family prayer program and told him in a letter how they would pray for him each night. He wrote them from his cell, 'I can't promise you I will pray, but I will think of you every night at the same time while you are praying for me.' It was a major breakthrough of reconciliation for them.

**THIS SPIRIT** of reconciliation and 'bonding' seems to flow from the program as it takes root. Children come back that have run away. Parents who have been embittered after a divorce allow friendship to bring them healing.

For one pastor Sr. Angelita knew, Families for Prayer became a final tribute from his parish, a gift of love.

Just before his parish was scheduled

to start the program, the pastor went to a doctor for what he thought was a simple cold. It turned out he had lung cancer in the terminal stages. His parish gathered around him like brothers and sisters and everyone completed the program for him.

Reconciliation is only one of the visible successes of Families for Prayer, said Sr. Angelita. It has also proved to be a catalyst for evangelization. Many have returned to Mass after completing the 5-week long process. At one Mass, a burly, six-foot-tall truck driver approached her with tears in his eyes and blurted out, 'Sister, I ain't never been blessed like this before.'

**SUCH BLESSINGS** don't have to end when the five weeks have passed, said Sr. Angelita. Parishes and individuals are encouraged to use their resources and imagination to keep it alive. For added impetus, additional publications are available.

Trinity parish in Louisville, Kentucky underwrote the program for the Anglican Church nearby. In another city when a parishioner was killed by accidental electrocution in his backyard, Families for Prayer directors from his parish—ten of them—rushed to his home and began helping make the necessary arrangements, cooking meals and providing comfort. These are just several examples, explained Sr. Angelita, of people re-learning to reach out to one another through prayer.

At home, families will re-learn to make Christ the center of their lives and once this has been accomplished, they will never want to shut the doors to Him again.

In the words of a closing prayer of commitment, Family Prayer will also enable participants to gain, "a happier, healthier, more wholesome family in Jesus Christ the Lord."



Sr. Angelita Fenker, S.F.C.C. visited the Family Enrichment Center to introduce Families for Prayer to staff members.

months in advance. Several members are selected as "apostles" or directors. They in turn contact small groups from the body of the parish to begin praying for the program's fruitfulness.

The priest's role is simple. He attends meetings and encourages his parishioners to put their whole hearts and minds into family prayer.

experience for all ages in the family. Nor is it limited to stereotyped concepts of "a family."

**"ONLY 17 PERCENT** of the families in this country fit the normal family image. We want people to define what a family really is. People



# Going for the heart

## Young musical group reaches for feelings

By Ana Rodriguez-Soto  
Voice News Editor

By day, they toil routinely before typewriters, phones, desks, and lawnmowers. Nights and weekends, they turn into performers, singing, playing pianos and strumming guitars, beating on drums and bongoes, fingering an electronic synthesizer.

Their dreams are the real-life counterparts of Tony Manero's in "Saturday Night Fever," with a difference: A movie about Soiree would have to be called "Sunday Morning Fervor."

The dozen or so members of the group seek more than mere fame and fortune, shunning the hollow glitter of purely material success. They seek also through music and song, to make people who are distant from God feel Him as the group performs.

"Miami needs it. Miami needs a group of young people to go and evangelize," says George Ortiz, the landscaper who doubles as drummer for Soiree.

"God gives one certain gifts," echoes Jorge Enrique del Rivero, pianist and composer for the group. "And we must offer them back to him."

### Won competition

Recently, five members of Soiree made the best of an opportunity for fame and evangelization, when they competed against other hopeful performers in OTI, an international Hispanic song festival.

After a tedious selection process, Soiree's song "Eres Libre" ("You Are Free") was chosen from among 175 to compete against first 22 and then 11 others for the right to represent Miami in the national competition.

Soiree won the local contest and placed second in the national. Had they won, they would have competed Oct. 28 against songs and performers from almost every country in Latin America and Spain, in a musical extravaganza carried by satellite from Washington, D.C. to all those nations.

"Our faith allowed us to accept that (near miss in the national competition) as the will of God," says Ana Ortiz, George's wife and one of the five who competed. "He has better things awaiting us."

Nevertheless, Soiree, with its performance and win in the local contest, made its mark in Miami's Hispanic show business community.

They will be remembered as "the group that prays before it sings" and the only performers, so far, to receive a standing ovation in local OTI competition.

### 'Freedom' song

"We have such faith and so many people were praying, we always thought we would win," said del Rivero after the local competition. "But even if we didn't win, we wanted, as a group, to make the message of the song known. It's a spiritual message."

"Eres Libre," which he wrote, is a hymn to freedom, freedom from defects and imperfections in our personalities and freedom from material possessions which tie us down, he explained. The song implicitly describes the freedom from sin offered by Christ.

Members of Soiree can be found every Sunday evening singing at Mass in Blessed Trinity, Miami Springs. Three of those who competed at OTI song festival are, from left, front row, Margarita Salazar de Andino, Ana Lourdes Ortiz and Iris Salazar.

(Voice photo by Ana Rodriguez-Soto)



"Have you never in your life," it begins, "felt the urge to be free? Without debts that tend to strangle your liberty? I understand, it's very human. Stand up straight and face the truth: You are not merely a slave. You are truly free to love."

Another verse explains: "I, once indifferent, now understand who I am. What I feel is what matters, and to know which way I go. Extend your heart, the whole world is in your hands. For it is the heart which asks for

**'We were so involved with the song that when we finished we all felt a kind of jolt within us.'**

freedom, and only the one free in his own soul, that one truly can be free."

"We prayed profoundly" before performing the song, said Ana Ortiz, and del Rivero adds, "We didn't pray to win. We prayed for the Spirit to use us to reach those people."

All five who performed at OTI describe a disconcerting experience.

"We were so involved in the song that when we finished we all felt a kind of jolt within us," said Ortiz.

According to Father Wilfredo Pena, mentor and spiritual director of Soiree, the OTI orchestra conductor, who had not known the group before the competition, said he, too, "felt electric shocks" while conducting "Eres Libre."

"Those weren't electric shocks," Father Pena said he told him. "That was the Spirit."

### Parish renewal

Father Pena, associate pastor at Blessed Trinity who serves as Defender of the Bond in the Archdiocesan Marriage Tribunal, says "to understand Soiree is to understand the religious experience of Blessed Trinity. Soiree is the baby of this community."

When he arrived at the parish about two years ago, he recalls, only eight people showed up regularly for the

Sunday evening Spanish Mass. Ana and George Ortiz, along with a few other friends, were the talented volunteer music ministers.

Slowly, largely as a result of Father Pena's own charismatic experience and his ability to convey what he felt to those who heard him, the congregation grew to its present standing-room-only size.

The volunteer singers and players were joined by others, many of them friends for many years, who eventually became Soiree.

"I knew there was something special about them," Father Pena says. "I knew once they placed their talent and their hope before God, they could do anything they wanted."

Del Rivero says as individuals, members of Soiree always harbored "a dream" to perform professionally. He, in fact, had submitted songs to OTI competition unsuccessfully for three years, twice with lead singer Iris Salazar as the performer.

It wasn't, however, until Father Pena "discovered them" and urged them on that they realized they could form "a musical group whose cornerstone and foundation was Christ," del Rivero said.

### Preach the Gospel

Soiree members then invested in performance-quality musical equipment and began giving concerts, first in Blessed Trinity, later in other parishes throughout the Miami area. They also performed during the Open House held the weekend of the dedication of the Pastoral Center.

They perform both strictly religious music, around Christmas and Easter, and songs about "human themes."

In their repertoire are original "love songs," but not "the normal, commercial things you hear on the radio," del Rivero says, because Soiree differentiates between love songs and sex songs.

"The majority of our songs are ways of reaching people, telling them you love them, they can be free, without mentioning the word God," says Ana.

"People are not looking for parties," explains Father Pena. "They're looking for the living Gospel."

OTI was the means to preach it, "a way to reach a great number of people," del Rivero adds. "It's an incredible opportunity for people who are starting out to be heard."

### Ministry to Latins

Yet, despite Soiree members' fully bilingual upbringing, most of South Florida's English-speaking community has never heard of the group.

Why don't they sing in English?

"Why are we going to rain on what's already wet," responds Father Pena, describing the kinship members of the group feel for St. Louis Parish's Roger Grenier and Paul Lambert, music ministers who also pack people in at religious concerts.

"Roger and Paul already exist," says the young priest. "But at this time, Soiree is unique."

"We can take our music ministry to hundreds of Latins who can't be reached any other way," del Rivero says. Roger and Paul "were a big inspiration for us."

Next on Soiree's agenda is producing a 45 r.p.m. record of "Eres Libre," to keep their name and their message before the public. Somehow, members say, they'll find a way to raise the needed \$4,000.

In the meantime, they'll continue serving as music ministers at Blessed Trinity's Spanish Mass, periodically staging full-fledged concerts.

The group also plans to honor an invitation to perform for the refugees detained at the Krome Avenue Camp in southwest Dade.

Whatever the future brings, Ana Ortiz says, "We can never forget that our talent comes from God or that our mission is to make His message known."

### Fr. Russell preaches at St. Jude

St. Jude, a new parish in Boca Raton, will be holding its masses beginning this Sunday at Pope John Paul II High School on 4001 N. Military Trail. Fr. David Russell, formerly pastor of St. Louis Church in Kendall is a regular speaker at 11:30 Sunday masses.



# Matter of Opinion

## What to do, or not to do about drugs

What to do about drugs?

Drug enforcement officials in South Florida recently admitted that no matter how many tons of illegal drugs they may confiscate, vastly more will get through. It will always be that way, they said, as long as there is such a demand for the drugs and the subsequent tons of money to be had. Relief will come only in reducing the demand. The officials, in effect, threw the problem back into the lap of society.

At about this same time one knowledgeable authority, writing in a

### EDITORIAL

local publication, suggested that the "soft" drugs, pot and coke, should be "de-mythologized," the reefermadness and coke madness myths removed from these two drugs which, according to studies cited, were relatively harmless to most moderate users.

This is not a new argument, of course, and it has a certain appeal. Simply legalize and quit worrying about enforcement, since the people who really burn out on pot and coke are a minority. Let the drugs be legal like alcohol.

Well, that raises a question in its own right: What is so great about what's happening with alcohol?

Washington Post columnist Coleman McCarthy points out that some colleges are increasing the restrictions on alcohol use. The president of American University said drug use on campus was down but alcohol was up. On his campus sobriety testers have been installed in the campus bars. At Stanford soft beverages are served at University-sponsored events. Other schools are clamping down on fraternities which are sometimes the worst offenders.

Drinking is not outlawed at the schools. Prohibition is not the answer. And, yes, there will always be violations of the rules, but restrictions do have certain effects: They reduce the amount of drinking, and they make the point that drinking is a serious matter.

Why are such laws and rules

necessary?

One big reason is that, according to the Center for Science in the Public Interest, between 1970 and 1980 alcohol consumption per person rose by a whopping 31 per cent—that's six gallons a year. The Center also found that during this same time period alcohol companies increased their advertising budgets 203 per cent. Drinking is sold night and day, from boob tube to billboard, as the fun way to do anything, be it beach party or bridal reception.

In movie and television dramas characters are constantly drinking, either as props for their conversations or as crutches for every tense moment.

