

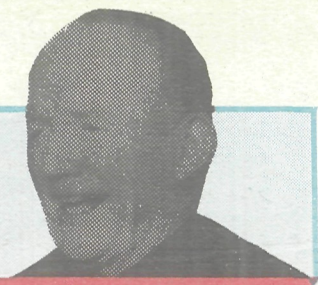


Mideast woes

Patriarch warns of Christian exodus —Page 7

He'll ring your doorbell

New Palm Beach bishop loves visiting, plans to be 'happy' here —Page 10



THE VOICE

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Entertainment...Pg. 15
Know Your Faith...Pg. 18-19

Friday, July 27, 1984

Catholic Archdiocese of Miami

Price 25¢

Vol. XXXI No. 67

'God gives us free will.. We are created to do good, yet man is capable of doing evil. No evil comes from God and there is no absolute evil. God can transform the manifestation of evil into good.'

He and God faced firing squad

Ex-Castro prisoner talks of faith, near-death, rats, disease, inspiration and Jesse Jackson

By Betsy Kennedy
Voice Staff Writer

Andres Vargas Gomez felt the cold breath of death upon him. Yet he knew no fear, only a calm acceptance of God's will.

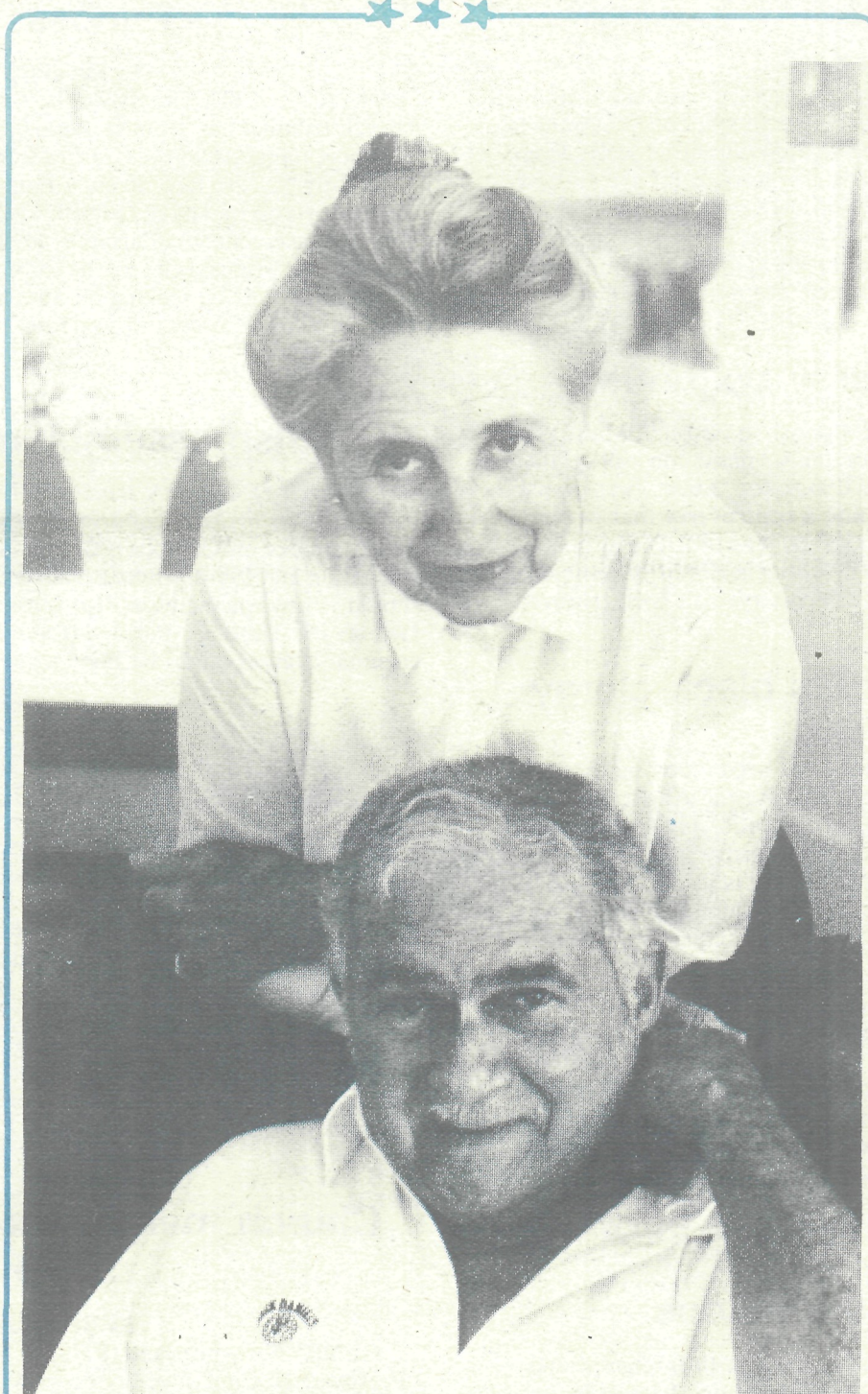
Hours away from his execution by firing squad in a Cuban jail, he turned to one of his tormentors and said, "God may not want me to live, but he wants my soul to be saved."

The former Cuban ambassador to the United Nations, Bay of Pigs infiltrator and ex-political prisoner won a last minute commutation of his sentence, but endured 21 years more of persecution, isolation and physical suffering before he finally became a free man on Christmas Day, 1982.

Still, it would be two more years before he was reunited with his beloved family in Miami. On June 30, 1984, Vargas Gomez was among the exhausted but jubilant group of political prisoners released by Castro after negotiations with presidential candidate Jesse Jackson.

Trust in God and a daily spiritual life were what kept him going throughout his long ordeal, said Vargas Gomez, who is now a member of St. Augustine Parish in Coral Gables.

"When you have God with you, you learn not to be afraid. I have always accepted God's will, I have always trusted him and believed in his goodness. I felt spiritually prepared for anything."



Andres Vargas Gomez relaxes at a friend's with his wife Maria, who waited faithfully for him during 23 years of separation. (Photo by Betsy Kennedy).

Like most true heroes, Gomez avoids the limelight. His cheeks redden when he is praised for his courage and leadership of a community of Christian prisoners who defied their captors and kept their faith alive.

Armor of Faith

A distinguished-looking man with bearing of royalty and the humility of a man of the cloth, he insists his glory is God's glory, and his Catholic faith became the armor which protected him from the assaults of his foes. At a friend's home in South Miami where he is resting and re-assuming his family life, Vargas Gomez was relaxed and smiling as he talked with *The Voice*. His wife Maria, a professor at St. Thomas University, was by his side. Maria Dixon, his daughter, an administrator at the school, was at work.

Like newlyweds

"She treats me like a king and even better than that, like a little boy," he joked, while he sat close to his wife on the couch. The couple gazed at each other like newlyweds, and despite their 23-year separation, each said during the conversation they still shared the same thoughts.

"It seems like we haven't been apart... our spiritual bond is unbreakable," he said.

"Everything seems new to me, every day the little things of life are like miracles... right now I am just enjoying my family and friends. I haven't yet decided what direction I will move in."

Behind the grandfatherly eyes, the kindly eyes which radiate peace, Vargas Gomez has nightmares forever imprinted.

"The first ten years were terrible. We stayed in a cell that was only about 210 feet long and 20 feet wide. The rats were healthier than we were. There were 300 men in these garrisons, which were meant for 70 or 80

(Continued on page 11)



Devotedly Yours

How new dioceses came to be

My dearly beloved:

Last week was an eventful and historic week for all of us in the Church of Florida. We received the news that our Holy Father had established two new dioceses — Palm Beach and Venice.

The growth of the Church in Florida has been so rapid that there

has been a series of new dioceses in the last 25 years. Miami in 1958, St. Petersburg and Orlando in 1968, Pensacola-Tallahassee in 1975 and now Palm Beach and Venice in 1984. Actually, planning for the latest two dioceses has been under way since the early '70s.

When I was appointed Coadjutor Archbishop of Miami I was told that one of my concerns should be in due

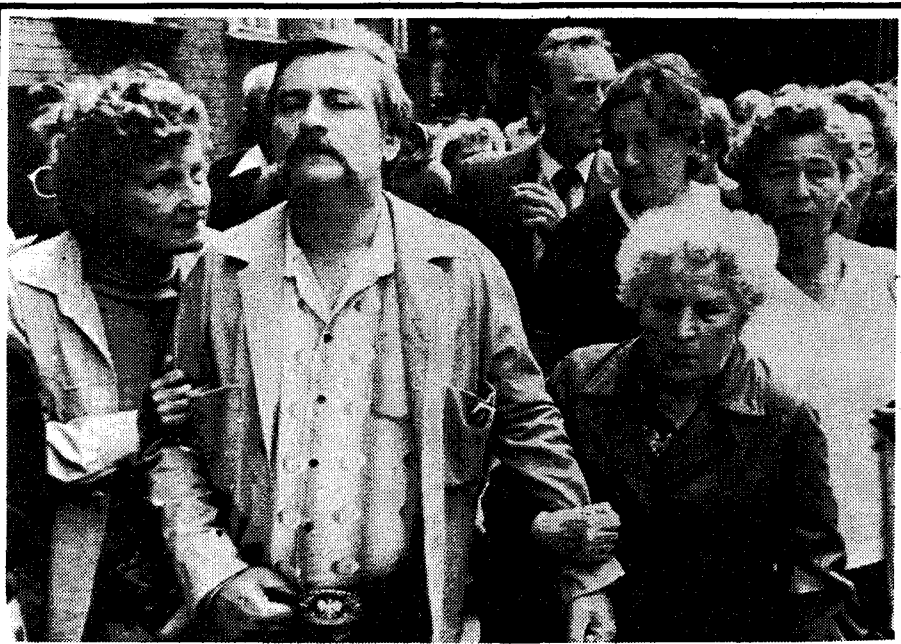
time to consider the two new dioceses. One of the reasons that prompted the creation of St. Vincent de Paul as a Regional Seminary was anticipation of the day when it would no longer be located within the Archdiocese of Miami and when the new diocese would be too small to sponsor it alone.

About three years ago, the Apostolic Delegate indicated that he felt

the time had come for reviewing the question of the desirability and feasibility of the two new dioceses. The Bishops of Florida set up a process of consultation in order to evaluate the situation and they prepared the information required by the Holy See to make a judgment.

That information included something of the history of the areas and

(Continued on page 9)



IRKED WALES — Solidarity leader Lech Walesa, surrounded by sympathetic advisors, strides away from a courtroom where he was denied admission to the trial of four Solidarity advisors in Warsaw. The men were charged with plotting the overthrow of the Polish government. (NC photo)

Phillippine bishops criticize undercover marshalls

MANILA, Philippines (NC) — The bishops of the Philippines have criticized President Ferdinand Marcos' deployment of undercover marshalls, saying the agents have killed 45 people in Manila since June.

A pastoral letter from the bishops, which was prepared for delivery in all Catholic churches in the Philippines on July 22, said the marshal's authority to kill went against "our Christian concept of man and the value we put to human life."

The bishops' statement was reported by Reuters, the British news agency.

The marshalls were deployed by Marcos to round up criminal suspects, but there is speculation that their purpose is to silence dissent in the wake of the assassination last August of opposition leader Benigno

Aquino Jr.

The pastoral said Marcos' special decree-making powers caused anxiety because of their potential for gross abuse.

Commenting also on the country's economic problems, the letter said the "specter of hunger hovers grimly."

Cardinal Jaime Sin of Manila described some of the economic difficulties his country is facing in a May interview with NC News.

"We've got 600,000 factory workers unemployed, because we can't get raw materials," he said. "Foreign countries won't lend us money because of the instability of our political situation. The U.S. government gave me \$10 million to set up soup kitchens, buy rice for the poor and feed the children of the unemployed."

News at a Glance

English Cdl. urges end to corporal punishment

By Religious News Service

LONDON (RNS) — Cardinal Basil Hume, head of the Roman Catholic Church in England and Wales, has recommended ending corporal punishment in all Catholic schools in his Archdiocese of Westminster. His recommendation is aimed directly at the 225 Catholic schools in his archdiocese, but it will have widespread implications in the nearly 2,500 Catholic schools in England and Wales. It is estimated that Catholic schools educate one in ten of the country's children, and this gives strong support to campaigners in the state-run schools who seek a total ban on corporal punishment.

Church rail controversy continues

(Undated) (NC) — Members of St. Peter's parish in Gentilly, Minn., will have to vote to keep either their parish or the Communion rail in their 70-year-old church. Bishop Victor Balke of Crookston, Minn., was preparing ballots for a parish vote aimed at settling a controversy that began in January when the parish council decided to remove the rail. The ultimatum followed defiance of the council decision by about a dozen parishioners, who put the rail back up themselves three days after it had been removed.

Church of England recruits black clergy

By Religious News Service

LONDON (RNS) — The Church of England has begun looking to black Christians to fill the thinning ranks of candidates for the Anglican clergy here. With a drop in the number of men seeking ordination in the Church of England, the Advisory Council for the Church's Ministry (ACCM) — the body in charge of recruitment — has announced that it will seek more black candidates. The initiative, recently approved by the House of Bishops, will ask each of the country's 43 dioceses to seek out potential black ministers as part of the drive to halt the decline.

Poles defect to Rome

VIENNA (NC) — A group of 119 Polish Catholics who said they were headed for Rome left their buses in Vienna July 19 and asked for asylum. It was the largest mass defection of Poles since 1982. The group had arrived in Vienna with Austrian transit visas which they had received on the understanding they were on a pilgrimage to Italy, Interior Ministry officials said.