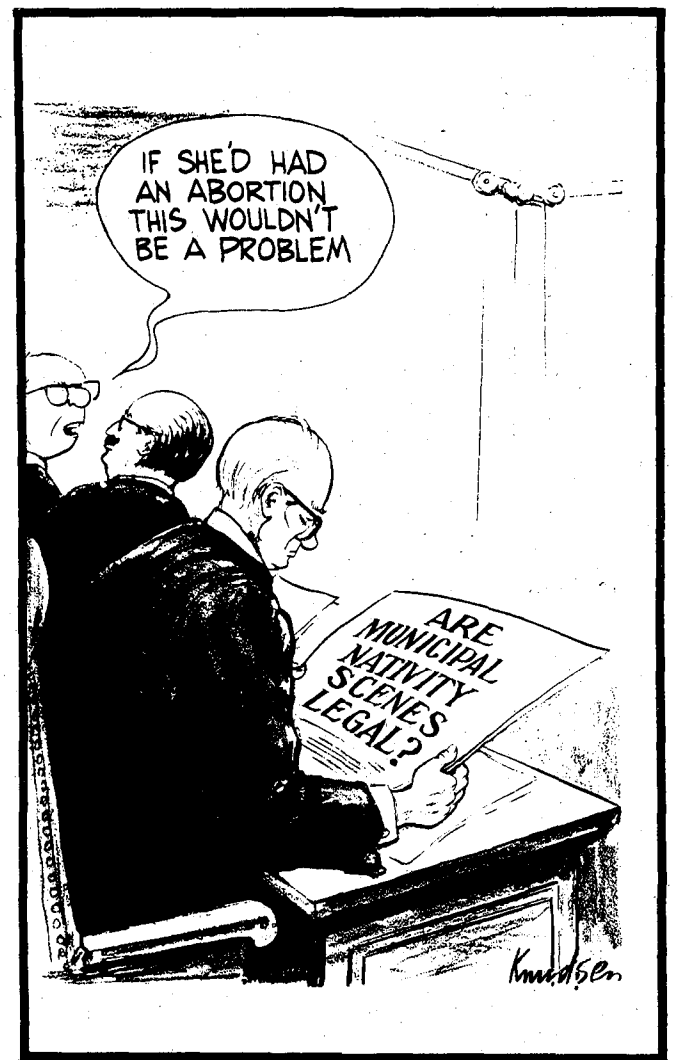
It used to be smoking. Watching Bette Davis grandly light up a smoke and exhale like a dragon on a late movie is a marvel to behold.

But no more. Smoking is not in. The smoker's image has finally become a negative one and smoking has begun to decrease.

However, that is not the case with the mind-altering drug, alcohol, in spite of this nation's millions of alcoholics, its highway deaths, broken homes and economic loss.

This now brings us back full circle concerning what to do about drugs. Obviously we don't have any simple solutions. But when you see what is happening with the one legal drug we do have, we don't believe legalizing pot and coke is the answer. Once a drug becomes legal it does not simply hide like a polite little secret. It must take its place in society. The entertainment industry alone which has never shied away from giving us "reality" would quickly give us beautiful people snorting "snow" at parties and leading men and women double and triple-sucking their "joints."

These drugs would become extremely cheap and their proliferation would spread. At present most Americans of all ages do not use coke or pot. The reason is that they are expensive, they are illegal, and they still have a negative or at least clandestine image in much of



society.

We must continue the difficult and frustrating war on drug traffic. But at the same time it is extremely important that a national effort be mounted to fight the whole psychology of drug and alcohol abuse, to downgrade the image of the drug user and the alcohol abuser in much the same way the image of smoking has fallen.

To simply legalize and accept more and more mind alteration in society is not what we need even if some drugs are not mind-blowing in all cases. A society that seeks endless physical gratification in drugs, sex, hours of immersion in video-game madness, is not a healthy society.

Without the steel of strong individual character, the discipline of healthy mind and body and the inspiration of a divine spark within each of us, our society will begin to be tainted with that tell-tale odor of social rot that should be sickening to the senses of anyone who is not too high on chemical euphoria to notice it.

## Letters to the Editor

### Thanks for Historical issue and the Sisters

To the Editor:

Bravo! The history of the Church in Florida (Voice, Oct. 7) was most enjoyable! And this from one who lived it - from the converted polo stables that became Saint Patrick's, to the influence of Gesu's holy and scholarly Jesuits, to the novitiate in Adrian, to the staff of Barry University. Much in admiration of their hard work and generosity, and in awe of their brilliant minds and capable hands, we loved both the Dominican and St. Joseph sisters. Indeed they forged "an army of youth, flying the standards of truth, fighting for Christ the Lord!"

It was especially moving to read of the inner-depth and holiness of our great Shepherds, something rarely revealed to people at a distance. Their

works we see all about us, their selves we can only imagine.

A word regarding Monsignor Walsh's claim that the pioneers were Irish-born ("The vast majority of sisters were also Irish-born."). Sure, 'twas not just the Irish, God bless 'em who blazed the missionary trail in Florida. The Jesuit Fathers and the Sisters of St. Joseph and Holy Names will speak for themselves. As for the Adrian Dominicans, indeed there were a few from the ol' sod, like Mother Gerald Barry herself, but the majority of sisters came from midwest U.S.A., in particular Michigan and Illinois.

The first Dominican sisters came from Ratisbon, Bavaria, to found Holy Rosary Cloister in New York. From there, in 1877, five sturdy young

women, sent to Michigan farmlands, established the Congregation of the Most Holy Rosary. Rapidly, through the vision and daring of Mother Camilla Madden (later Mother Gerald Barry), the Adrian Congregation sprouted and multiplied and spread west with the laughter of hundreds, and, although many, like myself, can claim an ancestor in the Irish hills, they came from everywhere. They also went everywhere - two thousand strong - assigned by obedience and a name on a little white card.

Thank you, dear sisters, for establishing outstanding schools - St. Patrick, St. Ann, St. Joseph, St. Rose, St. James, Rosarian, Barry and others - and thank you, who, with my good

parents, taught me to read and write and love my God.

Sister Marie Bentz, O.P.

### 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.



# Problems with mass intentions

The visitor who stopped me after Mass carried a concerned look on his face. He had arranged this particular Eucharist for his deceased wife and the parish bulletin listed her name as the intention for which the liturgy was to be offered.

However, at the remembrance of the dead during the eucharistic prayer, I mentioned not his wife, but someone else as the person for whom the Mass had been requested.

The problem developed because of my over forty failing eyesight which, without an assist from reading glasses, couldn't clearly catch off the bulletin at the altar the list of Mass requests. I thus mixed up that day's intention for the 5:00 p.m. celebration (his wife) and for the 7:00 p.m. Eucharist (the other person).

**MY INQUIRER** was not angry, only anxious and a bit confused. However, in past, similar situations, I have suffered through sharp attacks from people annoyed by a mistake in the Mass intentions. An apology, explanation of the error

Q. Does the official Church approve and encourage the faithful to make such offerings and request a Mass be offered for some particular person or intention?

A. Yes. In 1974, Pope Paul VI published a



BY FR. JOSEPH  
M. CHAMPLIN

small document on Mass stipends. In it he cited the long-established tradition in the Church through which the faithful add to the Eucharistic sacrifice "a sacrifice of their own by which they contribute in a particular way to the needs of the

**TO MAKE** such an offering is "a sign of the union of the baptized person with Christ and of the faithful with the priest who exercises his ministry for their good."

Q. Is the person who makes the offering and the individual for whom the Mass is requested the only ones who benefit from that Liturgy?

A. Obviously not. Pope Paul VI taught that the one who arranges for the Mass derives "more abundant fruit," not the entire fruit of this Eucharist.

Both God and the Mass are infinite realities, far beyond our comprehension. To say this is "my" Mass and solely for "my" intention limits the Lord and the Eucharist. Moreover, it fails to understand that the eucharistic liturgy is an action of the entire community and for the benefit of the entire Church, of all members present and absent, living and deceased.

There is a special relationship and blessing for the stipend or offering donor and the person for whom the Mass is arranged, as noted above, but not to the exclusion of other intentions and other people.

Q. Should the priest mention the name of the individual for whom the Mass is requested?

A. I have mixed thoughts about this optional practice. It does inject a desirable, personal human element into the liturgy and reinforces that tradition endorsed by the Church. But it also can create a false and harmful possessiveness or individualism about the Mass and lend to the kind of unpleasant misunderstandings. I have described at the outset of this article.

As a result of my recent interchange with that parishioner, I will probably change my habits, omit mentioning the name during the liturgy and be content that our bulletin lists the Mass intentions.

**Both God and the Mass are infinite realities, far beyond our comprehension. To say this is "my" Mass and solely for "my" intention limits the Lord and the Eucharist.**

and reassurance that my primary and consequently effective intention was to offer the Eucharist for the person noted in the bulletin seemed sufficient to settle the matter.

The incident, however, is a common experience for the clergy and raises some issues worth discussing.

Church and especially to the sustenance of its ministers."

The Church, he said, "approves" and "positively encourages" this practice through which the faithful "unite themselves more closely with Christ offering himself as a victim, thus deriving more abundant fruit from the sacrifice."

# The lesson of last days

You know how it is. Some people have a kind of natural goodness, are pleasant to every one. Joe was like that. He was bright, too, and he must have been in his late twenties when the press I was directing published his book. It was a book about faith. He had a natural faith to go with his natural goodness. He was a priest.

It came by surprise. He had a bad cough, felt a tiredness but the diagnosis of cancer came by surprise. Chances are that now with chemical and radiation therapy it could be handled. Then he got the hard truth. It was terminal.

**HE TOOK** it well. You wouldn't have expected anything else. He was able to carry on most of his duties. I suppose it was generally known he was ill. You wouldn't have known it just meeting him, he was the same gracious, friendly priest he had always been.

I had gone on to some other work and it was a year and a half before I saw him again. The signs of the illness were there, he was thinner, there were new lines in his young Irish face. But he was unchanged, there was the same friendly pleasantness.

He celebrated Mass for a small group of friends. Later I had a chance to talk to him and he told me about the wonderful lesson he had learned in his last days. He had been given the gift of seeing reality.

**HE HAD** always been a priest who had a deep appreciation of the privilege of celebrating Mass, he said, but now that he knew that death was approaching the wonder of the greatness of that privilege almost overwhelmed him. He understood as he never had before what a gift the Mass is for us all.

But he said his perception of everything had clarified. He saw as he had never before the goodness of all people. He had learned to see people, even those he just passed on the street, and he felt a love for them as he never had before.

**AND NOT** just people but everything. He looked at the trees, at a blade of grass, at a sidewalk. I find the beauty in a brick, he said. I've



BY  
DALE FRANCIS

lived in this building many years, known it was a brick building, but I've stopped to look at a brick. Some one made it, it was brought out here, then a bricklayer put it in place, it became a part of this building. It was the first time, he said smiling, I had really seen a brick.

He was smiling the last time I saw him. He gave me his blessing and we didn't say any goodbyes. I thought I would see him again. I never did. He died a month or two later, unexpectedly but not by surprise. He had been ready for a long time and in

his last days he was given the gift of seeing things as they are.

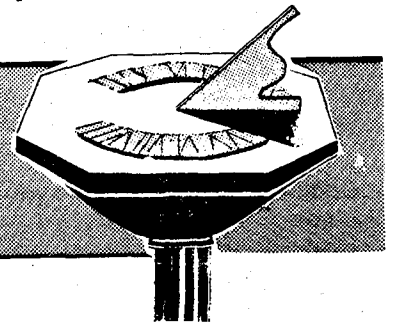
I tell of him because perhaps by hearing of it you might acquire the gift yourself. It comes by being aware of the wonder about you; by seeing things as if for the first time or as if it might be for the last time. We take so much for granted everything about us.

**THERE IS** a scene in Thornton Wilder's "Our Town" that tells this poignant truth. Emily, who has died as a grown woman, asks to return to the past and chooses a birthday of her childhood. The experience becomes unbearable pain as she sees how they really do not see each other, the opportunity they miss to show each other love.

Seize the gift, try viewing everything in its full reality. Don't just go to Mass, experience the wonder of Mass. See the beauty of the world around you. Most of all, show your love and your appreciation of family and friends, find the good there is in all people.

BY  
FRANK  
MORGAN

## TIME CAPSULES



Bertold Schwarz, a 14th century Franciscan monk of Nuremberg was experimenting in his laboratory with a mixture of sulphur, nitre and charcoal in a chemist's mortar, which he covered with a large stone.

He then struck his flint and set fire to the mixture. Immediately, there was a loud bang and the stone was hurled upward and straight through the roof of the building.

The news of the accidental projection of the stone through the roof brought military men to investigate this new potential weapon. They substituted a long tube for the chemist's mortar,

but kept the name "mortar" as a piece of ordinance still found in all army arsenals.

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John Wycliffe, an early church reformer, died before a church council met and condemned him to death for heresy. But their sentence of burning was still carried out. He was disinterred and cremated.

The slowest papal election occurred in the 13th century when for 31 months the Cardinals could not agree on a Pope. Finally, they were put on a diet of bread and water and the roof of their meeting room removed. In short order, they elected Pope Gregory X.



## Battling birth defects

The fight against birth defects is far from over, in spite of the many advances in medical technology over the past 20 years. In its 1983 facts booklet, the March of Dimes Foundation reports that 233,000 babies, in a total of 3,333,000, were born in 1981 with structural or metabolic defects.