Nicaragua backs expulsions

ROME (NC) — Nicaragua has defended its ousting of 10 foreign priests, and a member of its ruling junta has backed the nomination of Jesuit Father Fernando Cardenal as education minister, despite a ban issued by the Jesuit superior general. In a July 20 statement to the Holy See on the expulsions, Nicaragua said that "no obstacle exists to a priest acting politically as long as he is Nicaraguan, but the same right is not recognized for foreigners."

Vatican denies giving annulment to Princess Monaco

By Religious News Service

VATICAN CITY (RNS) — The Vatican has denied reports that a special church tribunal has granted a marriage annulment to Princess Caroline of Monaco, daughter of the late Grace Kelly. Responding to journalists' questions July 12, the Rev. Romeo Panciroli, the Vatican's chief spokesman, said reports carried by the French weekly, *Parish March*, and *Radio Luxembourg* were erroneous. Caroline, the 27-year-old daughter of Prince Rainier and the late Princess Grace, the former Hollywood star who died after a car accident in 1982, is seeking an annulment of her 1978 marriage to French playboy Philippe Junot, 17 years her senior.

Irish assemblenman suspended

(Undated) (NC) — A member of the Northern Ireland assembly was suspended by his party and faces possible criminal charges for his strong verbal attacks on Catholics. George Seawright, at a meeting of the Belfast Education and Library Board, called Catholics "scum" and said authorities should "buy incinerators to burn Catholics and their priests." His Democratic Unionist Party has suspended him until he apologizes, and criminal charges might be filled against him for "incitement to hatred."

Bishops denounce ACTION papers

WASHINGTON (NC) — Two Texas bishops have called on the Reagan administration to renounce a document highly critical of the Campaign for Human Development. The bishops say the document was written by the head of ACTION, a federal agency which coordinates volunteer programs. The campaign is the U.S. bishops' domestic anti-poverty program funded by an annual nationwide collection. Bishop Charles V. Grahmann of Victoria and Bishop Joseph P. Delaney of Fort Worth wrote letters to President Reagan criticizing the document, which said the campaign's grant recipients were "leftist political activists." ACTION Director Thomas W. Pauken, a longtime CHD critic, refused to comment on the document, which he reportedly distributed.

Church merger across race line fails in South Africa

By Religious News Service

GENEVA, Switzerland (RNS) — The proposed union of the mostly white Presbyterian Church of Southern Africa and the mostly black United Congregational Church of Southern Africa has failed, Ecumenical Press Service reported here. Seven of the 12 PCSA presbyteries rejected the proposal, although eight of 12 UCCSA regions which had voted when the PCSA announcement came were in favor. The two bodies have been discussing union off and on since 1904.

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Some evidence jibes, some doesn't

Bulgarian link in papal plot weak—paper

WASHINGTON (NC) — After nearly three years of work, Italian investigators have only a weak case for the alleged Bulgarian connection in Mehmet Ali Agca's 1981 attempt to kill Pope John Paul II, the *Washington Post* said July 22.

In a lengthy report from Rome, Michael Dobbs of the *Washington Post* Foreign Service said that contradictions or lack of corroborating evidence mar key points in Agca's confessions from prison. Those confessions, in which Agca claimed he was working under orders from the Bulgarian secret service, are the core of the assassination plot investigation.

Dobb's story, based on interviews and analysis of a prosecutor's report that was leaked in June, says that some Italian magistrates think the state has built a "convincing case" but one that will be hard to prove in court, while others remain skeptical of the whole plot theory.

Agca, a Turk, was captured in St. Peter's Square on May 13, 1981, after he shot and wounded the pope. The Italian jury that convicted Agca two months later said it believed that he was not a lone fanatic but the hired agent in an international conspiracy. Agca, sentenced to life in prison, refused to cooperate with investigators for about a year, however.

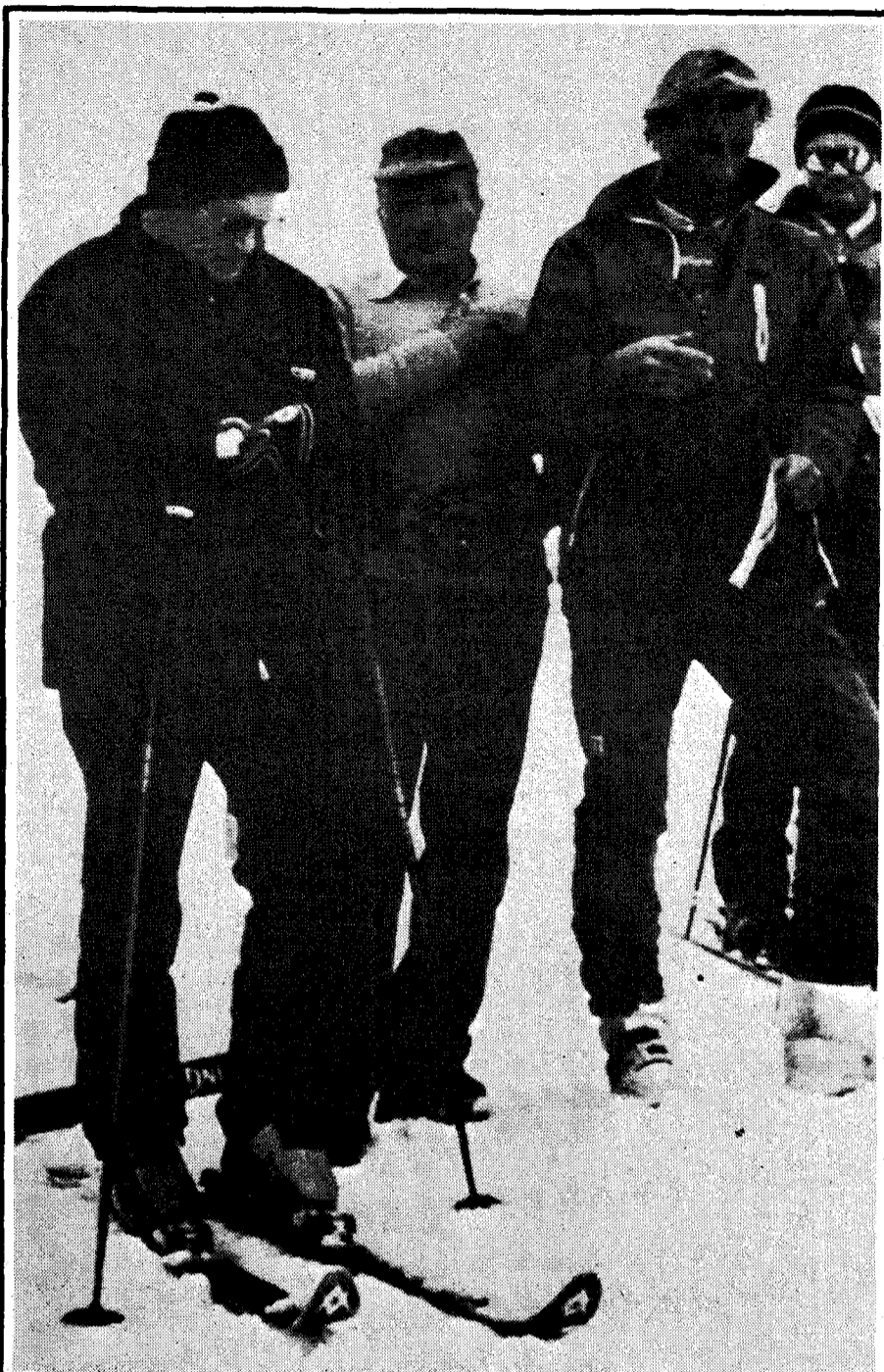
In November 1982 chief investigator Ilario Martella began to issue arrest orders for several Turks and Bulgarians that Agca named as co-conspirators after he began to cooperate with the investigation.

Martella is expected to make a decision whether to bring the case to trial later this summer.

According to the *Post* report, statements by Agca that his Bulgarian connections were to provide him a diplomatically protected getaway vehicle led prosecutors to focus on a truck that Italian customs officials inspected and sealed for the Bulgarian embassy in Rome the day before the assassination attempt.

But witnesses have allegedly told investigators that he truck was parked in plain view outside the embassy, where it would have been impossible to open it, add cargo, and re-close it without attracting attention. Officials also questioned how the customs seal could be broken and then repaired so as to cross European borders without questions.

Agca has admitted that he obtained Rome phone numbers of some of his alleged co-conspirators from a Rome telephone book after he was in prison, although he first told investigators that he had received those numbers from operatives in Bulgaria, the *Post* said.



POPE ON A SLOPE — Pope John II dressed in ski suit and boots is flanked by local ski instructors as he prays before making a downhill run during his two-day trip to Adamello Mountain, Italy. The Pope is reported to have skied skillfully down the slope. (NC/UPI photo)

THEOLOGIAN'S BRIEF REPORTERS

Pope's birth control talks explained

VATICAN CITY (NC) — In an unprecedented move, Pope John Paul II has asked theologians to brief reporters after his series of talks on birth control.

The briefings resulted, according to Vatican officials, because the pope wants the issue to be understood in its theological framework.

They said the pope does not intend to break new ground in the series of about 12 weekly audience talks on the encyclical "Humanae Vitae" (Of Human Life), but he wants to make clear the biblical and anthropological foundations of the document.

While the Vatican press office has occasionally sponsored press conferences during important church events or when specific documents have been released, this is the first time church theologians have held briefings after papal audience talks.

The pope himself has called the discourses a "rereading" of the encyclical, and has pointedly suggested that church theologians make a similar effort.

The remaining papal talks on the subject will cover two specific points, said Msgr. Carlo Caffarra, president of the Pontifical Institute for Marriage and the Family at Rome's Pontifical Lateran University.

"First is the essential ethical difference between contraception and natural methods of birth control," he said. "The second point concerns ways in which couples can overcome practical difficulties in following church teachings on the matter."

Bringing in theologians was the pope's idea," said Msgr. Caffarra.

The main reason for bringing in the theologians, according to Father Diarmuid Martin of the Pontifical Council for the Family, was so that the talks would be seen in their proper context.

"It's important because a journalist may arrive and not realize how the pieces fit in," he said.

Privately, some Vatican sources recall that certain phrases from Pope John Paul's earlier sermons on sex and marriage caused misunderstanding and debate when reported outside the context of what the pope has called the "theology of the body."

On one occasion in 1980, for example, the pope caused a stir when he said that a man who looks lustfully at his wife commits "adultery in the heart." The words were later clarified by theologians as stressing the necessary connection between love and sex in marriage. Initially, however, the remark was understood by some as an attack on sex.

On July 11, he made it clear that he held some church theologians responsible for generating doubts about the validity of church teaching on birth control. Pope John Paul, in his talk July 18, asked that church theologians in particular reread the encyclical.

However, both Msgr. Caffarra and Father Martin, said the papal talks were aimed at all Catholics, not only theologians, despite the stress on theological content and the often difficult language contained in the sermons.

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Calls for grape boycott

Chavez seeks Church support

By Stephenie Overman
NC News Service

Cesar Chavez, president of the United Farm Workers of America, is looking for church support for his union's renewed boycott of table grapes.

During the union's original grape boycott, from 1966 to 1975, "one of our main groups of support was the church," Chavez said in a July 16 telephone interview from San Francisco, where he was attending the Democratic National Convention. "We're going to try again."

THE NEW BOYCOTT was to press for enforcement of California labor law.

Chavez said he was spreading the news of the boycott at the convention and said he planned to write letters to U.S. bishops informing them of the reasons for the boycott.

The National Conference of

Catholic Bishops endorsed the original boycott in 1973, and religious and labor groups supported the farmworkers' efforts.

The second boycott was announced July 11. It was triggered by California Gov. George Deukmejian's veto of a \$1 million appropriation to create a compliance enforcement unit under the state Agricultural Labor Relations Board, according to Chavez.

Without enforcement, Chavez said, the law which guarantees the union's right to organize would be shut down.

"We're asking the growers to let the law work."

"**THE CONDITIONS** are worse than in 1975," Chavez said. In 1975 California passed a state law to fill a void in the National Labor Relations Act, which does not apply to agricultural workers. The California Agricultural Labor Relations Act



ANTI-FALWELL — Demonstrators who are members of coalition of homosexuals and others who opposed Rev. Jerry Falwell, grapple with police outside of a two-day Family Forum in San Francisco. (NC photo)

guaranteed union elections and access to workers in the field.

Chavez said workers are not able to collect \$72 million owed them in back pay, grievances are not being settled and 36,000 workers who voted for the union cannot get contracts.

He said polls showed about 15 percent of the population honored the first boycott and that this time 3 percent would be enough to pressure growers into compliance.

Ed Thomas of the South Central Farmers Committee said Chavez, "may have some effect, but not to any great extent."

Frank Hustedde, California Table Grape Commission vice president for merchandising, said the industry is more secure now with expanding acreage and better promotion than under the old boycott.

CHAVEZ, A CATHOLIC, has led the farmworker movement since the early 1960s.

The grape boycott began in 1968 when Chavez tried to organize grape pickers in the San Joaquin Valley. It was halted in 1970 when growers signed contracts with the Chavez group but was reinstated in 1973 when the same growers refused to renew contracts and signed with the Teamsters Union instead.

Shrine planned near Disney World

ORLANDO, Fla. — The Diocese of Orlando has announced plans to build a shrine to Mary near Walt Disney World to serve the thousands of tourists who visit the region.

"The time has come to provide proper facilities for our visiting faithful," said Father Joseph Harte, diocesan development director. "For too long we have been expecting them to use their ingenuity and their enthusiasm of faith to find out where Masses are offered."