Structural defects include missing limbs and water on the brain. Metabolic defects include body chemistry disorders,



BY  
ANTOINETTE  
BOSCO

such as Tay Sachs disease and cystic fibrosis.

At the University of California at San Francisco, researcher Dr. Peter Budetti is presently analyzing data provided by a National Health Interview Survey on birth defects and learning disabilities that appear in children from birth through the age of 17. Budetti said the large number of birth defects will yield "very serious social and economic consequences."

According to researchers, the probable causes of birth defects include cigarette smoking by expectant mothers, increased exposure to toxins and improved medical techniques that permit more people with disabilities to survive and pass the defective trait along.

ANYONE WHO has ever seen a baby with birth defects has to be touched by pain. As the mother of six children, I know how often I thought about the probabilities of birth defects. When I was pregnant, whenever anyone asked whether I wanted a boy or girl, I answered, as so many others do: "I don't care, just so long as the baby is healthy and normal."

I had a friend who gave birth to a child with spina bifida.

Another friend had a baby girl with a cleft pallet. My friend cried for months, asking whether she did something wrong during her pregnancy.

I always thought that was the wrong question to ask. It seemed to me that birth defects were unfortunate tragedies, not due to any fault.

THERE MAY be ways to prevent some defects, however. Budetti notes the serious social and economic results of a high incidence of birth defective children. But the moral and ethical results are even more serious.

One ethical case is in the news now, the federal regulations named for the "Baby Doe," an Indiana infant born with Down's Syndrome and other defects. He was denied a surgical procedure that would have prevented him from starving to death in April 1982.

The shock of the decision and the baby's death led the secretary of Health and Human Services, Margaret Heckler, to propose a rule requiring all federally funded hospital nurseries to post a statement: "Discriminatory failure to feed and care for handicapped infants in this facility is prohibited by federal law."

The law was struck down by a federal district court judge, Gerhardt Gesell, because it was, he said, "unwarranted and capricious." He said there is no "customary standard care for severely defective infants." Since Gesell's decision, the Reagan administration has revised and reissued its earlier proposal

THE DEBATE is still going on, though clearly nourishment is a fundamental human right and routine medical care is a fundamental human dignity. Neither are merely an option for medical judgment.

If, indeed, our lifestyles, heavily infiltrated with cigarettes, drugs, chemicals in foods, and chemical pollutants are causing birth defective babies, the problem cannot be ignored.

It may be time for religious groups, human rights advocates, environmentalists and the medical establishment to get together and plan an immediate prevention blitz for the sake of our yet unborn children.

(NC News Service)

## Slow and easy does it

Q. Is there something wrong with you if you have never had a special friend of the opposite sex? (Kansas).



BY TOM  
LENNON

A. Helen Morgan, a popular singer some years back, is remembered especially for the wistful way she sang: "Someday he'll come along, the man I love, and he'll be big and strong, the man I love."

In the spirit of that once popular ballad, you might say to yourself something like this:

"Someday a person of the opposite sex will come along, and that person will be a very special friend to me, so special perhaps that I'll remember this friend for the rest of my life."

BUT IT hasn't happened to you yet, and the most probable reason it hasn't is that you are still very young. Ms. or Mr. Right has simply not crossed your path yet.

I've checked with some of my high school informants and they tell me they know a number of young people who have not yet had a boyfriend or girlfriend. And they say these young people do not have "something wrong" with them. They have only the normal flaws we are all afflicted with one way or another.

Their special friend simply hasn't crossed their path yet.

Terry is one of these people. In a way he has grown up slowly. At 14 he was interested mainly in sports, rather than dating. School work and family activities also kept him busy. So did his social life, which included parties. But there was no steady dating.

MUCH CAN be said in favor of growing up slowly, as Terry has. Your life expectancy is now somewhere in the 70s. Lots of time still remains for you to have a rich, full life, without any rushing.

Your teen years should be a time for slowly exploring the wonderful world you live in, for learning about the many good things life offers.

Try to have a variety of activities and acquaintances. This variety will help you grow into a better, more interesting person, one who will be much more self-assured when that special friend of the opposite sex finally crosses your path.

So... not to worry. There's not "something wrong with you" simply because you've never had that special friend. Give it time. "Someday he'll come along...."

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

(NC News Service)

## Counting your blessings

We all experience frustrations and disappointments. Anne Lindbergh, for instance, was frequently dejected because she couldn't find time to write.

In her book, "War Within and Without," she tells of overcoming this problem which robbed her of her joy. She resolved to think back about some of the moments of inner satisfaction she experienced during the day; moments of joy provided by her family and friends. "Every day has moments



BY FR.  
JOHN CATOIR

of pure joy," she reminded herself, "even on the dullest and saddest day."

Her advice is worth pondering. When we allow ourselves to appreciate the joy that does come our way each day, we begin to relax. When we learn to treasure these joys and take pleasure in them, we are counting our blessings. Some blessings are so subtle we miss them unless we deliberately think about them—little things like the memory of a special smile, or a beautiful flower in full bloom, or a welcome letter from a friend. Many things that lift the spirit can be savored for days and weeks; the list is limitless.

Counting your blessings is an art which requires a deliberate decision—a decision to...

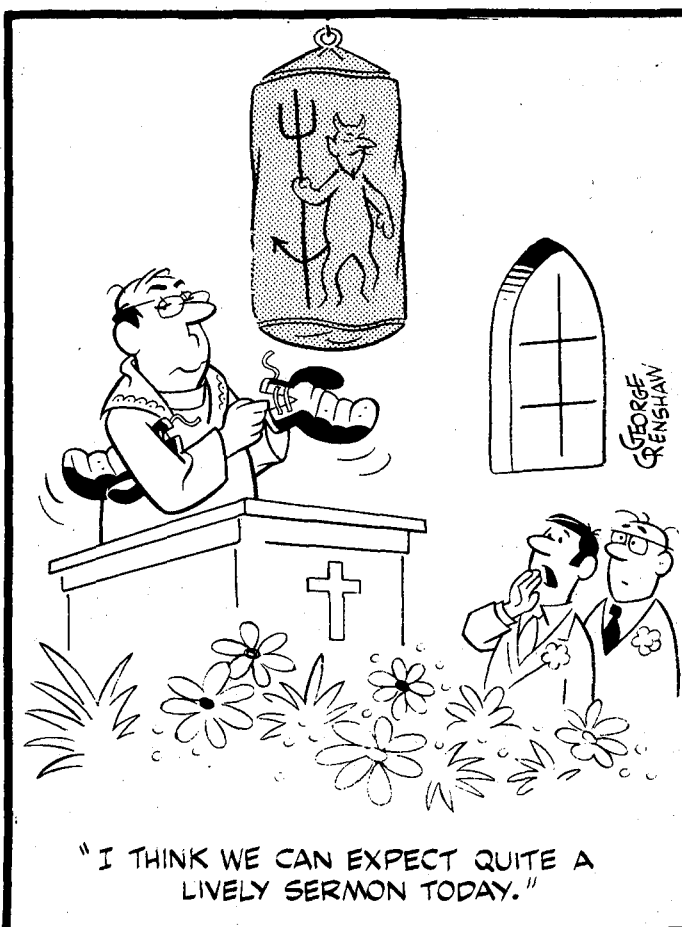
- Think of the love you've received, not the hate.
- Think of the smiles you've seen, not the frowns.
- Think of the praise you've been given, not the hurts.
- Think of the healing that's taking place, not the wounds.
- Think of the good you've done, not the bad.
- Think of the prayers you've offered, not the distractions.
- Think of God's forgiveness, not your guilt.
- Think of the laughter, not the tears.

PAGE 14-Friday, October 21, 1983-THE VOICE

It's amazing how you can clear away the cobwebs of doubt, suspicion and disappointment if you take the time to think positively when your spirit begins to droop. If it doesn't work for you, if you are caught up at the moment by some dark force that weighs heavily on your heart, don't despair and don't give up trying. Turn to the prayer of thanksgiving. Thank the Lord for the very feelings which weight you down. Every cross has a purpose, and brings a hidden blessing.

The secret of joy is found in a grateful heart.

For a free copy of the Christopher New Notes, "In Search of Greater Joy," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



"I THINK WE CAN EXPECT QUITE A LIVELY SERMON TODAY."



# Finding God in 'Real People'

Have you ever considered the theological significance of "Real People"?

Has the deep religious message of "That's Incredible" come through to you?

Does "Believe it or Not" rank as one of your sources of understanding God?



BY  
JAMES  
BREIG

**DO YOU TUNE** in to "PM Magazine" to have a spiritual lift?

By now, I assume you are dialing the local Mental Health Association with one hand while looking up my address with the other. "Get this man off the street" may be your initial response to my remarks.

But pause a moment and think along with me. I don't spend a lot of time with any of the shows I named above. In fact, in some ways, they are programs which I could easily be critical of.

Take "Real People," as an example. It tends toward sizzle with segments on male strippers, belly dancers, women in bikinis and other forays into the Land of Near-Nudity.

AND "BELIEVE It or Not," hosted by the man you would most like to wear garlic around (Jack Palance), has a title which betrays its lack of interest in historical facts. They just spin the tales; it's up the audience to "believe it or not." That's like having a newspaper named "Maybe the Truth."

So why am I suggesting that there are significant—even theological—values to be found in these series (which are grouped under the genre of "reality programming")? Because they frequently deliver what they promise: unusual stories of human individuality and uniqueness.

Much of TV is devoted to proving that people are the same. All the handsome leading men look alike; all the starlets have the same bust measurement; all the families in the commercials live in identical white homes; all the jokes get the same intensity of laughter from the machine. It's all cookie-cut, pre-fab, follow-the-dots, paint-by-the-numbers. The national anthem of television begins, "Fit in."

ON THE OTHER hand, some segment of the reality programs reveal the vast diversity of humanity in appearance, intelligence, ideals, hopes, goals, dreams, ambition, achievement and thought.

The titles give us a clue. These shows are about real people, not the fictional



**CHILLY REUNION** — Kevin Kline left, and Jeff Goldblum console Meg Tilly during the funeral for an old college friend who committed suicide in Columbia Pictures, "The Big Chill." (NC photo)

characters of fantasyland who rone the drama and comedy series. These shows are challenges to our beliefs, that is, to our preconceptions. They tell us that what we thought was, so is probably not so. And that's the work of poetry at least, if not theology.

Isn't the Bible full of "that's incredible" events involving real people who chose to believe? Weren't the last first and the first last? Didn't the rich suffer while the poor were exalted? Won't the meek inherit the earth? Aren't we to turn our cheeks?

All of those are challenges to our preconceptions and to our tendencies toward self. The world says, "Look out for number one." God says, "Die to yourself." The world says, "Stay

young; keep alive at all costs; and dread death." God says, "It is in dying that you live; life is eternal; death is conquered."

WHAT'S THAT got to do with John Davidson or Jack Palance or Sarah Purcell? I don't suppose any of them is a theologian, but, when they celebrate human uniqueness, they are doing God's work.

Discard all the hokum on "Real People." Forget all the skin on "That's Incredible." Drop all the recipes on "PM." Dismiss all the speculation on "Believe It or Not." Instead, concentrate on the stories of eccentrics, of people who do it their way, even of animals and plants that don't do what we expect them to do.

That people try to walk backwards across the nation, spend weeks tap-dancing on top of flagpoles, collect bottle caps or find joy in teaching handicapped children is a celebration and proof of God's goodness and the variety of His handiwork.

THE HUMAN SOUL is a special creation. It comes in so many shapes and sizes that it has managed never to be duplicated in several million years of reproduction. Sometimes, it comes out wanting to soar motorcycles across canyons or trying to out-jitterbug everyone else or devoting hours to building sand castles or-well, I don't believe I should start listing them.

Try watching those shows with these thoughts in mind. They take joy in the goodness of people and that's a form of prayer.

## 'Brainstorm,' a muddled film

### BRAINSTORM A-III, PG.

Some altruistic scientists invent a device to enable one person to experience another's thoughts and sensations, and some nasty military types, a portrayal in keeping with the current Hollywood fad, try to take it over for their own purposes. A thoroughly muddled film with one brief graphic sexual sequence.