The name of the shrine will be

"Mary, Queen of the Universe," Father Harte said.

The diocese has been providing Masses at six local hotels on a rotating basis. But sudden changes in scheduling sometimes led tourists on a game of "hide and seek" for Mass, the priest said.

When opened, the shrine will consist of a main church building which will open to a courtyard. Located on the other side of the courtyard will be a theater, museum and religious articles complex.

Through the use of audio-visuals, the history of the Catholic Church, information about Mary and lives of the saints will be shown in the theater.

Stations of the Cross will also be located on walkways around the shrine.

Groundbreaking is scheduled for Dec. 8, the feast of the Immaculate Conception.

Estimated cost of the shrine is \$2 million. Money for the project will come from touring Catholics, Father Harte said.

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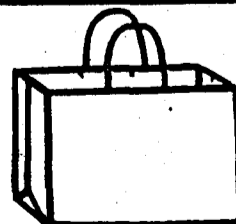
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'You can force a woman to have a child, but you cannot force her to want one.'

Geraldine Ferraro

Ferraro's abortion stand

...a dilemma for Catholics

By NC News Service

Rep. Geraldine Ferraro, D-N.Y., as Walter F. Mondale's vice presidential running mate, brings some Catholic, feminist, ethnic, working-class values to the Democratic ticket.

A Catholic, the daughter of Italian-American immigrants, Ferraro has a mixed record on issues of interest to Catholics. She has opposed legal restrictions on abortion but supports tuition tax credits for parents who send their children to parochial schools.

"A tough Democrat," as she calls herself, Ferraro, 48, has attacked the Reagan administration's foreign and domestic policies, opposed the deployment of the MX missile and spoken against "reckless adventures in Latin America." She opposes mandatory school busing, supports Israel and is pro-ERA.

Her selection makes history — no woman has run on a major party's ticket as the vice-presidential candidate. Only four other Catholics have been vice presidential candidates for the Republican or Democratic parties.

She is a liberal, a lawyer, a former public school teacher, a wife and the mother of three children.

Ms. Ferraro has said that as a matter of conscience she is against abortion. "I am Catholic and I accept the teachings of my faith," *Time* magazine quoted her as saying. Yet according to a National Right to Life Committee survey she opposed the group's anti-abortion position 17 out of 17 times from 1979 to 1984.

In an introduction for a paper published by Catholics for a Free Choice, which opposes the church's teachings on abortion issue "confront special problems in communicating with Catholic clergy and our Catholic and non-Catholic constituents."

"Some of us have taken strong

pro-choice positions. Others are uncertain. But all of us have experienced moral and political doubt and concern."

The paper was a result of a Sept. 30, 1983, briefing on abortion by Catholics for a Free Choice for

'I accept the premise that a fertilized ovum is a baby... I firmly believe that given my current situation, I could never have an abortion...'

Catholic legislators. Speakers at that briefing included Daniel C. Maguire, a professor of theology and ethics at Marquette University; Jim Castelli, Washington correspondent for Our Sunday Visitor and Gannett News Service columnist on religion; media consultant Ken Swope and pollster Greg Martire.

Ferraro has said she supports abortion funding as public policy in spite of her personal opposition because of the suffering she saw as an assistant district attorney prosecuting rape and child abuse cases.

"Children who are unwanted frequently end up in the system as victims of child abuse," she said in a 1983 interview published by Catholics for a Free Choice. "Or they end up in the system as juvenile offenders."

She continued, "My point, quite simply, is: You can force a woman to have a child. But you cannot force her to want it... or care for it... or keep it."

In a June 1979 House debate on federal funding for abortions for the poor, she said, "As a Catholic, I accept the premise that a fertilized ovum is a baby. I have been blessed with the gift of faith; but others have

not. I have no right to impose my beliefs on them. I firmly believe, given my current situation, that I could never have an abortion.

"I am not so sure, however, if I was the victim of rape and faced with a pregnancy question whether or not I would be so self-righteous," she said.

Dr. John C. Willke, president of the NRLC, said that in selecting her Mondale "has caved in to radical feminist demands that his vice-presidential nominee be a solid supporter of legal abortion on demand and of federal funding of abortion on demand."

He called her the "closest congressional ally of the militantly pro-abortion organization which calls itself 'Catholics for a Free Choice.'"

On the other hand, she holds a high ranking from Network, the Catholic social justice lobby, agreeing with Network on 10 of 11 issues on defense spending, foreign policy, human rights jobs and food stamps.

Ferraro co-sponsored a tuition tax credit bill in the House which would have aided parents of parochial school children. Evelyn Aquila, an assistant superintendent of schools for the Brooklyn Diocese, said Ferraro offered her "full support" to tax credit legislation, including the Packwood-Moynihan bill which failed in the Senate in 1983.

Aquila said she believes that Ferraro "sees parochial schools as a system that we should keep alive, that has a great deal to offer to society."

Ferraro also has urged Pope John Paul II to take a closer look at the problems of overpopulation, poverty, economic injustice and disease in Central America.

She was first elected to Congress in 1978 after the retirement of Rep. James Delaney, a conservative Democrat who usually got the



Geraldine Ferraro

Republican endorsement, too. She serves on the Budget Committee, the Public Works and Transportation Committee and the Select Committee on Aging.

She was in private law practice from 1961 to 1974. She then joined the Queens district attorney's office, where as an assistant district attorney she headed the Special Victims Bureau, working on cases involving domestic violence, rape, child abuse, arson and crimes against senior citizens.

Married to John Zaccaro for nearly a quarter of a century, Ferraro retains her maiden name to honor her mother, who struggled financially to raise her daughter after the death of her husband.

Ferraro said her faith is important to her, and Msgr. Gerald Langelier, pastor of Our Lady of Mercy Parish in Forest Hills, N.Y., said Ms. Ferraro is a "very faithful, regularly attending member" of the parish, along with her husband and three children.

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Make more demands of poor, lay panel on economy told

NEW YORK (NC) — American society must demand more of the poor, several witnesses recently told a hearing of the Lay Commission on Catholic Social Teaching and the U.S. Economy.

In six straight hours of testimony, interrupted only for a 10-minute sandwich break at noon, a parade of 13 poverty program workers and social and political analysts offered different views of what has gone wrong with the "war on poverty" and what is needed to correct it.

Although a majority of the witnesses offered critiques of U.S. welfare policy that tended to side with conservative political views, the commission panel also heard opposite viewpoints.

The lay commission, headed by former Treasury Secretary William Simon and including former Secretary of State Alexander Haig, is a group of prominent Catholic businessmen, labor leaders, professionals and former government officials created earlier this year to study issues of Catholic social teaching and the U.S. economy.

Imitating the procedure of the committee of U.S. bishops, headed by Archbishop Rembert Weakland of Milwaukee, which is drafting a national pastoral letter on Catholic social teaching and the American economy, the lay commission is holding a series of hearings to gather evidence for a parallel national lay letter on the same topic.

'Malaise'

An underlying theme of testimony

at the hearing was the general malaise in America over the results of the massive anti-poverty and welfare programs which President Johnson set in motion two decades ago when he declared a "war on poverty" and proclaimed the goal of a "Great Society" in which no one would suf-

Free enterprise conservatives were urged to 'wrest from socialist sympathizers the moral high ground' and fight poverty 'in a humane way and principally through market action.'

fer hunger, homelessness or want of other human necessities.

Dan Bonner, associate director of domestic and anti-poverty operations for ACTION, the federal agency which coordinates volunteer activities, called on free-enterprise conservatives to "wrest from socialist sympathizers the moral high ground" and fight poverty "in a humane way and principally through market action."

He warned against the "utopian proposals" of the "radical socialist" bureaucracy which he claimed exercises most of the control over federal welfare programs. This group, he said, views government as "David standing up to the corporate Goliath" and uses "a vote-hungry Congress as its slingshot."

Bonner also sharply criticized Catholic social activists, saying they have imported "the rhetoric, practices and goals of liberation theology... positing class warfare."

Jude Dougherty, dean of the school of philosophy at The Catholic University of America, Washington, argued that "the bankruptcy of the school system" in the United States is one of the chief factors contributing to a welfare-dependent subculture.

"A permissive educational

in the value accorded to jobs and education took away the "incentive structures" that once made disadvantaged teenagers seek to enter the labor force and hold down jobs, he said.

"We need another sea change," he said, in which "a stigma is attached to welfare for the able-to-work person" and in which the opportunities of the poor for real advancement through work significantly outweigh the prospects of remaining on welfare.

Arguing a similar viewpoint was Lawrence Mead, a professor of politics at New York University, who said the problem with welfare programs was not their size or scope, but the fact that they are "too permissive."

Americans not on welfare "must work, maintain their families, and otherwise function every day to maintain their place in society," he said. "Program recipients seldom have to do any of these things."

'32-hour week'

Michael Harrington, co-chairman of the Democratic Socialists of America, professed to be "slightly surprised" to have been asked to testify before the conservatively oriented commission and warned that U.S. poverty in its current form is becoming "more entrenched." He urged government policies aimed at full employment, national health coverage and a guaranteed annual income for all.

Workers should fight for a 32-hour week in order to make work available to more people, he said.

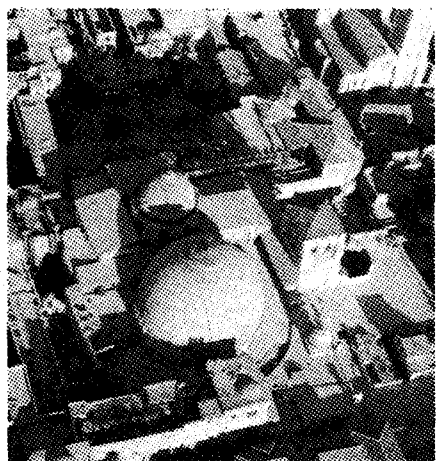
philosophy does not hold one responsible for one's failures," he said. He called for a "realistic theory of human nature," arguing that much current public education and welfare thinking in America is based on a philosophy of "social determinism" rather than "individual responsibility."

Dougherty also urged that "workfare" replace welfare for those on welfare rolls who are able to work.

Attitude problem

Charles Murray, senior research fellow at the Manhattan Institute for Public Policy Research, offered a similar view, arguing that the rapid increase in unemployment among black teen-agers over the past two decades cannot be explained by standard socio-economic indicators. Rather, he said, it was due to a change in social attitudes between 1960 and 1965.

Changes in welfare structures and



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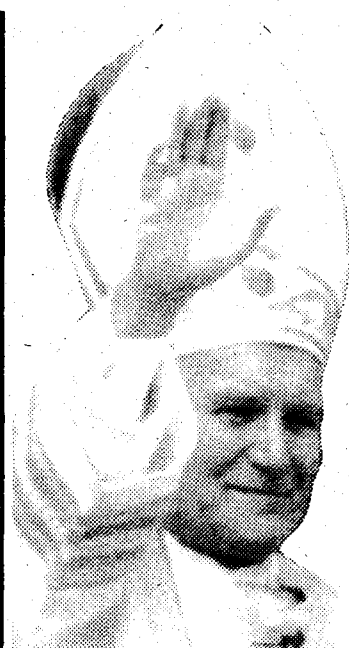


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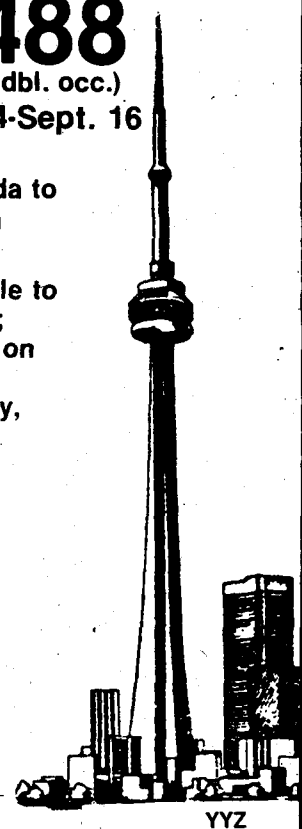
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YYZ

Mideast Patriarch warns of exodus by Christians

By Betsy Kennedy
Voice Staff Writer

Christians are leaving the Mideast in a steady but slow exodus and may disappear altogether, according to His Beatitude Maximos V. Hakim, Melkite Catholic Patriarch of Antioch, Jerusalem, Alexandria and All the East.

As a "simple man," a sagacious scholar and a defender of the rights of Eastern Catholic Churches, the patriarch feels it is his duty to rally spiritual leaders, statesmen and Catholics everywhere to take a special interest in the Mideast situation, and particularly the 10-year tragic war in Lebanon.

The soft-spoken and often humorous Patriarch spoke to an attentive audience at St. Thomas University on Saturday after accepting an honorary doctorate degree from Father James McCartney, O.S.A., vice president of the school.

"Our arms must be the Gospel...

we could not fight but still some of our people took arms. Today we (Christians in Lebanon) are completely defeated. What will be our future?"

To enlighten his audience before posing political and theological dilemmas to them, the Patriarch provided a map of the Mideast region and gave a historical sketch of Christianity in the area. Yet he reiterated his concern for the modern-day Christian, who no longer is willing to stay in deplorable conditions and emigrates to other countries.

"In Israel there are 100,000 Christians among 4 million people. In Lebanon we number half the population. In Syria, more than a million of the 8 million residents (14-15 percent) are Christian. Lesser numbers are also evident in countries like Iran, Iraq and Turkey.

The patriarch recalled a Syrian family from Damascus who came to him for counsel because they wanted



A member of St. Jude Melkite Catholic Church kneels in deference to His Beatitude Maximos V. Hakim following a lecture by the Melkite patriarch at St. Thomas University. (Voice Photo / Betsy Kennedy)

to leave. He told them it was a decision that could only come from their own hearts.