### NEVER SAY NEVER AGAIN O, PG

Sean Connery returns to the Bond

role after 12 years. The plot is essentially a remake of "Thunderball," with an aging 007, shunted aside by a new chief, being called upon to retrieve two nuclear warheads stolen by a charming and sinister villain, played by Klaus

ly than does Roger Moore, there is no way to dismiss as innocuous the violence and the hyperactive promiscuity that are so much a part of the Bond mystique.

THE RIGHT STUFF A-III, PG captures an authentic American legend of gallant endeavor in a style that's at once respectful yet exuberant and which never once mistakes warts for substance. It's a lavishly entertaining and most inspiring film.

Because of the masturbation sequence, "The Right Stuff" is mature fare.

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

## CAPSULE REVIEWS

Maria Brandauer, who received such acclaim for his performance in "Mephisto."

Once the main plot line unfolds, all becomes conventional and predictable. Connery plays it much more realistical-

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St. Rita's new church and parish center.

## 'Friendly parish' welcomes Palm Bch. County parishioners

St. Rita's parish, which held its first mass in 1979, is looking forward to moving into its new church and parish center located in Wellington and is currently extending its "time, talents, and financial help to all in our area, not just our immediate parish families", says pastor Fr. Walter Dockerill.

The parish now serves over 1,000 families in the Western communities of Wellington, Royal Palm Beach, and Loxahatchee.

Calling themselves a "friendly parish" the church is busy greeting new parishioners and especially reaching

out to families who are expecting children, inviting the parents to enroll in RCIA classes.

There is a men's club, a women's club, a youth group, and a "Forever Young Club".

"The spiritual life of our people is, of course, of the greatest importance", says Fr. Dockerill, "We have a very active Cursillo group and Marriage Encounter 'love circles' keep many of our couples busy."

The new church and parish center located near the rectory at 13939 Ishnala Circle is scheduled to be dedicated Dec. 17th.

## Biscayne College to open law school in Sept. '84

Biscayne College recently held ground breaking ceremonies last week for their new law school scheduled to open in September, 1984, which will be named the Morley of Miami.

Morley, a Trustee of the college, is a prominent developer on Brickell Avenue in Miami. He served as special ambassador to Brazil and Venezuela during the Nixon administration.

"It is a unique honor for us to name our law center after Mr. Morley," said Fr. Patrick O'Neill, president of the college.

The law school will be administered

by newly appointed dean, David R. Lowry, most recently a visiting professor at Harvard Law School.

"If law is to be taught properly, it is impossible to separate the teaching values and ethics from the teaching of the technical points of law," Lowry said. "We will be Catholic in that we will stress values as an integral element of law education."

Currently, Dean Lowry is involved with a second year of planning and preparations for obtaining accreditation by the American Bar Association.

"I am looking forward to planning a

school for the latter part of the century and for the 21st century, using modern aids and techniques" Lowry said. "We are seeking to build a small, select school that caters to the needs of individuals."

The Morley Law Center will have

space for 16 faculty offices and capacity for well over 100,000 books.

Given the international character of South Florida, the law school will have a clearly identifiable tract of courses in international trade, commerce, banking and admiralty law.

## Canon law workshops scheduled

A series of workshops in preparation for the reception of the Revised Code of Canon law will be held at various locations throughout the Archdiocese of Miami during the months of November, 1983 and February, 1984. These workshops will be held during the hours of 9:30 a.m. to 4 p.m. each day for the priests and then will be opened to the laity on the same days from 7:30 p.m. to 9 p.m. Please register with Paulette D'Angelo in Tribunal at least a week prior to the dates you expect to attend.

Session I for priests will cover an introduction and general overview and the canons regarding marriage. It will be held on Nov. 7th at St. John Vianney Seminary in Dade County, at St. Clement's Church in Broward on Nov. 10th, at St. Edward's Church in Palm Beach on Nov. 14th and at St. Ann's Church in Naples on Nov. 17th. The laity workshops will be an introduction and general overview of the role of the law in the church and in particular the 1983 revised code. Other topics will be the Rights and duties of all Christians and an Outline of Schema, "People of God."

Session II for priests will cover The rights and obligations of priests in general and the rights of pastors in particular.

The laity will listen to talks on the rights and obligations regarding the sacraments. Session II will be held the day following Session I at the same locations.

Session III for priests will be on the topic of sacraments other than marriage. For the laity the workshops will concern an outline of the institutes of consecrated life and the relation of the religious to the diocese.

The workshops will be held on Feb. 16th at St. John Vianney Seminary, Feb. 13 at St. Clement's church, Feb. 20th at St. Edwards church and Feb. 23rd at San Marco church.

A day later at the above locations Session IV will be held for priests on the subjects of church finances, consultative bodies, parish and diocesan relationship, role of laity as outlined in the church. The laity will have workshops on the role of consultative bodies in relation to the parish.

## Eucharistic training days

**EUCCHARISTIC MINISTER TRAINING DAYS:** October 29, St. Elizabeth Seton, Golden Gate, Naples; November 12, Our Lady Queen of Martyrs, Ft. Lauderdale. Both training days are on Saturdays from 10 A.M. to 3 P.M.

Please send to the \* Office of Worship and Spiritual Life a Letter of recommendation signed by the pastor \$4.00 registration fee per person (includes lunch) and specify which training day is being attended.

**EVENINGS OF REFLECTION FOR EUCCHARISTIC MINISTERS** (those already functioning): Tuesday, October 25, Immaculate Conception, Hialeah; Tuesday, November 8; Sacred

Heart, Lake Worth. Both evenings will be from 7 to 10 P.M. There is no fee for these evenings, but please call and let us know how many will come from your parish. \* (See phone information below).

**LECTOR'S WORKSHOP** (for new lectors and/or those already functioning): Saturday, November 19, St. Luke, Lake Worth, 10 A.M. to 3 P.M. Reservation and \$4.00-per-person fee should be sent to the \* Office of Worship and Spiritual Life no later than Wednesday, November 16.

\* Address \* Telephone: Office of Worship and Spiritual Life, P.O. Box 382000, Miami, FL 33238-2000. For further information on any of the above programs please call 757-6241.

## It's a Date

### Meetings

The Greater Hollywood Catholic Widowers Club will hold its monthly meeting social, Nov. 4, at 7:30 p.m. at Nativity Parish Hall, 700 Chaminade Drive, Hollywood. For further information call 981-2508 or 431-8275 after 8 p.m.

The North Dade Catholic Widowers Club will hold its first monthly meeting Oct. 28 at 7:30 p.m. at Visitation Church social hall located at 191st Street and North Miami Avenue. For further information call 653-2849 or 653-2689.

### Separated/divorced widowed

Church of St. Hugh, 3455 Royal Road, Coconut Grove, will begin a six week "Sharing and Caring" program for the Renaissance Group, Ministry for Separated and Divorced Men and Women, starting Oct. 28 from 8 p.m. to 9 p.m. For further information call 448-3845.

### Spiritual renewal

Visitation Church 191st Street and North

Miami Ave., will hold a Night of Prayer and Praise, Oct. 25 starting at 7:30 p.m. For further information call Therese Bender 653-4078.

Children's Crusade for Prayer will hold a prayer program Oct. 29, at the San Isidro Catholic Mission, 2310 Hammondville Road, Pompano Beach, Fl., beginning at 8 p.m. Also on Nov. 5, the Children's Crusade for Prayer and its directors will hold a meeting at St. Gregory's Catholic Church, 200 University Drive, Plantation, at 2:30 p.m. For further information call 771-4555.

### Bazaars

Blessed Sacrament Women's Club will hold their Fall Rummage Sale in the Parish Hall, 1701 E. Oakland Park Blvd., Oct. 21 and 22 from 9 a.m. to 5 p.m.

Our Lady Queen of Martyrs 2731 S.W. 11 Court, Fort Lauderdale, will hold their Fall Festival Oct. 21 through 23. Rides, rummage, arts and crafts.

### Potpourri

The Daughters of Isabella, Circle No. 884, will

hold their 21st Annual Charity Dinner Dance on Oct. 29 at the Knights of Columbus Hall, 270 Catalonia Ave., Coral Gables. The ticket donation is \$10 per person. For tickets and further information call 264-6848 or 661-9008.

Biscayne College, Political Action Club, 16400 N.W. 32nd Ave., will sponsor a Political Forum entitled, "Community Police Relations" on Oct. 21 at 11:30 a.m. in room four of the Student Center Building. For further information call 625-6000.

Our Lady of the Lakes Catholic Church Youth Organization, 15801 N.W. 67th Ave., will hold their annual Great Pumpkin Sale from Oct. 26 through 30. The hours are: Wednesday, 6:30 p.m. to 8 p.m.; Thursday, 3 p.m. to 8 p.m.; Friday, 3 p.m. to 8 p.m.; Saturday, 9 a.m. to 8 p.m. and Sunday, 10 a.m. to 8 p.m.

The Respect Life Office, 18340 N.W. 12th Ave, will sponsor a Pro-Life workshop Nov. 12, beginning at 10 a.m. For further information or reservations call 653-2966.

The Renaissance Support Group for Separated and Divorced Catholics is sponsoring a bus trip

to Disney World, Nov. 5. The cost is \$35 and includes the admission to either Epcot or the Magic Kingdom. The deadline for reservations is Oct. 30. For reservations or further information call Sandy 752-9433 or Dolores 721-2567.

Church of St. Hugh, 3455 Royal Road, Coconut Grove, will hold an Octoberfest, Oct. 28, at 8 p.m. The tickets are \$15 per couple or \$10 per person. For tickets and further information call 444-8363.

Church of Saint Maurice, 2851 Stirling Road, Fort Lauderdale, will hold its annual country fair from Nov. 3rd through 6th. There will be rides, a Christmas booth, handmade booths, kid stuff, game booths and entertainment and food. The fair will be open from 1 p.m. to 11 p.m. daily. For further information call 961-7777.

Catholic Daughters of Americas, Court Holy Spirit No. 1912 Pompano Beach, Fla. will hold a Dessert Pokeno-Card Party on Saturday, October 29th, at St. Elizabeth's Gardens, 12 Noon, Donation \$1.50 Refreshments served - Proceeds for our Charity Fund. For information contact 941.5546 Anyone may attend.

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# Blood service workshop at Pastoral Center

The Catholic Community Services in cooperation with the South Florida Blood Service, will hold a Blood Service Workshop on Oct. 26 beginning at 8:30 a.m. at the Archbishop of Miami

Pastoral Center, 9401 Biscayne Blvd. The Workshop will focus on "The Archdiocese's Role in the South Florida Blood Program" and on how to conduct more successful blood

drives.

For further information regarding the Workshop, call Emily England at 326-8888.

## Organ recital at cathedral

Matthew Bryant, Organist at St. Mary Cathedral, will be holding a free organ recital on Oct. 30th at 2:30 p.m. at the cathedral. The program will include a range of selections from the Baroque era, late nineteenth century

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#### 5A NOVENA

Thanks to St. Jude for prayers answered. Publication promised. M.U.

Thanks to Holy Spirit, Our Lady & St. Jude for prayer answered. D.R.

Thanks to St. Anthony for prayer answered. Publication promised. L.F.

#### 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. P.B.

##### 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. Mary Ann C.

Thanks to St. Jude & Blessed Virgin for prayer ans. Publication promised. L.F.

#### 5A NOVENA

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

##### THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue and rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys, and Glorias. 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.

Veronica Scobie

##### 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. J.R.

#### 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. Say 3 Our Fathers, 3 Hail Marys and Glorias. 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. H.P.

#### 7-SCHOOLS & INSTRUCTIONS

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# GOD in the Human Situation

## Taxes, sunshine and stress

By Father David K. O'Rourke, O.P.  
NC News Services

Stress is as much a part of our lives as sunshine and taxes. Psychologists say we spend a lot of time and energy coping with stress. Television talk-show hosts discuss ways to reduce stress, while magazine articles describe methods for limiting stress in our lives.

But what in the world does stress have to do with religion?

Put simply, it has everything to do with religion and with theology and with living our Christian lives. If our faith can't help us make some sense of the stresses in our lives then our faith is probably removed from life's realities.

I'm very familiar with stress because I had to come to terms with it in my own ministry. It happened when I was appointed to serve as pastor in a parish some time ago.

Once into parish ministry, I realized that the resources available to me were not up to the demands of good ministry in that tough town. I knew what good ministry was and felt I didn't have the means to provide it. I did what I could, and it wasn't good enough.

**AND THAT** is as good a prescription for stress as there is. Many sleepless nights helped remind me that the stress was there.

At the same time, fortunately, some parents talked with me about their own sleepless nights and frustrations. Their stress came from trying to give their teen-agers a Christian formation in a most secular city. They too were doing what they could, and felt that it wasn't enough.

At least I wasn't alone. Like me, those parents had to relate the stresses of their lives to their faith. So together we decided to try to figure out how our faith addressed the pressures we faced.

What did we come up with?

To begin with, we found out that the way people look on stress today takes a particularly modern twist. Stress gets in the way of the comfort that many people feel they are entitled to enjoy. Stress, as a psychological description, is a new idea.

But living with stress is often mentioned in the Gospels. In fact, if we translate what we mean by stress into the ideas of Jesus we find out that he used it as a key issue.

**JESUS WARNED** his followers that their lives would be difficult. They would experience persecution, rejection, abandonment even within their families. He said that he had not



Stress seems to have a good grip on a Houston man as he waits for more than three hours with his family to apply for assistance after recently losing many of their possessions to Hurricane Alicia. (NC photo)

come to bring peace but the sword.

But there was another side to this teaching. Jesus told people not to worry unduly about certain things. He gave clear examples of the birds of the air cared for by God, and the flowers of the field clothed more gloriously than Solomon.

It seems Jesus saw that there are aspects of life that do not require our concern, while others warrant our serious concern, even if it means living with some real stress.

In my parish, the parents and I looked at our situations and asked: "Is this stress we're living

with appropriate or is it a sign that we're doing something wrong?"

**WE DECIDED** that our stress was not out of line. Giving their children a Christian formation was worth worrying about. Providing quality ministry was what I was there for as pastor.

We weren't looking for stressful lives, but if some measure of stress came as part of our vocations we would be prepared to accept it.

And we would expect to find the strength to handle it.

By Father John Castelot  
NC News Service

As Jesus approached the climax of his career, he experienced a harrowing emotional struggle. We call it the Agony in the Garden.

In the view of scholars, Mark apparently combined and edited two earlier interpretations of the event into the one we read in his Gospel. And Mark's editorial technique gives us a clue to his own special view of Jesus' agony.

Mark indicates how he wants the event to be understood by sandwiching it between a prediction and a notice about the prediction's fulfillment.

First the prediction: Jesus said to the disciples, "Your faith in me shall be shaken, for Scripture has it 'I will strike the shepherd and the sheep will be dispersed.'" (Mark 14:27).

Second the prediction's fulfillment: The

## When Jesus agonized



# Taking control of stress

By Katharine Bird  
NC News Service

Not long ago a young friend contacted me unexpectedly. We had been out of touch for nearly two years. At first I thought he simply wanted to bring me up to date on what he was doing. He did that, all right.

But he also told me about his mother's decision to end her painful marriage with divorce. His own anxiety and pain were starkly apparent, weaving in and out of his comments about going abroad to study and going to graduate school.

I've known that young man for a long time, plenty long enough to read

*'The sympathetic listener — a dear friend, a fellow parishioner or a professional counselor — can help the individual deal with stress in constructive ways.'*

between the lines, to see that the final breaking up of his parents was severely stressful for him. At a time when most students are eagerly planning their futures, his concern about his family was threatening to eclipse all his other concerns and interests.

I realized that he needed someone to listen to him and that he had contacted me for whatever support I could give.

**HE TALKED** about how frightened he felt, especially for his mother. Attending college a thousand miles from home, he felt somewhat out of touch and unable to support his mother adequately.

Listening to my friend, I wondered how I could help. I was reminded too that an unsettling event, like a divorce, causes a ripple effect. In the end, an entire family can show the effects of the stress.

Somewhat later I talked about stress with Celeste Kearney, a Fairfax, Va., counselor in communications and stress management.

Kearney pointed out that people need support when unpleasant "realities come crashing in." It takes considerable energy to "face and accept" altered family relationships, for example. The support of someone "outside the situation is very healthy," she observed.

The sympathetic listener—a dear friend, a fellow parishioner or a professional counselor—can help the individual deal with stress in constructive ways. By talking things over, the person under stress may begin to see things from a new perspective.

**TROUBLED PERSONS** want sympathetic support from others, of course. But Kearney cautioned that

garden incident closes with the arrest of Jesus. We hear him say: "But now, so that the Scripture may be fulfilled..." Mark then adds: "With that, all deserted him and fled." (14:50).

**IT SEEMS** that for Mark, the central concern in Jesus' agony is the reaction and fate of "the sheep," the disciples.

That helps us to understand something about Jesus' prayer that would otherwise be an enigma. He prays: "Abba, you have the power to do all things. Take this cup away from me."

What cup? There is a concern on the part of Jesus here that is often overlooked.

Just suppose that he had been asking to be spared suffering and death and that his prayer had been answered. What would have happened to the redemption of humanity which, in God's plan, depended precisely on Jesus' self-sacrifice?

He had acquiesced in this plan long before,

and was actually eager to carry it out. "I have a baptism to receive. What anguish I feel til it is over!" (Luke 13:50) "My soul is troubled now, yet what should I say—Father, save me from this hour? But it was for this that I came to this hour." (John 12:27).

What was the dreaded cup? According to one interpretation, Mark's emphasis on the disciples' loss of faith and abandonment of Jesus points to the answer.

**JESUS FACED** the prospect of losing what little he had to show for all his life's work, the little band of sleepy disciples. He was in agony over this.

Mark stresses Jesus' inner conflict by having him return three times to see if his little flock is still safe and with him. In the process Jesus comes to realize that only by carrying out his Father's will can he win for this flock the

strength to be faithful.

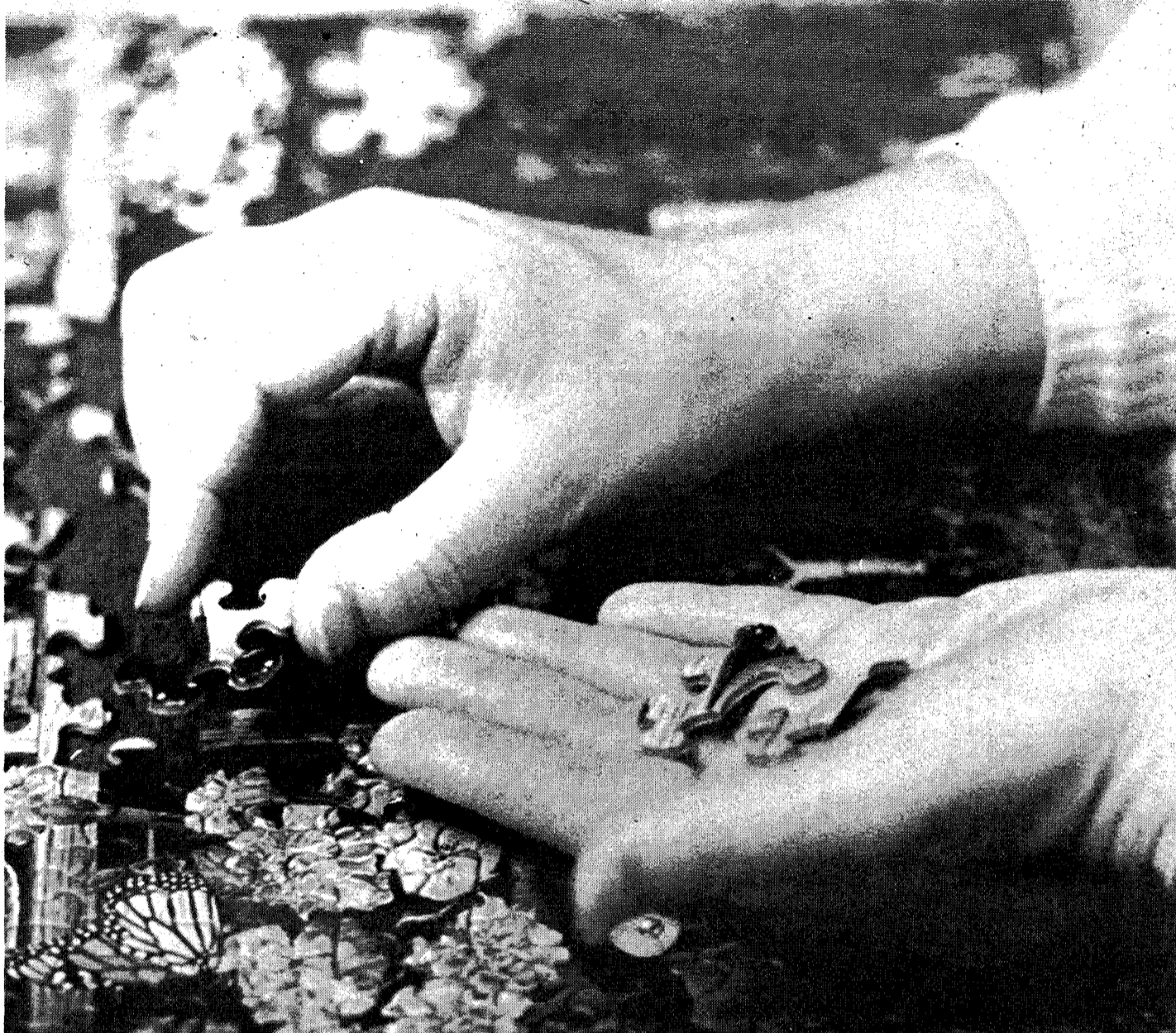
The little flock obviously has no strength of its own. Its members cannot even stay awake. Eventually they run away.

Resolutely, then, Jesus accepts his Father's will and goes calmly to meet his destiny.

Like us, Jesus knew conflict and stress. He found the ultimate resolution in seeking and carrying out God's will, whatever the apparent cost. His acceptance was not one of dumb resignation but of courageous confidence, and it brought him peace.

Psychologists have devised many effective ways of dealing with stress, and they have much to recommend them. But along with these methods should go the basic attitude of Jesus, the attitude recommended by the psalmist:

"Cast your care upon the Lord and he will support you." (Psalm 55:23).



Stress can leave us feeling like we are coming apart. Much like a jumble of puzzle pieces, we don't feel whole, we don't feel there is a pattern or reason for what is happening around us over which we have no control. (NC photo)

others can't "do it all" for someone else. In most cases, she continued, "people want to carry their own crosses" and they need encouragement in doing so.

Kearney said that handling stress is a "balancing act." The danger is that people under stress will focus so intently on what is happening in one area that they neglect legitimate goals and responsibilities in other areas, she

explained.

The counselor remarked that many persons raised in the Christian tradition are especially prone to "forget their own needs" in their eagerness to help someone they love cope with a problem. This can lead them to "ask too much of themselves" in an effort to help, she added. That can become an additional source of stress.

Kearney believes that Christ "calls

us to care for ourselves so we can give to others." She warns people against becoming an empty shell, so exhausted they have little to offer to anyone.

She often advises people "to adopt self-nourishing ways." This includes "doing things for oneself without feeling selfish" on a regular basis.

**DURING TIMES** of special stress, it often helps too if people realize that others are going ahead with the tasks of their own lives. This can have a freeing effect, Kearney thinks.

In stressful situations, people sometimes begin to feel that they have little control over events, that "they have no choice" about the way their life is going, the counselor said. To counteract this terrible feeling people may need to be reminded that they really "have a lot of choices."

In counseling therefore, Kearney encourages people to exercise their ability to choose in little matters.