"Out of 9 or 10, only 1 man remains there now," he said.

The Patriarch also expressed compassion for the 400,000 Palestinian refugees currently uprooted in Lebanon.

"They are a good people with a just cause. They were removed from their country because of the Palestinian Liberation Organization. The

President of Lebanon was a Maronite Christian and he wanted the PLO out."

The war escalated and became "everybody's war," continued the patriarch, "the Communists intervened, and then Israel pushed in with even more power than the PLO or the Lebanese government. The PLO were forced south of Lebanon to Beirut and finally were given protection for one year by the Syrian government. The Syrians moved into Tripoli... and there are now thousands of homeless Palestinians wandering in Lebanon."

The conflict which took place in the Chouf mountains was incited by Israel, believes the patriarch.

"In the mountains there were 180,000 Christians and 30,000 Druze peacefully side by side without killing." Israel then came in to "divide Lebanon and brought Christian militia."

The militia were encouraged to fight to vindicate their forefathers who were slaughtered in the 1800s, he explained. The result of the conflict was total defeat of the Christians.

This type of senseless bloodshed may still be stopped, "if a ceasefire can be maintained for three weeks."

Then spiritual and political leaders can rally together, to think and develop a solution.

We are all a spiritual family and we should behave as such, he said. He also pleaded for unity between Arabs and other groups.

"We are all part of the Arab Community... there are Arab Christians and I am one of them."

The tragedy in Lebanon has left 18,000 orphans and damages amounting to \$20 billion, he said. He hopes to help raise funds needed urgently for medicines, food and re-building. He urged all Catholic churches to take collections.

Another purpose of Patriarch Hakim's visit to the United States is to relay the message given to him and the other patriarchs of Lebanon, representing the Armenian Orthodox, Syrian Orthodox and Maronite churches. The Pope met with the four spiritual leaders at Easter and gave them two messages of concern, one directed to the Lebanese people (and later expanded to include all Chris-

(Continued on page 8)



MASS FOR INDIANS

Members of the Seminole Indian tribe line the pews at St. Martha Church during a Mass marking the feast day of the beatified American Indian Kateri Tekakwitha. After the liturgy, concelebrated by Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman, Indians from both the Seminole and Miccosukee tribes received two layette sets from the Archdiocesan Council of Catholic Women, one for each Indian child born closest to the Tekakwitha feastday. (Voice photo / Prent Browning)

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Breaking up is good to do...

By Betsy Kennedy
Voice Staff Writer

Although rumors about the historical split of the Archdiocese into the dioceses of Venice and Palm Beach had been heard for years, nothing diminished the enthusiasm of religious and laity once the official announcement was made on July 16.

At first it was a birthday party mood. The dioceses celebrated with a flurry of luncheons, speeches, and congratulatory phone calls. Now however, administrators feel ready to get down to the serious business of reorganizing and re-evaluating their spiritual pastures. They are also in the process of adapting to the pace set by their new leaders, Bishop John J. Nevins of Venice and Bishop Thomas V. Daily of Palm Beach.

The following comments and pro-

'God is answering us by giving us a man of strength and talent like Bishop Nevins. He is also very much of a reconciler, like Archbishop Edward A. McCarthy.'

Fr. Donald Walk



jections mingled nostalgia, joy and apprehension over the new dioceses, but most of all, they reflected hope for brighter horizons for the Church in Florida.

Vocations boost

Father Donald Walk, associate pastor of St. Ann in Naples felt, "God is answering us by giving us a man of strength and talent like Bishop Nevins. He is also very much of a reconciler, like Archbishop McCarthy."

A delighted Fr. Walk also thinks the change will affect the ailing vocations in the area. "There is a terrible shortage and Bishop Nevins' presence will help draw helpers..."

Fr. Edward Maretta, pastor of St. Joseph in Bradenton and dean of the Southwest deanery agrees with Fr. Walk that the split will increase vocations.

"The history of diocesan splits

shows that priests are often attracted to a new diocese. It will create enthusiasm and excitement..."

Bishop Thomas Larkin of St. Petersburg considers the new dioceses "a cause for rejoicing among our priests, religious and laity because it

is a manifestation of solid growth and rapid growth of the Church."

Monsignor Laurence Higgins of St. Lawrence in Tampa has been a witness to the expansion of the Church during his 31 years in the state of Florida. "We have certainly

Diocese of Venice

(Counties of Collier, Glades, Hendry, Highlands, Charlotte, Desoto, Hardee, Lee, Manatee and Sarasota)

8460 square miles

Catholic Population — 115,359

General Population — 855,520

39 Parishes

6 Elementary Schools

2 High Schools

87 Priests

6 Permanent Deacons

98 Nuns

6 Brothers

1 Church-related Hospital

1 Catholic Social Services Agency

Diocese of Palm Beach

(Counties of Palm Beach, Martin, St. Lucie, Okeechobee, Indian River)

4,515 square miles

Catholic Population — 103,361

General Population — 899,546

37 Parishes

16 Elementary Schools

High Schools — 3 Diocesan,

1 private

1 Regional Seminary

1 Special Education School

143 Priests — Diocesan and

Religious order

13 Permanent Deacons

82 Nuns

4 Brothers

1 Residence for Unwed Mothers

1 Haitian Catholic Center

2 Retreat Houses

1 Cemetery

1 Senior Citizens Residence

1 Residence for Geriatric Care

2 Child Development Centers

1 Cloistered Monastery

1 Catholic Family Services office

1 Child Care Center

1 Church-related Hospital

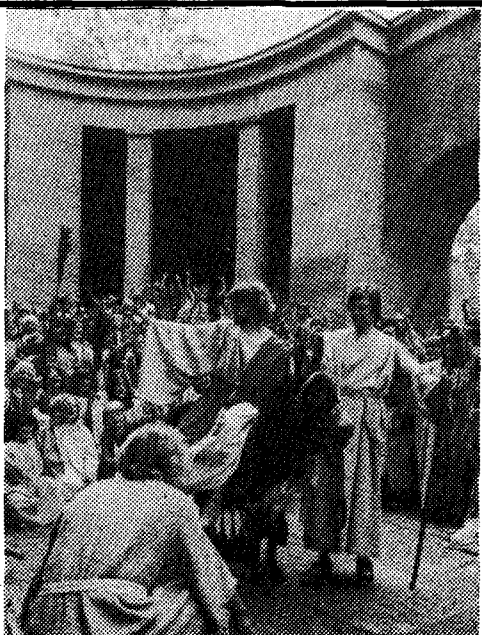
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Patriarch

(Continued from page 7)

tians at the urging of the Patriarch) and another to all U.S. Catholic bishops.

To the bishops the Pope said, "I invite you to pray and to ask for prayers for our Christian Lebanese brothers and sisters: that they may have the Courage to believe in the future and then gather ever more closely around their bishops in order as a Church to bring God's name to their fellow citizens. In a Lebanon that is still prey to divisions and exclusivism of every kind, it is of utmost importance that the Christian community be seen as a leaven of unity and reconciliation. Pope told the Lebanese people not to "lose confidence in Lebanon itself." He spoke of the role that the area has played in the history of civilization itself as a center for the Phoenicians and as a crossroads of religion and East West cultural dialogue.

"The Lebanese are believers, and therefore they know that the Creator has entrusted their land to them to make it habitable and receptive for everyone."

During his visit to the United States, the Patriarch plans to visit the 40 parishes under his jurisdiction to carry the Pope's message and his ideas for promoting peace and good will. He will meet with Archbishop John J. O'Connor of New York on August 18th to discuss the Pope's plea for reconciliation and unity.

Msgr. Pace seeks graduates

Monsignor Edward Pace is looking for graduates from 1964 through 1984 to celebrate the school's silver jubilee. Call Tere Serra or Patty Posey at 624-8534.

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ARCHDIOCESE OF MIAMI

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

The Reverend Paul Manning — to Pastor Emeritus, St. Christopher Church, Hobe Sound, effective August 15, 1984.

The Reverend Francis Fenech — to Chaplain, Lake Worth Council #3393, Knights of Columbus, effective June 29, 1984.

The Reverend Francis Guinan — to Pastor, St. Christopher Church, Hobe Sound, effective August 15, 1984.

The Reverend Seamus Doyle — to Chaplain, John A. Hill Council #4955 of the Knights of Columbus,

Pompano Beach, effective July 13, 1984.

The Reverend Kenneth Whittaker — to Personnel Director of the Archdiocesan Pastoral Center, Miami, effective August 1, 1984.

The Reverend Wilfredo Pena — in residence to San Isidro Church, Pompano Beach, effective July 17, 1984.

The Reverend Patrick Brady, O.P. — to Chaplain, Council #1726 of the Knights of Columbus, Miami, effective July 13, 1984.

Rev. Mr. Robert Pfeiffer — Permanent Deacon — to St. Francis of Assisi Church, Riviera Beach, effective February 29, 1984.

...Verdict on new dioceses

come a long way from the early days."

He predicted the growth would lead to Florida's transformation to a great Catholic center. He spoke of the influx of Catholics from the midwest, not wide-eyed liberals but hopefully middle-of-the-roaders with a progressive attitude.

"They are tremendous people and this is a tremendous opportunity."

"Both bishops are pastorally-minded men who will give great strength to the Church," added Msgr. Higgins.

Issuing a glowing recommendation for his "close personal friend," Bishop Larkin said of Bishop Nevins, "he comes to Venice with impeccable credentials."

Father Jerome Carosella, pastor of St. Martha's Church in Sarasota, saw the split as an indication of a trend throughout the U.S. to create smaller dioceses which are more accessible. He described the "metropolitan sprawl" of the Venice diocese area, which differs from the neighboring Tampa-St. Pete area.

Many of the clergy are in favor of a more compact diocese because of the travel requirements of the previous diocese structure.

Fr. William Keech, pastor of St. Cecilia in Ft. Meyers was among those who were grateful. "I won't have to drive two hours to St. Pete for meetings..." He is also hopeful that the split will facilitate the addition of more Catholic schools to the Lee County area, which is experiencing rapid growth.

Nostalgia waxes

Despite these accolades for progress and the many eyes directed toward the future, nostalgia was inevitable. As always with the creation of a smaller, more centralized diocese, there is a tendency to relinquish outside ties and friendships linked to a larger Archdiocese, where

meetings and services have been focused in the past.

For Monsignor Irvine Nugent, in the new Palm Beach Diocese, pastor of St. Helen in Vero Beach, who was administrator of St. Augustine Diocese following the death of Archbishop Hurley in 1967 and administrator of the Orlando diocese following the transfer of Archbishop Borders to Baltimore: "Conflicting emotions — I will miss Bishop Grady who is a true and gentle friend, and so

"It will be a much smaller diocese, more unified under the new bishop and all the diocesan operations, once underway, will run with efficiency."

At the Noreen McKeen nursing facility and Pennsylvania Retirement Residence run by the Carmelite sisters in West Palm Beach, there was delight mixed with a few tears.

"We're grateful for what Archbishop Edward A. McCarthy has done for the sisters and our residences," agreed Sister Joseph

of the Palm Beach Diocese.

They recalled when Father John Mulcahy, founding pastor, held an enthusiastic membership drive for a new church and its ensuing dedication in 1975. They thought back to when Fr. Francis Dunleavy, now retired, had built a new rectory.

Both said they are "proud and honored" to be members of the church turned cathedral. And they have yet another special reason for loyalty to their parish and diocese — their son Gary Weissmann, age 32, was the first priest ever to be ordained from the St. Ignatius Loyola parish. (Two seminarians from the church family are currently enrolled at St. John Vianney.)

Father Weissmann, ordained in May of last year, also remarked on the split.

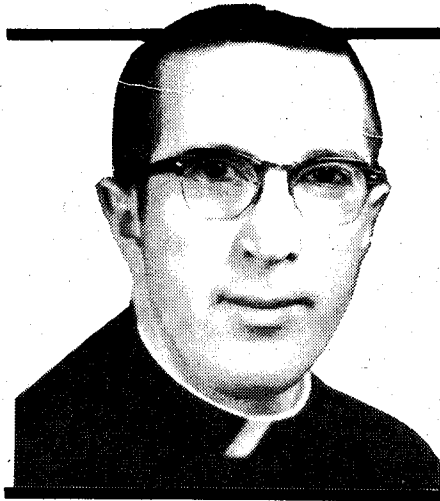
"I think it is exciting for the people in the Palm Beach area. There will be reason to feel a greater sense of the diocese as a family. There was a local church that reached out to all parts of the diocese... but Naples and Palm Beach felt a little apart from that diocese..."

He also expressed happiness in the fact that St. Ignatius has been chosen as the cathedral. The church he says, emanates "a family spirit, a sense of belonging which is still present today."

Father Pius O'Dea, the eloquent young Irish priest who is associate pastor of St. Ignatius Loyola, spoke warmly of "the close knit family parish" and lauded its youth program as one of the most successful in the state. "We have 600 children currently enrolled in the CCD program and 150 teens in the high school youth program."

Loretta Bauer of St. Christopher Church in Hobe Sound a parishioner there for the past 7 years, has not yet met her new bishop. But she was optimistic.

"He's Irish, so he's got to be good!"



'This change represents a ... step into the unknown, but on the positive side it was inevitable because of the tremendous growth in population that necessitates a new diocese and a new venture...'

Fr. Thomas Rynne

many friends among the priesthood, laity, and of course I will miss so much the women in the diocesan council."

People also felt caught between the going out and the coming in, the tug between the old and the new.

Father Thomas Rynne, pastor of St. Juliana in West Palm Beach, reflected, "I've only been here two years since June. Yet there is a personal element of nostalgia for the years I have known and worked with Archbishop McCarthy. This change represents taking a sometimes scary step into the unknown, but on the positive side it was inevitable because of the tremendous growth in population that necessitates a new diocese and a new venture..."

Mary, administrator and Sister George, assistant administrator.

Sister Joseph Mary anticipates the operation to run even more smoothly and the sisters plan to attend more workshops and meetings.

"Facilities for the aged here will have a clear identity to their constituents," she added.

Close-knit families

Parishioners Webb and Ruth Weissman, 14-year members of St. Ignatius Loyola in Palm Beach Gardens were flooded with memories when they learned their family-oriented church had been elevated to Cathedral because of the formation

Devotedly Yours

How new dioceses were formed

(Continued from page 1)

the rationale for a new diocese. It included demographic information concerning the size of the area, the population, the ethnic background of the population, the number of Catholics in the new area, as well as the number of priests and religious, the number of parishes, schools and institutions. It included financial information relative to the income and the expenses and the debts that the new diocese would have and consideration of the possible churches that might become the Cathedral.

After considerable study, the Bishops of Florida unanimously agreed that the time had come for the birth of the new dioceses. Independent studies were made by the Apostolic Nuncio (the Holy Father's representative in the United States) and by a national committee of Bishops. All the recommendations were then submitted to Rome where a special office of the Vatican studies the creation of new dioceses. Finally, the proposals were submitted to the Holy Father for his reflection and final decision.

When Bishops Nevins and Roman and I were in Rome last October, we had an opportunity to spend some time personally with the Holy Father. He had a map of the United States on

his desk and we were able to describe the growth of the Church in Florida.

I think all of us have mixed reactions now that the announcement has been made. We are delighted at the recognition that the Church is flourishing in Florida and that these two new dioceses have come of age. We

'I feel that the people of the new diocese can be assured that their new bishops will be delighted with what various organizations are accomplishing ... I see no reason for concern.'

know that having their own Bishops, their own structures will provide for greater attention to their needs in planning and coordinating activities and, even more, in providing a more personal affirming presence of the Church.

I have heard some expressions of anxiety that creation of the dioceses may lead to discontinuation of some activities in the area. I feel that the people of the new dioceses can be assured that their new Bishops will be delighted with what various organiza-

tions and movements are accomplishing and will welcome and encourage them. I see no reason for concern.

I think we can all rejoice that a man we love so much, Bishop Nevins, now will direct his own diocese. We congratulate the people of Venice and welcome him as a fellow Ordinary in the Province of Miami.

The people of the new Diocese of Palm Beach can feel especially fortunate in having Bishop Daily named as their shepherd. He is greatly involved in Boston, where he served as Vicar General, Chancellor and actually directed the Archdiocese during the illness of the late Cardinal Medeiros and during the period before Archbishop Law was named as the Ordinary. He has had experience as a Pastor, he has served five years in the missions of Latin America. He will prove to be a great Bishop.

The Archdiocese of Miami will have to tighten its belt as it loses a considerable base of support for its activities. In most cases it will be very difficult to reduce the operating cost proportionately. St. John Vianney Seminary, most of our social service institutions, *The Voice, La Voz* will continue to be located and function in the Archdiocese.

Many of the specific services of the

Archdiocese are already so lightly staffed that to dismiss employees would destroy the service altogether. We may be faced with actually discontinuing some of our services. For me deciding which would be like the experience of a father being asked which of his children he would like to starve.

We are told that the dollars and cents difference in meeting our annual operating budget will be about \$1.7 million. I ask your prayers as we study ways of reducing the budget and increasing our income. I have confidence in the generosity and support of our people. I realize that this happens whenever a new diocese is created. I know that the Archdiocese of Miami will continue to grow.

I look forward to this period of the creation of the two new dioceses as a happy period when, true to the spirit of the Lord, we will be joyously and proudly helping and supporting each other in the spirit of love by which the Lord said His followers would be recognized.

Devotedly yours in Christ,

Edward A. McCarthy
Edward A. McCarthy
Archbishop of Miami

New PB bishop

A man who wants to knock on doors

(An interview with Bishop John Nevins, new bishop of Venice, was run in last week's Voice. Following is an interview with Bishop Thomas Daily, new Bishop of Palm Beach.)

By Ana Rodriguez-Soto
Voice News Editor

PALM BEACH — In his little-boy dreams, Thomas Daily pictured himself a missionary, recruiting souls in exotic China.

Real life found him a priest of the Boston Archdiocese, then its auxiliary bishop and now, at 56, Bishop-designate of the newly-created Diocese of Palm Beach.

In between, however, Bishop Thomas Daily realized a part of his childhood dream. He spent five years among the Inca Indians of Peru, spreading the word of God in quaint little villages surrounded by breathtaking panoramas of nature — and cluttered with dismal vistas of hunger and misery.

Yes, he is ready for South Florida, he told local reporters. From the riches of Palm Beach to the poverty of Belle Glade, he will serve *all* of God's people.

"I didn't have to pray over it or anything," he said of his decision to accept Pope John Paul II's nomination of him as first Bishop of Palm Beach. "I love being a priest, I love being a bishop and I'll do what the Holy Father wants me to do, wherever and whenever."

The enthusiasm of the new bishop, the confidence he radiates, his easy manner and adroitness in dealing with the media were obvious last week during a press conference and later in a private interview with *The Voice*.

Affable, sincere, jovial are adjectives that come to mind upon meeting Bishop Daily, who is regarded in Boston as a skillful administrator with a pastoral bent, a man who can make decisions and execute them while gaining top marks for collegiality.

The 48-hour period he spent here last Thursday through Saturday, during which he also took part in a luncheon with priests of the new Palm Beach diocese, marked only the third time Bishop Daily has visited the area, which will become his diocese officially Oct. 25 when installation ceremonies take place, beginning at 5 p.m., at St. Ignatius Loyola Cathedral in Palm Beach Gardens.

'I love priests... So I always wanted to be a bishop who would be one with his priests, who would be able to strengthen them, support them and confirm them.'

About 15 years ago, he said, he spent a few days here, just visiting, with other Boston priests. More recently, he spent three days at St. Vincent de Paul Regional Seminary as part of the U.S. bishops' commission which, at the request of Pope John Paul II, conducted a study of regional seminaries.

Because of his limited acquaintance with the area, Bishop Daily couldn't predict what the "character" of his diocese would be and had no specific agenda for the future, other than convincing "as many (young people) as I can to enter the religious life."

He also said he would "certainly follow" the lead of Archbishop Edward McCarthy in defending the rights of immigrants and refugees and, with the other bishops of Florida, denouncing abortion and the death penalty.

He was adamant about one thing, however. The people of the Palm

'I was brought up to knock on doors... I have a passion for visiting...'

Beach Diocese can count on a personal visit from their bishop.

"I was brought up to knock on doors," he said. "I have a passion for visiting... As a kid, I always wanted to be a missionary. I wanted to be in China."

But the missionary experience didn't materialize until 1960, eight years after his ordination to the priesthood for his native Boston Archdiocese, when through the Missionary Society of St. James, he volunteered for work in Latin Ameri-



Bishop Daily, flanked by Archbishop McCarthy, at press conference in Palm Beach. (Voice photo/Robert O'Steen).

ca.

"That was a real privilege for me, to leave, if you will what often times is called provincial New England and to broaden my vision of the work of the Church," Bishop Daily said.

Those five years in Peru taught him the almost flawless Spanish he speaks today, along with an abiding respect and concern for his brother priests.

The misery and poverty which abounded "brought us priests closer

"I also see it as a responsibility that I have as a priest to priests. I should be concerned about them as they should be concerned about one another. We all should be concerned about one another," Bishop Daily said.

That goes for the laity as well as the clergy.

"Whatever the extremes in economics or housing or job situations or whatever the circumstances, I would hope that if I do my work, fulfill my role the way I'm supposed to, that would be a unifying factor," he told reporters who asked him about the challenges of dealing with both the ultra-rich and the ultra-poor who compose his diocese. "Everybody is a parishioner."

But the Palm Beach Diocese will have to wait to see its new bishop in action. Obligations in Boston, where he currently serves as chancellor and right-hand-man to Archbishop Bernard Law, himself newly-appointed, will keep him there until his installation Oct. 25.

At least one person will miss him more than the Boston Archbishop. Bishop Daily's 89-year old mother was "a little bit dismayed. She said to me, 'Are you going to be the bishop of Florida?'"

"I said, 'No, Ma, just one part of Florida.' And then she said, 'Are you going to be happy down there?' And I said, 'Oh, yeah, I'll be happy.'"

together because we depended on one another not just for spiritual needs but even for our own material needs — food and clothing and housing.

"That was really a big factor in my life," he said, and it's that experience of unity which guides his dealings with fellow priests.

"I love priests... A bishop can't function without priests... So I always wanted to be a bishop who would be one with his priests, who would be able to strengthen them, support them and confirm them in their ministry."



Reporters flock around new Palm Beach bishop during press conference held at St. Edward Parish last week (Voice photo/Robert O'Steen)

His faith survived Castro jail

(Continued from page 1)

men. For all of us there were only two toilets and one shower... soap was as valuable as gold.

"The food was bad. They fed us boiled flour with no seasonings on it."

To prove that his spirit was made of something stronger than the iron bars which incarcerated his flesh, he fought back in the only way he knew how, by keeping his faith, by praying for triumph over Castro's oppressive rule, even by "learning to be happy in prison."

Every week, while one of them would stand watch, the Christian prisoners furtively celebrated a community prayer, a paraliturgy. Aided by sympathetic Christian laity or priests from outside the prison, sometimes wafers were smuggled in to share the sacrament of the Eucharist. More often they ate crusts of bread, sharing them and offering them as Thanksgiving to their Lord.

Preaching in jail

For 15 years, Vargas Gomez preached the Gospel to the anguished

'We heard him (Jackson) shout "long live Fidel, long live Cuba, long live Guevara"... I am sure the man was well intentioned, but he paid a price in principles...'

group, holding his personal ideals above their hardships like a flag on a battlefield to serve as inspiration.

To fill the tedious hours, he dreamed of his family. He wrote long, nostalgic poems in his diaries. He meditated and prayed. He read books which had been smuggled in. An American prisoner once gave him a copy of "Something More," a book by Catherine Marshall. He was impressed with its virtuosity and sincerity. Yet he disagreed with the author on the subject of evil. "She believes that 'we have to accept what we receive from God and it is predestined, whether good or evil...'

"I don't believe that. God gives us free will, the right to exercise our will power. We are created to do good yet man is capable of doing evil. No evil comes from God and there is no absolute evil. God can transform the manifestation of evil into good."

He expressed these thoughts to the author in a letter which was mailed through underground contacts.

He did his best to ignore the stench, the crowding, the discomforts, the humiliation, the pain. For three years he suffered from a kidney disorder before his captors provided medical treatment. Doctors removed a malfunctioning kidney and after surgery, the poorly sewn stitches became infected. He nearly died from the condition. Three hernias serve as daily physical reminders of his prison days.

Atheist converts

Fellow prisoners who had come to love their courageous friend wept for him — they said he would never leave alive. Yet they were buoyed when they witnessed his cheerful demeanor, his resilience and determination.

Even one of the militiamen was impressed by Vargas Gomez. In fact, he was later converted from atheism and fled to the United States, where he became a practicing Catholic.

"He gave of his money generously

to the Jesuit priests until he died one year ago," said Maria Gomez.

He had once mocked Vargas Gomez and questioned his belief in God.

It happened in the early days of prison life, after Vargas Gomez heard he had earned a reprieve — 30 years in prison instead of execution. He clutched the rosary that his friend Pepin Gancedo had slipped into his pocket. He kissed it, made the sign of the cross and thanked God for sparing him. Because he is the grandson of Maximo Gomez, an independent war general, Cuban authorities had decided to let him live.

Although he is a tender-hearted and merciful man (his wife Maria explains, "he is too vulnerable because of his goodness"), he is unyielding when it comes to his allegiance to patriotic duty and his principles. His jaw tenses when he speaks of the release of another group of political prisoners by Castro in 1978.

"He merchandised those prisoners. I don't think they should have been freed under those conditions."

In his prison cell, Vargas Gomez saw a secret report by Castro directed to an executive of the Communist party. Castro bragged, "we have been criticized, but what we have ac-

the director of a radio program on station WRUL in New York. His voice pealed out over the city airwaves like a liberty bell as he urged fellow Cubans patriots to join the invasion brigade.

"It was my duty, a matter of conscience that I went with them," he said.

Maria insisted on going along on the perilous boat journey to Cuba, despite his protests.

When the invasion failed, he and his wife, a woman whose ideals are in unison with her husband's, went into



As Jesse Jackson looks on, Andres Vargas Gomez hugs his wife Maria, whom he had not seen in years. (NC/UPI photo)

The militiaman stood by and laughed a cruel laugh. Yet the tough cocoon of his disbelief had unknowingly begun to crack open just a little, as he watched the frail prisoner with the strong faith. Later the cocoon broke away completely and he accepted Christ.

Church survives

When Vargas Gomez was finally a free man he began to attend Mass in Cuba, twice weekly and on Sundays. He feels certain that the Church is regaining power, wrestling loose from oppressive hands.

Seminaries are still very active, he reports, and there are still some young men bold enough to declare their desire to enter the priesthood. The Catholic populous in general still suffers great persecution for practicing their faith.