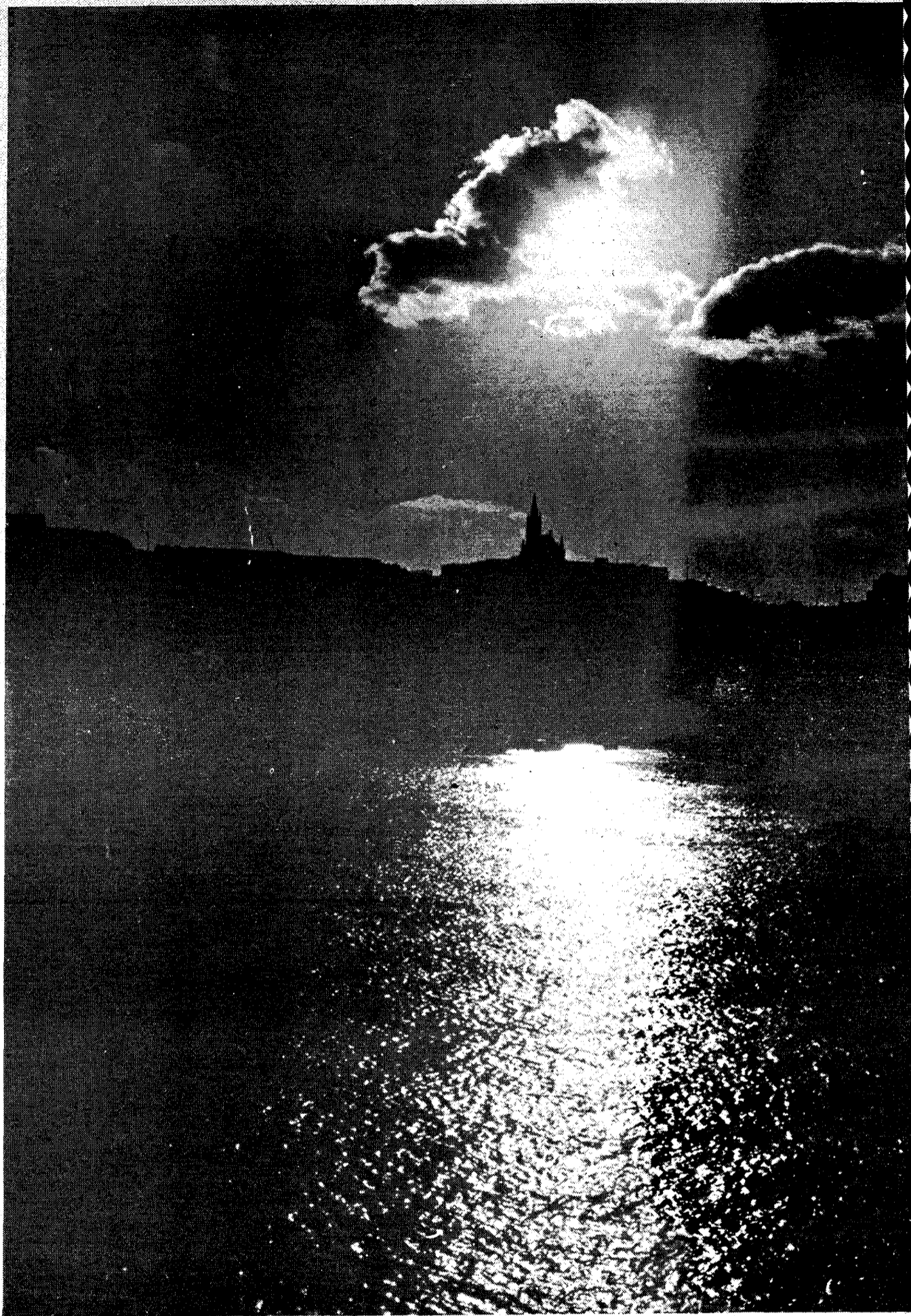
Making choices, no matter how unimportant they may seem, reminds people they have options. And that can take away the "dehumanizing feeling that others are controlling us," Kearney remarked.

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# VOCATIONS

Supplement

*'The priest is...disciple, apostle, overseer, elder, minister to the faithful, cultic officier presiding over the Eucharistic Sacrifice... This is the glorious challenge of a call to the priesthood.'*

By Fr. John Castelot

The Catholic priesthood as we know it today is the result of a long and complex historical development.

Like everything else in the Church, it has its roots in the New Testament, but only its roots.

To look for the full tree would be illusory. The fact is that there are no Christian priests mentioned in the Gospels or the apostolic writings.

In some translations we find references to priests and bishops, true; but this is misleading. The Greek words so rendered actually mean something quite different: they refer to elders (presbyteroi) and overseers (episkopi) in the early communities, groups of men who administered the affairs of the local churches.

Furthermore, the two terms were used interchangeably to denote the same group, without any clear distinction between the two.

What would later emerge as priests and bishops in all likelihood evolved from these groups, but in the New Testament we are only at the beginning of the process.

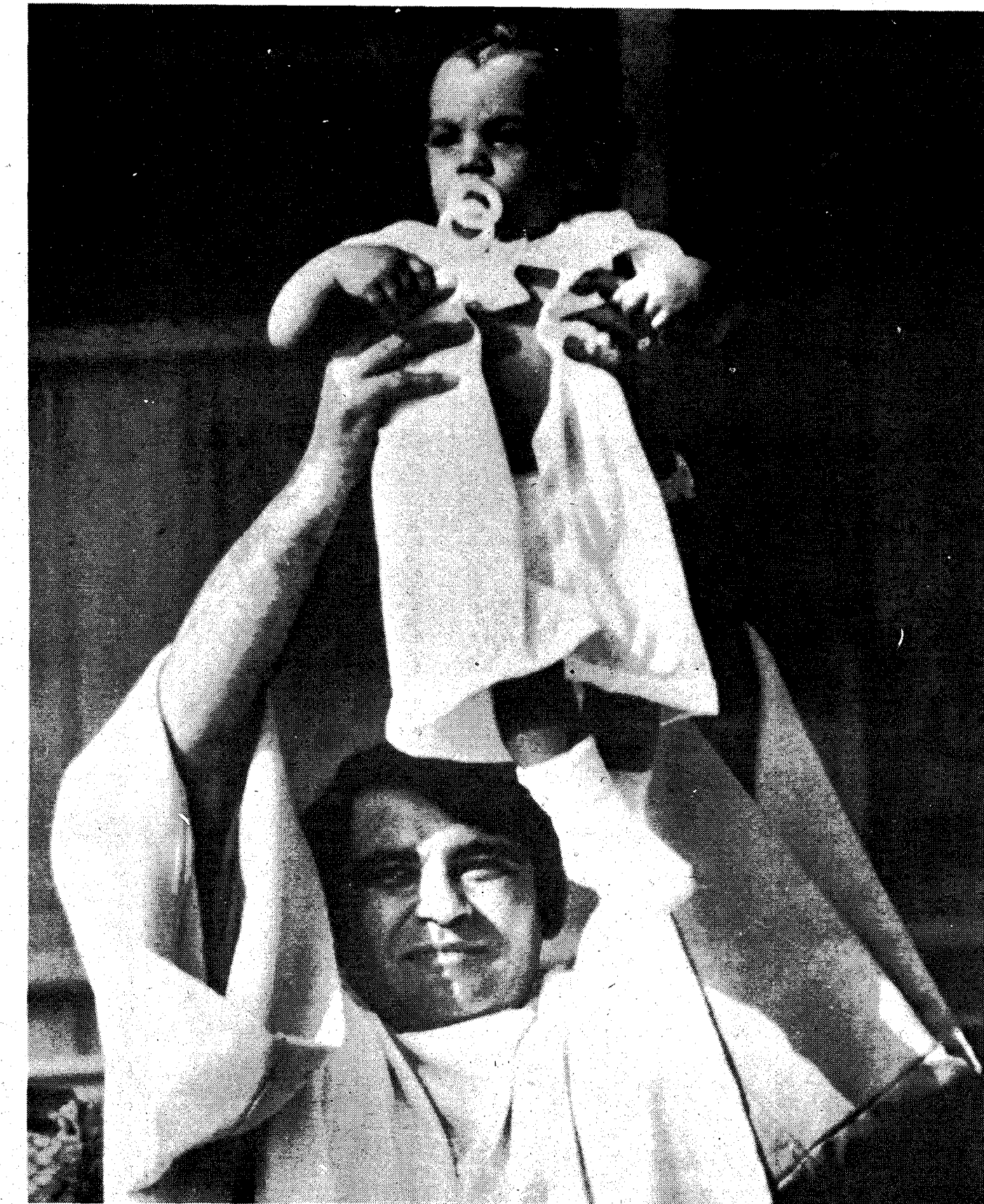
**TODAY'S** priesthood is amazingly rich and diverse, including in itself many relationships and functions that were originally quite distinct.

Perhaps the most basic is that of discipleship. Jesus called and still calls all people to be His disciples; this is the Christian vocation, and it is a challenge.

But the Gospels present Him as calling a certain number to be with him in a very special way, and this presents a special challenge. It is a call to leave everything and follow Jesus, to be singlemindedly attached to Him, with a dedication that puts all other relationships, even the most sacred, in a secondary position.

As He put it with typical Semitic brusqueness: "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple" (Lk 14:26) (Obviously Jesus was not abolishing the Fourth Commandment; "hate" means "love the less.")

Furthermore, this call implies not an on and off commitment, but a permanent dedication: "No one who puts his hand to the plow and looks



## Where did priesthood come from?

back is fit for the kingdom of God" (Lk 9:26).

And if Jesus said: "A disciple is not above his teacher" (Mt 10:24), then the call to special discipleship is a challenge to be Christlike in every sense of the term.

**IT IS NOT** a call to join an elite, to live a life of comfort and special privilege. Jesus belonged to no elitist group. He enjoyed no special privilege. His was a life of hardship, toil, rejection, suffering, persecution, and eventual torture and execution.

Surely He must have known times of real joy, and so will His disciple, but the call to special discipleship is addressed to men of courage.

Another New Testament role which would one day be incorporated into that of the priest was that of apostle. Apostleship adds a further dimension to that of discipleship.

The disciple is called to be with Christ in a particularly intimate way; the apostle is sent to bring Christ to others.

In the New Testament the man who is portrayed most dramatically in this

role is certainly Paul, so much so that he is known in Christian tradition as "The Apostle."

In this capacity he considered himself primarily a servant of Jesus Christ, carrying out the mission entrusted to him with extraordinary zeal and industry. First and foremost a servant of Christ, he made himself "a servant of all in order to win many over" (1 Cor 9:19)

His was a complex, active ministry; he was constantly on the move, traveling, forming communities, preaching, instructing, working at a trade to support himself, writing when occasion demanded it, in and out of jail, suffering, praying, and through it all rejoicing in the Good News which he carried "even to the ends of the earth" (Acts 1:8).

**WE STILL** have our missionary priests, patterned after the great Apostle, but the priest as we know him today is not quite so mobile. His New Testament antecedent would have been the overseer-elder whom

Continued on page 2A

# Priesthood

## Where did it come from?

Continued from page 1A

we mentioned earlier.

These men stayed in one community, governing its affairs, solving its problems, teaching, keeping order. As they are pictured in the later Pastorals (1-2 Tim; Titus), they are rather bourgeois: above reproach, temperate, sensible, dignified, hospitable, good teachers, gentle and not quarrelsome. They would have furnished the pattern for the later residential clergy.

Strange as it may seem, the priest as a cultic minister, one who presides over the Eucharist, was a long time in emerging. This is the role which comes most readily to mind when we think of a priest today.

Eucharistic sacrifice and priesthood are correlative terms. And herein, it would seem, lies the answer. Apparently it took the early Church some time to interpret the Eucharist as a sacrifice. Until it did, it felt no need for a priesthood as such.

It is practically impossible to learn from the New Testament just who did preside at the Eucharist meal in the first century.