"You can't get a government job or any job if you are known to be a Catholic. When you fill out a job application it states, 'Do you believe in God?' If the answer you put is yes, you can be certain you will never get that job. There is a policy of discrimination against all believers. Catholic children are ridiculed and outcast from social groups too if they confess their faith."

complished is favorable. We earned \$100 million from Cubans who sent gifts and made trips to Cuba."

The Cuban patriot responded by drafting a document protesting the "commercial enterprise" of the release, ignoring any risks to his future release or recriminations by jail authorities.

The document was turned over to U.S. representatives and read on national television "It didn't matter... I would not have wanted to be set free if Castro gained from it or my principles were compromised."

Although he is grateful to Jesse Jackson for procuring his return to Miami, he feels distressed about the leader's conduct.

"We overheard him shout, 'long live Fidel, long live Cuba, long live (Che) Guevara...'

"I am sure the man was well-intentioned but he paid a price in principles that should not have been paid."

Liberty bell

It was because he did not want to pay this kind of a price that he decided to gamble with his own life 23 years ago in the Baby of Pigs invasion, a gamble which resulted in his imprisonment. At that time he was

hiding. She was eventually granted safe conduct out of Cuba because she is a French citizen. Vargas Gomez was under arrest.

Any bitterness in Vargas-Gomez's 69-year-old heart has been diminished to make way for new dreams.

"I am a dreamer. I dream of the day Cuba will be liberated and I dream of making my wife Maria happy."

"The second dream is already true," said a beaming Maria.

To the Cuban people, to his many sympathizers, Vargas Gomez has a message: "Be always calm, full of faith. No tyranny in the world can last forever. The feeling of liberty is rooted in our hearts and will set us free."

In the same assured voice, the voice of a man whose faith survived the unsurvivable, he relays another message, this one to Catholics in other parts of the globe who live under Communist rule and fear they will be robbed of their religion.

"It is a true prophecy of God — the doors of hell will never prevail over the Church."

Matter of Opinion

On candidates and emotionalism

It is the season of politics and issues again.

It is the time when politicians and their views are thrown before the people for confirmation or rejection. During such times people become more keenly aware of their own power to shape society's values and policies, and with that sharpening of intellect also comes a rising of emotion.

The season is full of pitfalls for leaders as well as ordinary people.

So far, in this political year, we have seen signs of wisdom and restraint and signs of emotionalism and over-reaction.

An example of the later category is the group of pro-lifers near the Capitol who were calling Rep. Geraldine Ferraro a "Catholic Judas" and a "sinner" because of her pro-abortion stand and voting record. Yes, her view is the standard one in congress: "I don't believe in abortion myself, however..." The "however" means she believes in letting everyone else do it at will, at any time, for any reason whatsoever, and that the taxpayers must pay for the destruction of the unborn, in many cases.

Given that scenario, pro-life activists have every reason to picket Rep. Ferraro. But name calling — whether it be "Judas"

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or "murderer" — is counter-productive, childish and if anything, turns the rest of the public off. As for calling anyone a "sinner," that term applies to us all. The U.S. bishops' office cautioned that sin is related to individual conscience and no mortal can make that judgment about someone else.

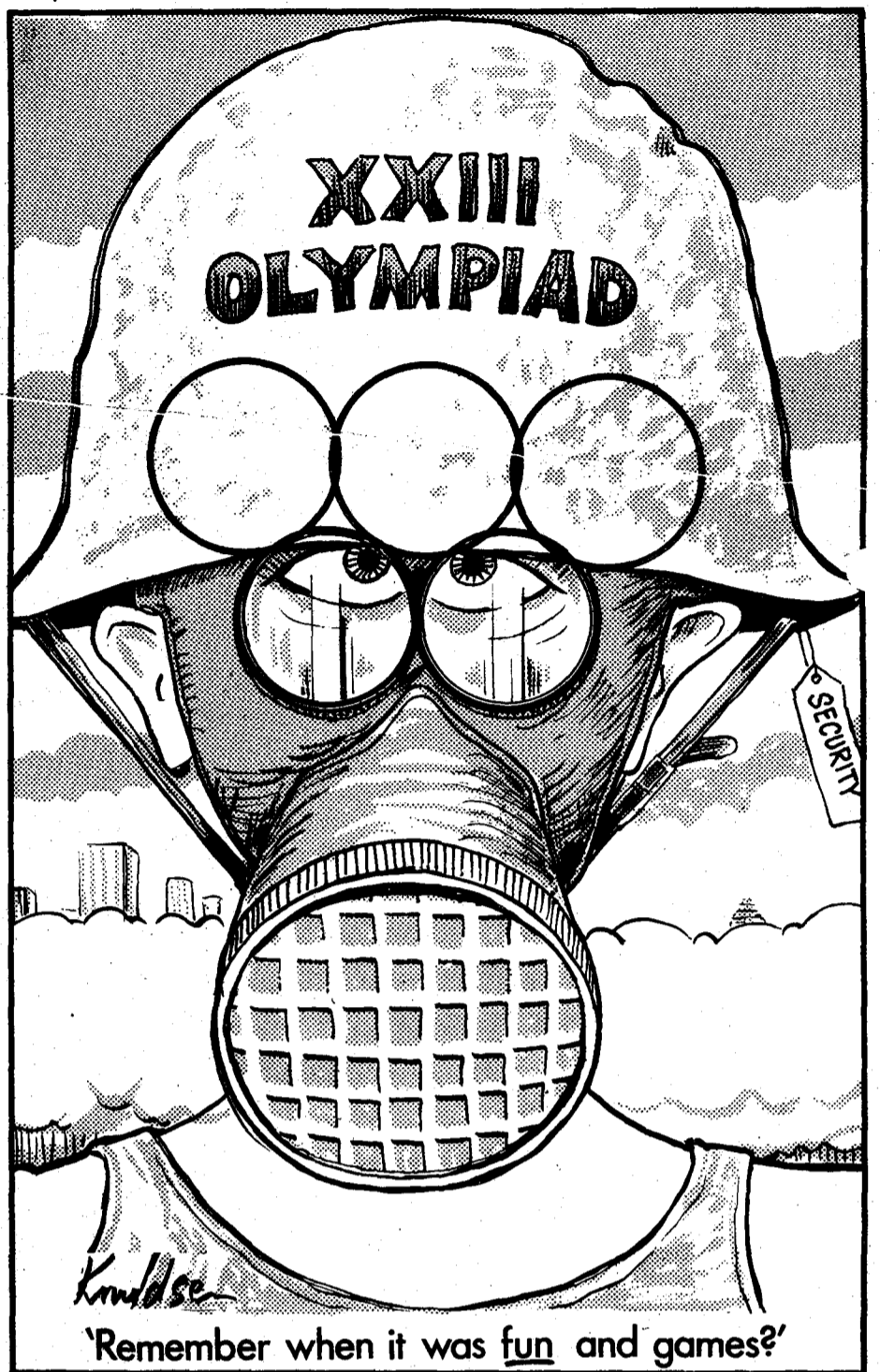
Msgr. Daniel Hoye, general secretary to the U.S. Bishops, even went so far as to say he had no intention to comment on any particular candidate, as such. He recalled that when the bishops met with the presidential candidates in 1976 everyone "immediately perceived the bishops as tilting towards candidates."

Their prudence is wise in so volatile area as electoral politics. They have and will comment on *issues*. Catholics and others can then make up their minds on application to specific candidates.

The bishops, however, have stated forcefully that citizens must inject religious values into the realm of politics to "strengthen the great democratic experiment that we call the United States."

The Church, they said — meaning each of us — must "measure public policy against Gospel values... speaking out with courage, skill and concern." They pointed out that they did not want to form a voting bloc but hoped the voters would "examine the candidates on the full range of issues as well as their integrity, philosophy and performance."

"The right to life is the most basic human right," they said in opposing abortion and capital punishment and supporting arms



control, decent housing, jobs and social justice.

In these next few months we Catholics and citizens have special responsibilities to analyze the issues not on a basis of narrow self-interest but for the good of all; to speak out and influence society toward a rich moral view of law, doing so with dignity and effectiveness; and, finally, making the effort to vote our consciences when the big day arrives.

The skiing Pope

Just for the record, we think it's great that the Pope went skiing. First of all, he loves it, so why not?

Some might say skiing down god's great mountain slopes is

not dignified.

To that, we say, "Poppycock!"

Not a very dignified answer, but fun. Like skiing.

Letters to the Editor

Contradictions in 'Reciprocity'

To the Editor:

I'm afraid there is total contradiction and confusion in Pat Melrose's letter of June 15, "TV Preachers and the Law of Reciprocity."

Of course, it's true that God is in control and knows everything that exists, but this "Law of Reciprocity" is an invention of Pat Robertson (CBN), derived from an erroneous interpretation of the Bible. Such a law simply does not exist as he claims.

His claim is that this "law" is a "fixed" law of the universe, the same as the "law of gravity." When you have a fixed law, then God is no longer in control and His will is not required, because a fixed law *must* automatically and always work the same, each and every time, and for everyone.

What this "law of reciprocity" claims is that no matter what you give or when, it must automatically be returned double or triple, which I'm afraid is a complete fallacy. The proof is in the millions who have

given and never received in return and also in the fact that poverty still exists.

According to this law, heaven is just one great big bankbook in the sky — a great thought but erroneous. Pat Robertson says the less you have, the more you should give, which totally contradicts the Catholic Church, which says "give what you can, but save for necessities."

When one gives to God, one should never expect back. God will reward when and where and how He sees fit, not as Pat Robertson and others see fit.

As for the statement "most evangelists are not seeking Catholics," I can't believe that was said. Not only do they seek whomever they can, but Catholics are their main targets. Our doctrines are attacked constantly.

Pat Robertson has said no one should confess to a priest because he has no power to forgive, which flatly denies the sacrament Jesus Christ established.

In the meantime, Robertson has housewives and truckdrivers sitting at telephones answering calls to an 800-number and telling callers who have revealed their darkest sins that "they" will forgive them and "assure them a place in heaven."

I'm afraid if one follows the foolishness of Pat Robertson one will lose not only his money, but perhaps his soul as well.

Mary Ann Valicenti
Port St. Lucie

Women priests would help

To the Editor:

I believe Jesus chose only men for his original apostles not because of strict male preference, but rather, out of concern that no woman be subjected to the hardships and brutality that the apostles were destined to face.

Therefore, I believe the choice was a reflection of Jesus' compassion for

women rather than a statement of who future priests should be.

Besides, the apostles were also all Jews, as Jesus was, yet we certainly don't limit the priesthood to Jewish men.

In the past, women have been prohibited from participating within the organized Church, and in society in general, because they were considered inferior to men. (A couple of years ago, Fr. John Dietzen, in his questions-and-answers column, expounded on this and admitted that such belief is reflected, for example, in the writings of St. Thomas Aquinas in *Summa Theologica*, and of Martin Luther in "Table Talks.")

Of course, I believe women have adequately refuted such beliefs. In particular, women religious have proven that many women, like many men, are capable of total love of and dedication to God, and of fulfilling the priestly requirements of the celibacy, personal sacrifice and discipline.

Susan Talana Harris
Miami

To kneel or not, again

Two sharply critical letters objected to my recent column about kneelers in church. I had maintained there that the Roman Missal and official directives were remarkably flexible on this point. The objectors argued to the contrary and insisted that rules were very specific about kneeling during the eucharistic prayer.

In response, let me quote the norms in more detail to clarify the situation.

* What does the Roman Missal say about kneeling or standing during the eucharistic prayer?

Article 21 of the General Instruction states that "people stand from the prayer over the gifts to the end of the Mass, except at the places indicated later in this paragraph." At the end of that paragraph, it reads: "They should kneel at the consecration unless prevented by the lack of space, the number of people present, or some other good reason."

The next paragraph leaves considerable freedom for local bishops to make adjustments: "But it is up to the conference of bishops to adapt the actions and postures described in the Order of the Roman Mass to the customs of the people." The text goes on to say that nevertheless these modified postures should correspond "to the meaning and character of each part of the celebration."

* Have the U.S. bishops made any such adaptations? Yes. In 1969, they voted that "in general the directives of the Roman Missal concerning the posture of the congregation at Mass should be left unchanged, but that no. 21 of the General Instruction should be so adapted that the people kneel beginning after the singing or recitation of the Sanc-

BY FR. JOSEPH
M. CHAMPLIN



tus until after the Amen of the eucharistic prayer, that is, before the Lord's Prayer."

* Does the Roman Congregation for Worship have any further clarifications or interpretations of this issue? Yes. Between 1969 - 1981, through its official publication "Notitiae", this Vatican office issued a variety of comments on particular sections of the Roman Missal's General Instruction. There were three questions about article 21, the paragraph dealing with posture at Mass.

1. Query: "After communion should the faithful be seated or not?" Reply: "After communion they may either kneel, stand, or sit."

2. Query: "Should the people: a. stand during the prayer over the gifts; b. kneel after the Sanctus and during the Eucharistic prayer; c. sit after communion?" Reply: "As usual the General Instruction (21) gives simple rules to solve these questions: a. The people stand while the presidential prayers are being said, therefore, during the prayer over the gifts. b. They also stand throughout the eucharistic prayer, except the consecration. The practice is for the faithful to remain

kneeling from the epiclesis before the consecration until the memorial acclamation after it. c. The people may sit during the silence after communion."

"The points determined are in no way to be considered trivial, since their purpose is to ensure uniformity in the posture in the assembly celebrating the eucharist as a manifestation of the community's unity in faith and worship."

3. Query: "In some places kneelers have been taken out of the churches. Thus, the people can only stand or sit and this detracts from the reverence and adoration due to the Eucharist." Reply: "The appointments of a place of worship have some relationship to the customs of the particular locale. For example, in the East there are carpets; in the Roman basilicas, only since modern times, there are usually chairs without kneelers, so as to accommodate large crowds. There is nothing to prevent the faithful from kneeling on the floor to show their adoration, no matter how uncomfortable this may be. In cases where kneeling is not possible (see GIRM No. 21), a deep bow and a respectful bearing are signs of the reverence and adoration to be shown at the time of the consecration and communion."

The American bishops did extend and specify more precisely the time for kneeling during the eucharistic prayer. However, the Roman Missal and universal church directives remain remarkably flexible even leaving these kind of adaptations for the local church to make. Moreover, as query 3 states, to provide kneelers or not - the central point of my controverted column - continues an open matter for determination by the local community or parish.

Guy goes to Jesus

When our son Guy was a little boy, heart specialists did a catheterization of his malformed heart to see if an operation was possible. Guy somehow got the idea he was going to die. "I'm going to Jesus," he said, clapping his hands, filled with happiness. As they wheeled him to the operating room, he laughed, clapped his hands, and called to me, "I'm going to Jesus!"

In the years that followed, Guy was hospitalized more than a hundred times, came often to the edge of death, but lived and lived happily, knowing no strangers, being happy and making those who came to know him happy.

When a few months ago, congestive heart failure brought him near death, he asked, "Am I going to Jesus now, Daddy?" I said perhaps God would let him stay with us a little longer. He shook his head, "I'm going to Jesus and I'm going to see Mommy with Jesus," and he smiled.

HE DID stay with us longer. But on Friday, June 8, an unexplained high fever brought him to Mercy Hospital in Portsmouth, Ohio, again. When I drove the 250 miles to be with him, the fever had already broken and the next day he was a laughing young man again. He was happy to be at Mercy because he received Communion every day. He said of the priest, "He's my boy!" Lying in his bed, he pointed to the crucifix on the wall, "Look, Daddy, Jesus." And he held his hand up and looked at the crucifix for a long time.

He was better and I returned home but phoned every day. Father's Day he announced he was better and wanted a great, big breakfast. The next two days fever had returned but the nurses said he was cheerful. When I called Wednesday, June 20,



BY
DALE FRANCIS

the nurse said his temperature was down, the vital signs as usual but she worried because he seemed so subdued. He received Holy Communion and then a couple of hours later his heart simply stopped beating. Guy, who had happily contemplated the moment from the time he was a little boy, finally had gone to Jesus.

I wrote about Guy for the first time in *Our Sunday Visitor* more than 30 years ago when he was only four. I told of the bittersweet joy of having a retarded son and the solace in knowing that although he would never have great achievements in the world, he was certain of achieving Heaven.

In newspapers, magazines, books and the *Powerhouse* letter, I've told the story of Guy through the years. There have been thousands of letters from people who, in coming to know Guy, came to understand better the retarded, not as a group but as the distinctive, unique individuals they are.

Those who read about him knew him when Barbara, his mother, died and he happily said, "My Mommy's with Jesus," and then stopped, his eyes clouding, "I don't want my Mommy with Jesus, I

want my Mommy with me." They read of his younger sister Marianne who, one day when Guy tore up her paper dolls, said, "I know having Guy is a blessing but sometimes it is very hard, too."

IT WAS Guy's teacher in Texas who said Guy should be with children like himself, not just for himself but to allow Marianne to pass him. Guy went to the wonderful Carmelite Sisters of St. Therese of the Infant Jesus at Oklahoma City. When he came home, Marianne was his big sister. It was at Oklahoma City that Father John J. Sullivan prepared him for Communion that was so important all of his life. Father Sullivan is now bishop of Kansas City-St. Joseph. Guy, 25 years later, still remembered his Sisters.

Those who followed Guy's life know how important it was when Margaret became the mother of Guy and Marianne. "Mommy at home, Mommy with Jesus," Guy summed it up and for more than 22 years they loved each other. When Rita was born, Guy called her baby and when she was 20 he still called her baby, because he liked to tease.

And most important to the life of Guy were the Brothers of the Good Shepherd. He lived with them for 17 years at Good Shepherd Manor in Wakefield, Ohio. The Manor was his school, where we lived was home, but when he was home he soon grew lonely for the Brothers and the boys. Guy, who needed special care, received it bountifully from the Brothers of the Good Shepherd.

We have a natural sadness at the death of Guy. But we have joy, too, now that Guy's with Jesus. (Dale Francis is a nationally syndicated columnist.)

Time capsules

Kaffa's coffee

The name Ethiopia comes from a Greek word which means "sunburned faces." An empire was established there about 3000 years ago and became wealthy from trading with other lands. The Ethiopians were converted to Christianity in 300 A.D.

It was in the Kaffa province of Southern Ethiopia around the year 850 A.D., that a young goatherder named Kaldi noticed that his goats stayed awake all night after feeding on the red ber-

ries and the leaves of a certain shrub. Kaldi tried the berries and hopped, skipped and jumped all the way home to show his wife the new pleasure-giving stimulant. But the wife was apprehensive and sent him to a monastery to have his berries checked out by the monks. The monks were alarmed at this obvious work of the devil and threw the berries into the fire.

At once, a most heavenly aroma came forth from the fire drawing all the monks to the room. One of the monks translated the aroma into a flavor by brewing the berries and coffee was born.

It was named after the province (Kaffa) in which it was discovered and became popular throughout Arabia.

There is an ancient Greek saying that says: "It is not good for all of our wishes to be filled; through sickness we recognize the value of health; through evil, the value of good; through hunger the value of food and through exertion, the value of rest."

Plan ahead - it wasn't raining when Noah built the Ark.

By Frank Morgan



The Adam Walsh crusade

Anyone who's ever seen the television drama "Adam" has to react with a feeling of terror and tremendous pain. This is the story of the 6-year-old boy who was abducted in a large department store in August 1981 and subsequently found murdered.

His parents, John and Reve Walsh, dealt with their grief by beginning a national campaign to publicize the problem of missing children in the United States.



BY
ANTOINETTE
BOSCO

A tangible result of their efforts was the establishment of the National Center for Missing and Exploited Children in Washington, D.C. It is a private organization funded with a \$3 million federal grant from the Justice Department.

THE CENTER'S GOAL is to assist parents of missing children and to educate parents and law enforcement agencies on how to prevent the abduction and exploitation of children. According to statistics provided by the center's director, Jay Howell, before a Senate subcommittee on juvenile justice in 1982 and 1983, 1.5 million children are reported missing each year in the United States.

"Adam" became quite personal to me because the father of the murdered boy is a cousin of my friend, Ann Callahan. She has spent 25 years helping children get a better start in life and now directs the Head Start program in northwestern Connecticut.

Ms. Callahan spoke of Adam as "the one who looked like grandfather." She still gets emotional when she recalls that awful August day three years ago.

"It totally changed the family," she told me. "It wasn't believable that someone was just looking for someone to kill that day and it was Adam."

She credited her cousins with being the impetus in getting "the FBI and people in Congress involved with this serious problem in our society." The Walsh parents were the crusaders, she said, who finally got the nation mobilized for the safety and protection of children.

Just before the center's dedication ceremonies in June 1984, I spoke with James Scutt, a former police officer. He serves as technical advisor for the new center. He said, "If it hadn't been for the Walshes, I wouldn't be talking to you right now."

THE CENTER is a "clearinghouse," Scutt said, adding that he hopes it will bring into focus "just how bad the problem is." The issue of missing children, he emphasized, has to be fought on the local level, but the national center is the place now to help.

In time the center hopes to have an 800 telephone number in place to receive calls about missing children up to the age of 18.

The center is linking exploited children with missing ones because "85 percent of exploited children were missing children at the time they were exploited," Scutt explained.

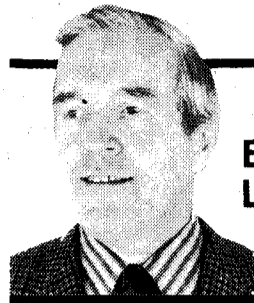
He noted that missing children include runaways and those abducted by parents or by strangers. Exploited children include those subjected to pornography, prostitution or sexual abuse.

Scutt stressed that the center is not an investigative agency. It advises parents on techniques to get local people and media involved in a case. But, he added, the responsibility for the search lies with local police departments.

It is a national tragedy that children are so vulnerable to the evil perpetrated by despicable adults. When Ms. Callahan says, "There should never be another Adam," the statement reminds all of us of our responsibility to take action to ensure the protection of innocent children. (NC News Service)

Hidden life

Q. Why do I act so different when I am with my friends than what I do when I am alone? (Florida)



BY TOM
LENNON

A. Ralph is a wild man, a hard-drinking 22-year-old guy who gets in trouble with the law rather frequently and whose speech is peppered with four-letter words.

He is also a generous, friendly person whom I chat with from time to time at a local gym. We get along great.

But I would never tell him how much I enjoy the Shakespeare plays on television. He probably has forgotten who Shakespeare was, if he ever knew and he wouldn't be interested in the plays anyway.

With some of my other acquaintances I don't reveal other aspects of my personality. Much of the time, for example, I keep my political views to myself.

So, there are times when it is wise to more or less hide part of our personality. This is not because we are ashamed or because we are hypocrites, but simply because life will run more smoothly if we take this diplomatic approach.

You, however, seem unusually concerned about your public and private behavior. If the difference between them is as great as you indicate, perhaps some soul-searching is in order. Maybe the best way to answer your question is to suggest some questions for you to ask yourself:

Do you attach too much importance to what people think of you?

Are you trying to hide something about yourself? And, if so, what is it? Why are you trying to hide it? Will others really make fun of what you're trying to hide?

Are your friends really good friends if you can't be yourself when you are with them?

Should you gradually begin to stand on your own two feet more and gently but firmly assert your likes and dislikes and other opinions?

Might you run into trouble now or later if you are not true to yourself in public? What are some forms this trouble might take?

Is the heart of your problem not knowing how to deal with peer pressure? If so, where and how do you think you might find the courage to resist such pressure?

Consider for a moment another 22-year-old. Scott drives a beer truck and is tough as nails. Once when we were talking, he said, "I don't like foul language and I don't like dirty jokes."

His remarks was occasioned by another person who had just told a dirty joke. Scott had simply walked away unsmiling from the conversation. He wanted no part of it.

I have reason to think that Scott became strong enough not to tell or laugh at dirty jokes in the same way he acquired his considerable physical strength: gradually and with constant effort.

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

Learned and unlearned

There are two kinds of prayer: learned prayer and unlearned prayer. Unlearned prayer is the prayer God teaches you Himself. Learned prayer is related to human tradition; it is the ascetical dimension of one's spiritual life.

Each of us comes from a culture that teaches us the proper and acceptable way to approach God. There is clerical prayer, rabbinical prayer, imam and shamam prayer, all learned through training and practice. But unlearned



BY FR.
JOHN CATOIR

prayer comes from the depths of the soul. "The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit Himself makes intercession for us with groanings that cannot be expressed in speech." (Rom. 8:26)

THE CONFUSED TEENAGER finds himself crying in the back of church one day, "God, I don't know where I'm going, I don't know what I want or what I should do. Help me."

The young mother on the brink of exploding in anger will catch herself saying, "Please, God, help me get through this day without murdering my children."

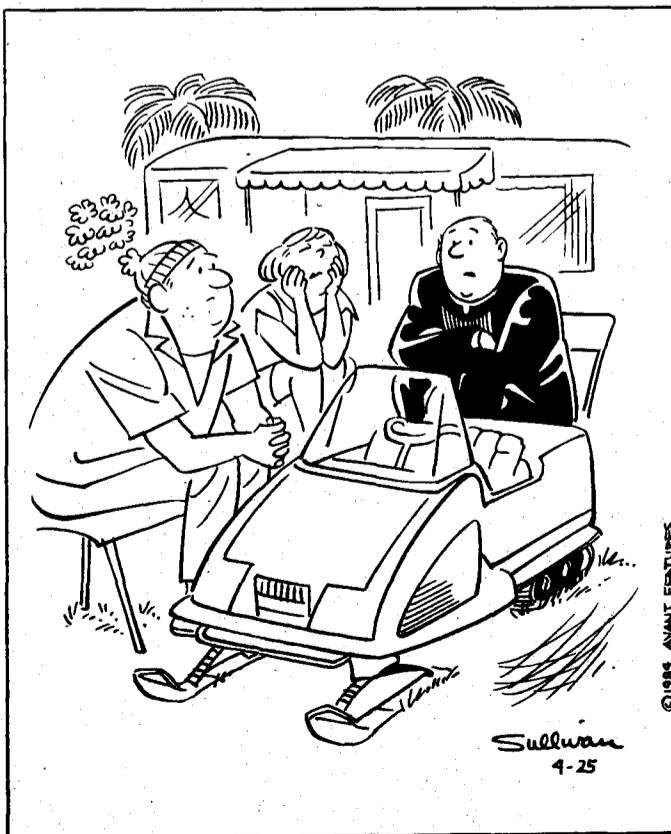
These are survival prayers. There are deeper experiences which touch on contemplation. On this level unlearned prayer is the hard work of focusing our whole attention on God. The power to hold that attention is a sign of spiritual maturity. Unlearned prayer, in its most profound form, is the mystical dimension of our spirituality. It is being in union with the God within. It is living with God, in Him and through Him, even while we struggle to earn our daily bread.