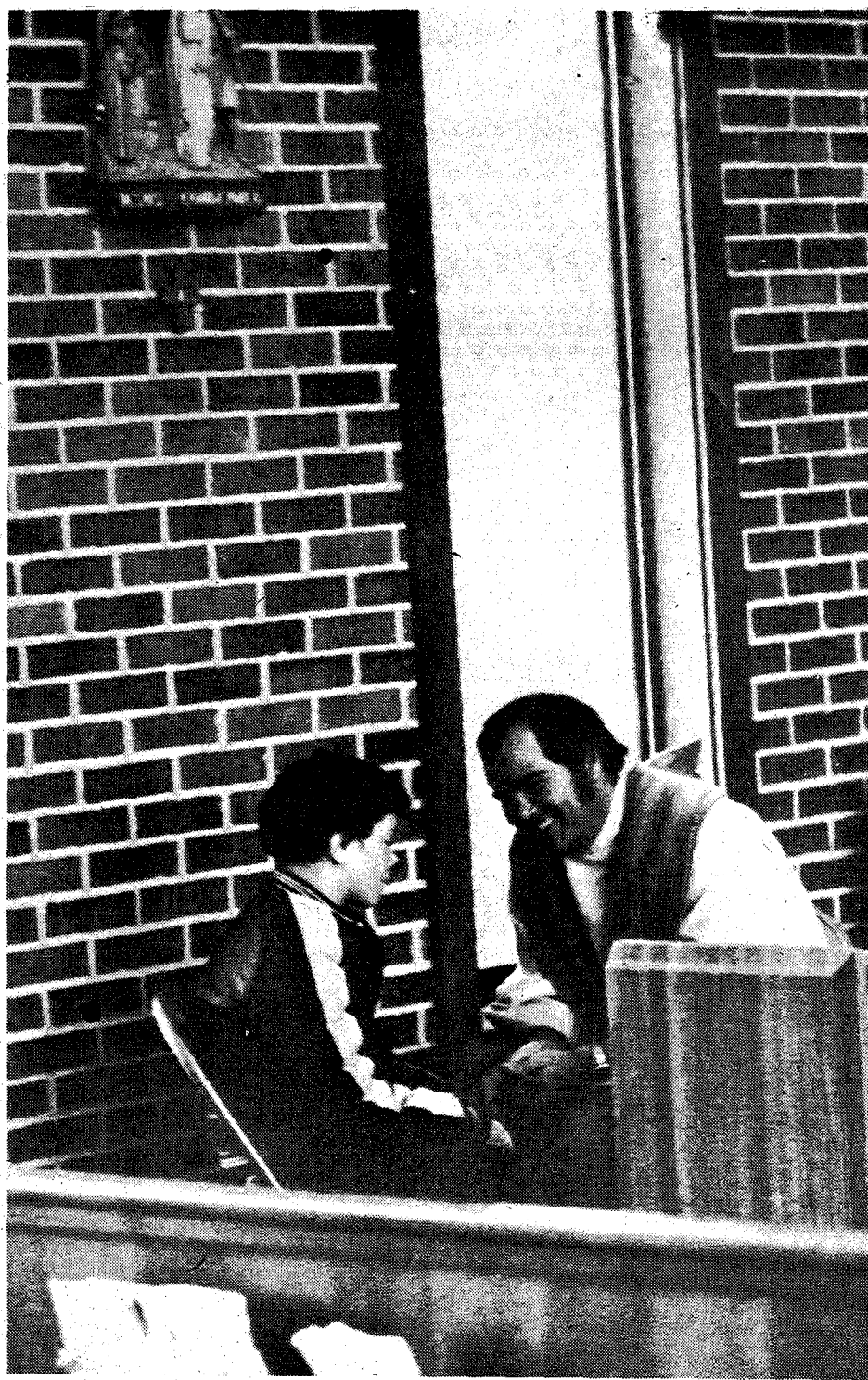
**SOMEONE SURELY** did, for the Eucharist was an intimate part of

Christian life, but there is no evidence that the function was tied in with any "order."

Other early Christian writings suggest that it was the role of the charismatic "prophets," and these same writings indicate that the privilege gradually passed to the overseer-elder group.

At any rate, by the beginning of the second century, lines of distinction become more clearly drawn. We find one overseer (bishop) in charge of a local church, assisted by a presbyterate (priests) and deacons. Then with the growth of the Church in numbers, the powers of the bishop were shared with his priests. At this point a clear image emerges.

The priest now incorporates in himself all of those rich realities which we can discern in the Church of the New Testament. He is disciple, apostle, overseer, elder, minister to the faithful, cultic officer presiding over the Eucharistic sacrifice — almost too much for one man to realize in his own person. But this is the glorious challenge of a call to the priesthood.



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# A sister

## Because happiness is meant to be shared

By Araceli Cantero  
Local news Editor, la Voz

*'I want to be happy,  
to fill my life with a new light...'*

Thousands of young people have sung those words by now, part of the closing ceremony for the Youth Encounters in Miami.

For Chigui Cortes, the words were a

**'I asked myself what I could do. How could I be happy without keeping that happiness all to myself?'**

challenge which ultimately decided her religious vocation.

She remembers it this way:

"Each time I heard that song, and I saw so many young people looking for happiness, I asked myself what I could do. How could I be happy without keeping that happiness all to myself?"

Years later, Sister Cortes answered that question with her life, when she made her first profession as a Claretian, on Feb. 11, 1981. She chose

Psalm 16 for the ceremony, and repeated before God: "You are my Lord, there is no happiness outside of you."

She firmly believes it.

**BORN** in Matanzas, Cuba, Sister Cortes left her homeland at the age of 10, in 1970. Her family wasn't very religious, but in Miami she soon joined the youth group of St. John Apostle Parish, Hialeah. By the age of 14, she had made a Youth Encounter and become active in the movement.

The closing song at each Encounter echoed in her heart as year by year her faith matured and she realized consciously that God asked of her something more.

One day, a friend took her along to a Claretian convent here and when Sister Cortes left, she knew she had found what she had been looking for.

**SHE SAYS** she had always fought against the materialism so prevalent in Miami, and perhaps because of this she found a valid alternative in the Claretians' lifestyle, their witness of simplicity, poverty, and fraternity.

In the order, she also found concrete answers to her desire to evangelize, since the Claretians had been founded in Cuba to meet the needs of the people. Here, Sister Cortes says, the sisters are meeting the needs in new ways.

Although she always wanted to



Claretian Sister Chigui Cortes

work with young people Sister Cortes' call has demanded different experiences.

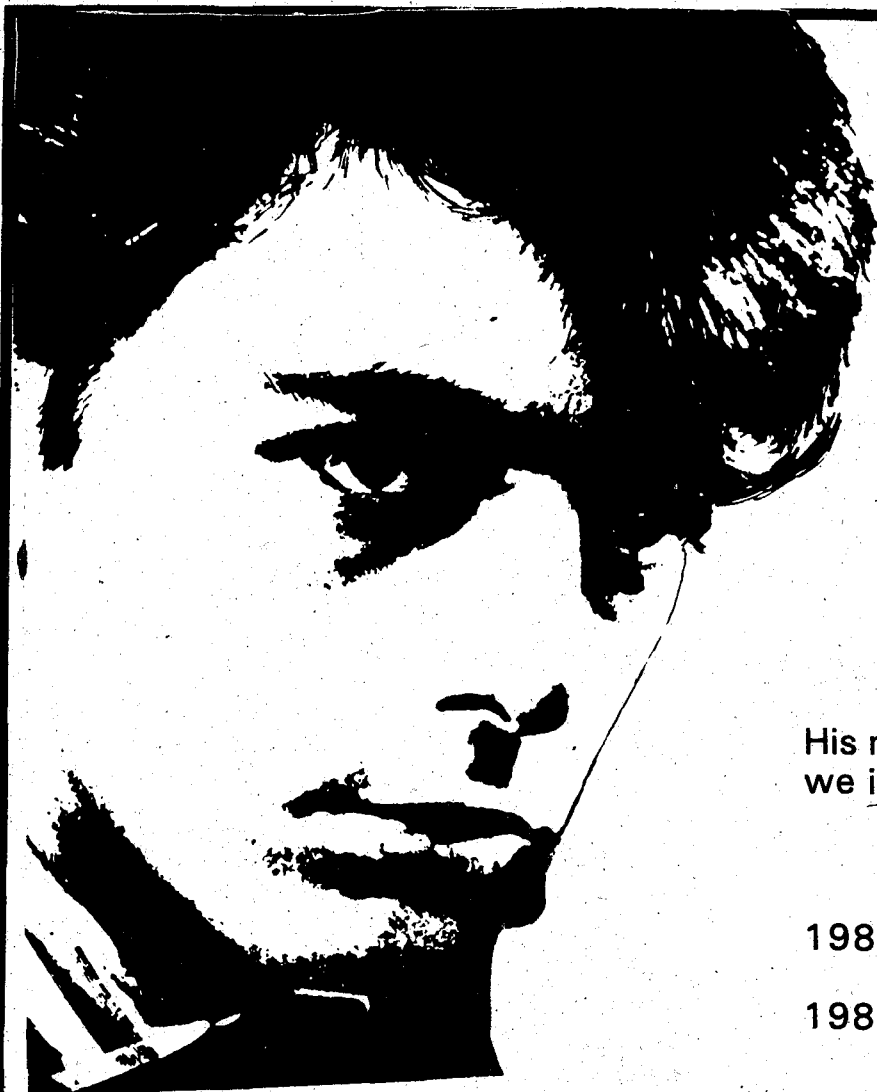
She spent two years as a novice in Colombia, as well as two more studying and working, "experiences which have enriched me tremendously," she says.

**THESE DAYS**, she continues to study in Miami while serving at Our

Lady Queen of Peace Mission in Delray Beach.

She does not regret her decision.

Answering a call to a religious vocation, she says, is always a risk, an adventure, but one in which "you are never alone." Christians must take that "leap of faith," she adds, "because the way is clearer once you begin walking along the road."



## The Priesthood

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# 'Like salt'

## Lay vocation is to be presence of God in the world

By Araceli Cantero  
Local News Editor, La Voz

Joy, happiness, simplicity of lifestyle, evangelizing service... and God in the midst of it all.

That's how Toni Miranda describes her life.

She says, she wants to be like salt, which gives flavor without being noticed. She wants to live like the rest of the world, without external distinctions.

EARLY each day, she takes her small car and joins the river of traffic which fills Miami's streets. By the time her third-graders reach the public school, she is waiting in the portable classroom to teach them.

She loves her work and would not change it for the world. Through it, she fulfills her vocation. It is in the depths of her being, however, that Miranda lives something more.

She says God entered her life at the age of 15, but didn't reveal exactly how she should live out her call. In Miami since 1961, she joined the Young Catholic Students, active at the beginning of the Cuban exile here, and later joined a Marian Sodality.

Although she knew the life of a religious was not for her, Miranda wondered if there were other ways of living a firm commitment. Once finished with her studies and dedicated to a fulltime job, she found out about the Archdiocese of Miami's Lay Ministry Program.

She enrolled, trained, and was commissioned to serve her parish, St. Augustine in Coral Gables.

HER SURPRISE came when she discovered others in her parish who shared her concerns, and who also reflected a common purpose.

Miranda found in them "a lifestyle that reflected my own desires and moved me to learn more."

She found out that these people, while supporting themselves with fulltime careers, also took active part in the work of the Archdiocese. They regularly gathered in their homes to celebrate the faith and nourish their common vocation.

She found out they were associated with the Teresian Institute, "a group of lay people committed to evangelization through education and culture and founded in Spain at the beginning of this century."

Miranda wondered why they had chosen their name, and they responded that St. Teresa of Avila provided them with a singular style of witness: "a life at once fully human and full of God."

Miranda was convinced, but also amazed that despite more than 20 years of service in the Archdiocese, the group remained practically unknown to the vast majority of Catholics.



Toni Miranda

She still wonders if "there are others out there like me, who feel a similar call and don't know there is such a vocation in the Church, with the possibility of total commitment to God as a lay person."

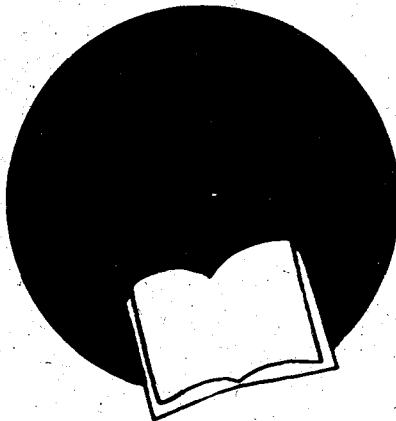
public school every morning, but now she is aware that she is not living her spiritual vocation alone.

She shares it with others, scattered throughout the Archdiocese and the world, who also want to be salt and Good News, living "like the first Christians, 'as leaven in the dough.'"

Miranda's life has continued its course. She still drives to work in the



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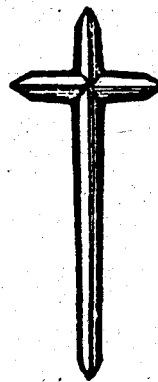
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Address \_\_\_\_\_ Grade \_\_\_\_\_  
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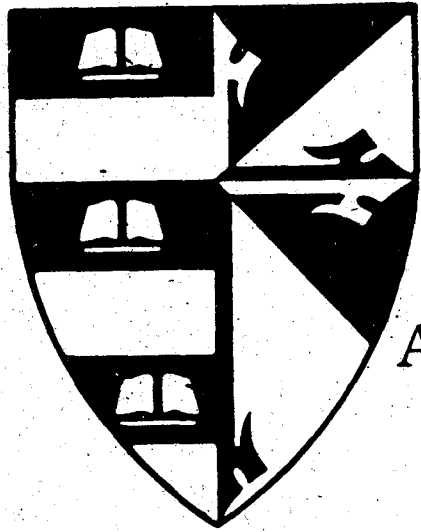
Sister Marlene Payette SSJ

Villa Flora

234 St. George Street  
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# Questions, answers about...

## What is a diocesan priest?

A diocesan priest can best be described as serving the Church in a given locality by permanently dedicating his life to work in a defined geographic area called a Diocese. He ordinarily serves the People of God as a parish priest, but also may serve in a variety of other capacities such as campus minister, teacher, chaplain for hospitals, military, or prisons, and in other specialized ministries.

A priest of the Archdiocese of Miami would expect to minister somewhere within the southern eight counties of Florida.

## What is the difference between a religious priest and a diocesan priest?

A religious priest (or priest member of a religious order or society) takes vows of poverty, celibacy, and obedience. He normally lives with a number of other priests or brothers of his own religious community.

His service to the Church is not restricted to a particular diocese. He can expect to be sent anywhere in the world where his community is working.

A diocesan priest makes a commitment to celibacy and a promise of obedience to his bishop. He does not, however, take a vow of poverty. Instead he is paid a salary from which he must pay for his own car, gas, in-

**'To be a priest is a decision to become Christ, to carry on his mission of love and salvation; to continue the work he entrusted to his apostles: to gather and build the Christian community.'**

surance, clothes, etc. His ministry would ordinarily be confined to the diocese for which he is ordained.

## What does a priest of the Archdiocese of Miami do?

The ministry of a diocesan priest of the Archdiocese of Miami will always depend somewhat upon his particular interests and skills. He will spend much of his time in preparation for and in the celebration of:

- the ministry of the Word
- the ministry of Worship and of sanctification, through the Eucharistic sacrifice and the sacraments
- the function of Christ as Shepherd and Head, gathering together God's family as a brotherhood.

Each day some time is set aside for private prayer.

Part of his ministry is visiting the sick, the elderly, and people in their homes.

He works closely with and acts as advisor to the various lay organizations.

He is frequently involved in individual counselling (marriage pro-

blems, parent-teenager problems, drug problems or just life in general).

He is the leader of youth groups.

He is involved in campus ministry.

He exercises the ministry of leading all men to God the Father, taking care of those in jail as prison chaplain.

He staffs Catholic schools and is involved in teaching.

He cares for and ministers to the agricultural workers and their families in the rural areas of the Archdiocese.

He is always available to people when they have special needs.

And like anyone else, a priest must also find time for rest and relaxation—time when he can do whatever he enjoys: sports, hobbies, music, etc.

The diocesan priests of the Archdiocese of Miami "labor in word and doctrine, believing what they have read and meditated upon the law of God, teaching what they have believed, and putting into practice in their own lives what they have taught." (Constitution of the Church No.28).

## Who qualifies?

This depends on the individual, his

background, and when he starts his preparation.

He must have four years of high school, four years of college and four years of graduate study (Theology). Then, he must be called by the bishop.

## Where does the seminarian go to college?

The seminarian studying for the Archdiocese of Miami attends St. John Vianney College Seminary. If he is a college graduate, then he would attend St. Vincent de Paul Major Seminary in Boynton Beach, FL, for graduate studies in Theology.

## May a student transfer into the seminary from another college?

Yes. A student can transfer into the seminary after one or two years at another college. If he chooses to leave the seminary the student may transfer his credits to any other college to continue his education outside the

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# ...the diocesan priesthood

seminary.

**Are there other programs available for a young man considering the possibility of priesthood?**

There is a schedule of Weekends of Recollection at St. John Vianney College Seminary which is intended to offer young men in junior or senior year of high school, as well as those students attending local community colleges or universities, the opportunity to spend a weekend at the Seminary. Conferences, liturgy, group

discussions about the diocesan priesthood have proven to be most helpful to all who attend.

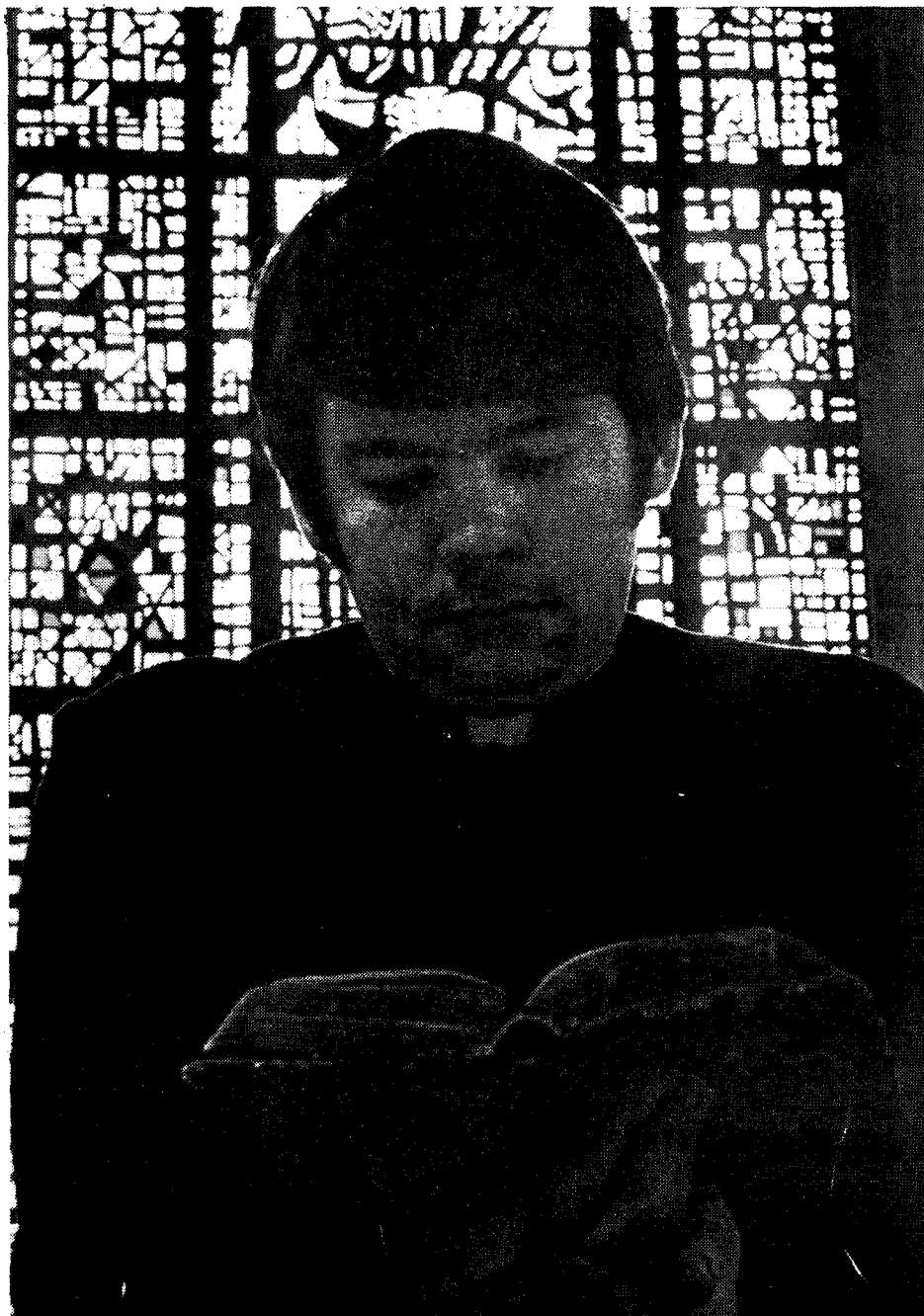
**What is the next step if I am interested in priesthood?**

Write to the Vocation Office, St. John Vianney College Seminary, 2900 S.W. 87th Avenue, Miami, Fl. 33165, or call 223-4561.

*Adapted with permission of the Archdiocese of Cincinnati, Vocations Office.*

## Prayer for vocations

Creator God,  
Life is your gift to me,  
Through Baptism, you invite me to share  
the gift of my life in service to others.  
Be with me as I choose each day to show Your  
presence in our world.  
Give me the courage and generosity to respond  
to Your love, to Your call.  
I pray especially for those who serve you as  
priests, brothers, sisters, deacons and  
lay ministers.  
Keep them close to you.  
Open the minds and hearts of many other men  
and women that they may accept Your  
challenge to build the Kingdom.



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**LORD,**  
*what do you  
want me to do?*



**DISCUSSION-CONFERENCES**  
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Archdiocesan Vocations Office  
St. John Vianney College Seminary  
2900 S.W. 87 Ave.  
Miami, Fl 33165  
(305) 552-5689

**Scheduled dates:**

**October 29 from 3:00 p.m. to 6:00 p.m.  
December 17 from 3:00 p.m. to 6:00 p.m.**

# A wife, kids and the Church

## Finding fulfillment as a permanent deacon

By Araceli Cantero

Local News Editor, La Voz

Although he dresses like a priest, Pepe Guerra is a family man, married and the father of three. But Guerra is also a permanent deacon, and his vocation is the result of a singular encounter.

While strolling casually around the gardens of Miami's St. John Vianney College Seminary one day, Guerra noticed a priest sitting on the grass, enjoying the fresh air as he hungrily bit into an apple.

Guerra didn't recognize the priest, so he went to introduce himself, and before long became enmeshed in sharing with this former stranger his anxieties and desires to serve more fully in the Archdiocese of Miami.

That priest was then Coadjutor Archbishop Edward A. McCarthy, who had recently arrived in the Archdiocese and who would succeed the late Archbishop Coleman F. Carroll.

"I'LL NEVER forget that encounter," Guerra said five years later. "He was the one who suggested I seriously consider the permanent diaconate and helped remove my doubts."

Guerra says he had previously considered such a vocation, but lack of knowledge of the program led him to believe permanent deacons were nothing more than grown-up altar boys.

He no longer holds that opinion. Ordained for the Archdiocese in May

of 1982, Guerra now feels totally fulfilled as a married man, father, husband and in addition, servant of the people of God in South Florida, to whom he can administer the sacraments and guide spiritually.

**THE PERMANENT** diaconate existed in the early Catholic Church and was restored in this century after the Second Vatican Council.

Permanent deacons receive special training for three years before committing themselves to service in the community. They can preach, baptize, distribute Holy Communion and serve as the Catholic Church's witnesses in marriages.

At the end of the preparation period, the deacons receive a Sacred Order from the bishop and become part of the clergy.

Guerra says his vocation has been a gift from God. Although he was educated in Catholic schools in Cuba, religion was never a vital part of his life.

He studied it as one more academic subject and received the sacraments because everyone else was doing it. "I got married in the Church because it was elegant to do so," he says.

**BUT IN** 1961, Guerra and his family left Cuba and came to this country. He considered his suffering during that time a preparation for his eventual closeness to God.

"Exile, for me, was a traumatic experience. I found no meaning in my life. I lived only to support my family, work and sleep. The rest of the

world could be dying and I didn't care. I was sad, depressed and thinking I needed to see a psychiatrist."

Until one day, when a woman at work spoke to Guerra about Cursillo program and he decided to attend one.

Normally, that requires a recommendation from someone who has already experienced a Cursillo, but "they must have seen in what bad shape I was, because they let me in without one" Guerra says.

It was 1965, and the days he spent in Cursillo changed his life.

"I discovered the love of Christ and began working for him," Guerra says. He has not stopped since.

**FOR MORE** than 10 years, Guerra served out his commitment to evangelization through his work with the Cursillo movement and in his parish. But God continued nudging him.

In 1977, the Archdiocese of Miami initiated its Permanent Diaconate Program. Guerra harbored doubts about ceasing to be part of the laity. The permanent diaconate was a different vocation.

All who counseled him said the answer would have to come from listening to the call of God within himself. Guerra listened, and he decided to go forward.

He had the full support of his wife and family, as well as that of his small "base community." He also had three long years of study and



Pepe Guerra

training ahead.

But the fire that burned within made the time fly by. May 15, 1982 was the happy day when Guerra became a permanent deacon.

Since then, Pepe Guerra has continued to make others happy with his commitment to service and charity.

Those interested in the Permanent Diaconate Program can contact Father Juan Sosa, 9401 Biscayne Boulevard, Miami Shores, FL. 33138. The telephone number is 757-6241.

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