BUT THIS prayer is not a one-way street. God speaks to us and we do well to listen. St. Alphonsus, in his book, "The Way of Salvation and Perfection," explains this spiritual listening beautifully. "He does not make Himself

heard in any voice that reaches your ears, but in a voice that your heart can well perceive. He will then speak to you by such inspirations, such interior lights, such manifestations of goodness, such sweet touches in your heart, such tokens of forgiveness, such experiences of peace, such hopes of heaven, such rejoicings, such sweetness of His grace, such loving and close embraces, in a word, such voices of love, as are well understood by those souls whom He loves and who seek for nothing but Himself alone."

Read the last phrase again and again. It will help you to take the time to listen.

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



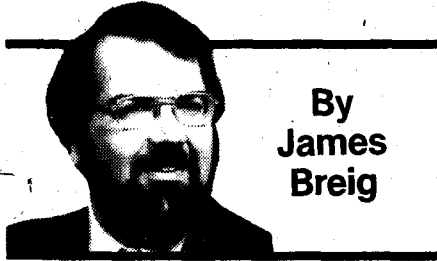
"HELEN TELLS ME YOU'RE NOT ALL THAT CRAZY ABOUT BEING RETIRED AND LIVING IN FLORIDA..."

The Archie Bunker syndrome

'Where's the beef?' joins 'All in the Family'

Did you have the feeling that you stepped through the looking-glass on the day that Walter Mondale chose Geraldine Ferraro as his running mate?

ALMOST EVERY news broadcast and print story referred to



By James Breig

Ferraro as the congresswoman from Queens "where Archie Bunker lived."

If you were in need of final proof that television has a hold on the nation, that should have done it. I wanted to run to whoever started that description and all who copied it to say, "Please, sit down because I have some distressing news for you. Archie Bunker wasn't real. He was a fictional character on a TV show."

It probably would have done no good. The people who said and wrote it believed the Ferraro-Bunker connection contained some deep truth about her. Her supporters even turned to it as evidence that she was electable and qualified. ("She must be; she comes from the district where Archie Bunker lives.")

I REALLY FELT like Alice in Wonderland when Ed Asner was quoted on "Nightline" as an authoritative source about the vice presidential choice. Hey, isn't he Lou Grant? He's got a paper to get out and shouldn't be taking public positions. Besides, he's got to go write that Geraldine Ferraro comes from Queens where Archie Bunker lived.

I'm glad I don't live in Queens. I would have been miffed for a fortnight. To think that I could be stereotyped in any shorthand way would be insulting enough; to discover that a TV character stood for me would have been too much. In protest, I might have doused myself with Pert and set myself on bubble.

I don't normally write about politics in this column. Writing about TV is weird enough. But there's got to be something a little loony about a country which elects a cowboy actor to the White House and then considers replacing him

'Karate Kid:' A pint-size Rocky

By Michael Gallagher

NEW YORK (NC) — "The Karate Kid" (Columbia) is a saga whose hero will instantly recall, for those of us old enough to remember, the 97-pound weakling in those old Charles Atlas ads for the "dynamic tension" system.

Early on, in fact, the poor wretch actually has sand kicked in his face by a beach bully, as bonafide and heartfelt a homage to a past master as anything in Steven Spielberg. (The beach bully happens to be on a motorcycle, a concession to modernity.)

Instead of getting his revenge by becoming a hulk through dynamic tension, however, our 16-years-old hero Daniel (Ralph Macchio) does it through karate. As it happens the janitor of his apartment building, Miyagi (Noriyuki "Pat" Morita), is an expert as well as being a Congressional Medal of Honor winner as a member of the famous Japanese-American bat-

alion which fought in Italy during World War II.

Under Miyagi's stern direction, which stresses the spirit as much as the body, Daniel is able to best the louts who have been persecuting him at school by disposing of them all in a climactic karate tournament.

The resemblance to "Rocky" is quite evident. "Rocky" director John G. Avildsen is also at the helm here, his technique betraying no advance in subtlety.

But a somewhat less obvious model is the good-faction-versus-bad-faction Chinese and Japanese martial arts movies. The bad guys are egged on by an instructor who, naturally, sins against Eastern thought by exalting the body over the spirit.

Regardless of all the talk about spirit, however, the movie itself is a shrewdly calculated bit of commercial entertainment. But its

predictability is made easier to bear by the appealing performances of Morita and Macchio.

Two rather strong reservations are in order. First, the movie, obviously aimed at youngsters, conveys once again the John Wayne-style message that violence is the solution to all ills.

Secondly, karate, unlike judo, is essentially lethal, and in a tournament of the sort depicted here, the participants would either pull their punches or wear protective devices.

The movie, therefore, might in some cases provoke behavior in youngsters that could result in serious injury.

With these reservations in mind, the U.S. Catholic Conference has classified it A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

with a man whose campaign drew its most vivid phrase from a hamburger commercial. Then Walter 'Where's the Beef?' Mondale turns to a woman whom the media immediately link to "All in the Family."

WHAT'S NEXT? Am I about to find out that George Bush used to

'I'm glad I don't live in Queens... I would have been miffed for a fortnight.'

perform under the pseudonym of "Flipper"?

TV's power to stereotype is well-known. Think about the common impressions of the following groups which you get from most of TV:

- Blacks: they are pimps and jive-talkers;
- Orientals: they do your laundry;
- Hispanics: they can't tell the difference between "J" and "Y"

and therefore never hold jobs & or jobs);

- Homosexuals: they walk and talk funny;
- Religious people: they are hypocrites or mass murders impelled by "voices;"
- Southerners: they get in their cars through the windows and drive recklessly;
- Women: they go nuts over free washer-dryer combinations and think Bob Barker is America's sexiest man.

It was partly an attempt to redress the last one that led Mr. Mondale to his selection of Ferraro. But in reporting it we got another stereotype: people from Queens are Archie Bunkers. It's not a slur I'm likely to carry a placard about, but it does show how much the impressions we get from television can live on in popular culture first and then transfer to the national mind.

Follow the reasoning: Ferraro represents Queens... what do we do about that place? Why, Archie lived there... that means that no-think reactionaries elected a liberal woman to Congress... ergo, Ferraro must be something

special. It's a conclusion drawn from fantasyland. Her specialness is not based on a comedy series, but that became the frequent method of capsulizing her.

I won't go into the copycat syndrome involved here. But I would like to know who started it all. I wouldn't be surprised if it originated not with the press but with the politicoes who like to communicate in meaningless catchphrases.

I CAN'T WAIT to see what the remainder of the presidential campaign will bring. No doubt someone will say his (or her) opponent has the stature of an Emmanuel Lewis; somebody else will refer to "Bedtime for Bonzo;" a slogan from some TV series will be employed (how about the Dem leadership warning their ticket to "be careful out there?"); and a newscaster will inform us on election night that the winner has gone over the top by taking Hawaii ("That's where Magnum lives," he will intone).

Anybody out there want to help me go back through the looking-glass? I've got an appointment in reality.

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Pastoral ministries classes in PB area

By Susan Blum
Special to The Voice

They're going back to school.

Housewives, businessmen, nurses and others interested in lay ministry in the Palm Beach County area are signing up for college courses in the Pastoral Ministry Program to be taught at the Pope John Paul high school facility in Boca Raton in the fall.

The program, given by St. Thomas University (formerly Biscayne College) is directed by Father Mike Driscoll, on-site coordinator of the program leading to a bachelor of arts degree.

"Many Catholic lay people, who are already involved in ministry in the Church or who wish to be involved, have never gone beyond grammar school or high school religious training," Father Driscoll said.

"The emerging ministry of the lay people and their increased involvement require both knowledge, commitment and an internalized, experienced, 'owned faith.'"

"Most pastoral ministry programs

in the past were geared for graduate level study," he said, "but many people have never received an undergraduate degree in religious education."

He cited various examples in his students: A housewife whose husband and children are educated and who now wants to return to school herself; a woman with a B.A. degree in English who needs study to teach catechetics; a nurse with a masters degree who wants to update her theological knowledge; another is a businessman who will study on a company stipend.

The Palm Beach On-Site Program, which is being offered for the first time at Pope John Paul II High School in Boca Raton, is open to laity and religious of all denominations.

Steve Nunes, Director of Adult Education at St. Thomas University, said there is no educational institution in Palm Beach County that has the capability of offering a comparable program. St. Vincent de Paul Seminary offers an M.A. program in

Theology, but is not in a position to offer a B.A. program in Pastoral Ministries."

The program will consist of four, ten-week cycles per year with two courses being offered per cycle. The first cycle, which runs from Sept. 3 to Nov. 9 will offer two weekly evening courses, "Introduction to religious studies" and "Bible: Story and Salvation."

Because all participants are eligible to apply for life experience credit through the Portfolio Process and may receive up to 30 credits toward the degree, it may be possible for a student with an A.A. degree (or the equivalent of two years of college) to complete the program in two to two

and a half years.

The basic tuition charges for all 3-credit undergraduate courses at St. Thomas University is \$420. However, students enrolled in the On-Site Program in Palm Beach receive a \$230 per course grant which makes their tuition only \$190 per course.

Enrollment in the Palm Beach On-Site Program is still open for classes beginning in September. For application forms or additional information, please contact Fr. Michael T. Driscoll, 370 S.W. 3rd Street, Boca Raton, FL 33432 (392-0007); or Mr. Steve Nunes, Director of Adult Education, St. Thomas University, 16400 N.W. 32nd Avenue, Miami, FL 33054 (625-6000, Ext. 212).

Mercy nursing school accreditation

The Mercy Hospital School of Practical Nursing has been officially recognized as a nationally accredited nursing school by the National League for Nursing. According to Dawn Grieshaber, R.N., Director of the school, the accreditation status was granted for eight years. "The LPN Program," said Grieshaber, "is the only hospital-based program in South Florida."

The Mercy School, which has been in existence since August 1981, has graduated 6 classes of students with a total of 61 graduates. The graduates have the distinction of maintaining a 95% pass rate on the Florida State Board of Nursing Licensing Examinations.

The one-year program consists of three 16 week trimesters of study. Generic nursing courses include Fundamentals of Nursing Practice, Medical Surgical Nursing, Maternity, and Pediatric Nursing.

Job Service office moved

The Little Haiti office of the Job Service of Florida, formerly located at 7630 Biscayne Boulevard, is now moved to Blanche/Morton Neighborhood Service Center, 300 East First Avenue, Hialeah.

The new phone number: 883-8805.

This office still provides job placement services to Dade County's entrant population. As an added incentive for this year only, a one time transportation allowance may be given during the first month of employment. The office will be open Monday through Friday, from 8 a.m. to 5 p.m. Public transportation is available (buses #6 or #14). The staff of this office are Creole speaking and are the same staff that served the entrant population in the former office.

Marian Center offers partial scholarships

Marian Center Services for Developmentally Handicapped and Mentally Retarded, Inc., continues to offer partial scholarships for the 1984-1985 school year. The scholarships are available on a first-come first-served basis to mentally retarded, ages two through 15, who meet the program's eligibility criteria. The center is located at 15701 N. W. 37th Avenue, Opa Locka. For further information and appointment, please call 625-8354, Monday through Friday, 8 a.m. to 4 p.m.

It's a Date

The **Widow and Widowers Club** of Broward County will have a social gathering on Sunday August 5 from 2 p.m. to 5 p.m. every first and third Sunday at the Wilton Manors Recreation Hall. For more info call 735-8363.

Epiphany parish, 8235 SW 57th Ave., in Miami will hold voters registration on July 28 from 10 a.m. to 5 p.m. If you have registered in the past and have not voted in the past 2 years you need to re-register.

Good Shepherd Church in Miami will be

celebrating Jamaican Independence Day on August 5. Bishop John Nevins will say Mass at Good Shepherd on August 5.

The **St. Julianas' Womens' Club** is having their annual rummage sale in the St. Julianas' cafeteria at 4500 S. Dixie Hwy, W. Palm Beach on August 4 from 9 a.m. to 4 p.m. and Sunday August 5 from 8 a.m. until 2 p.m. Refreshments.

The **North-Dade Catholic Widowers Club** will hold a meeting-social at 7:30 p.m. on July



Very Rev. Felipe Esteves rector of St. Vincent de Paul Seminary discusses "Welcome the Stranger" with Archbishop McCarthy.

Seminary publishes book on Fla. ministries

St. Vincent de Paul Seminary in Boynton Beach, Fla., enters into the world of book publishing during the month of June, 1984 with the release of *Welcome the Stranger: Contemporary Ministry in the Church of Florida*, published by the newly established Regional Seminary Press. Edited by Father Robert Banker of the seminary faculty and Jane Quinn, of the *Florida Catholic*, this book presents a variety of ministries currently underway in the dioceses of Florida are included, making this a fitting tribute to the unity and diversity of ministry in this State.

In these days of a deepened sensitivity to the Church's role as evangelizer and its need to be attuned to the peoples and cultures it serves, Florida's experience of ministry may serve as an aid to others and, perhaps occasionally, as a model.

This book is available to the public at \$7.95 plus tax and postage and may be ordered through the seminary.

Make checks payable to St. Vincent de Paul Seminary and mail order to P.O. Box 460, Boynton Beach, FL 33435. Send a dollar extra for postage, per copy.

Miccosukee Indians sponsor music festival

The Miccosukee tribe of Indians of Florida Educational Fund will sponsor its Ninth Annual Everglades Music Festival Saturday and Sunday, July 21 and 22 at 10 a.m. till sundown at the Miccosukee Indian Village, on the Tamiami Trail (Route 41), 25 miles west of Miami, in Dade County to serve as a positive communication vehicle between Indian and non-Indian people and, at the same time, help the tribe to raise funds in order to continue its efforts in better education for Indians as well as non-Indians.

Hear, through music, the many

cultures of Miami. Different groups from country to Latin, soul and rock. Hosted by Tiger-Tiger. See Miccosukee and Seminole arts and crafts, and alligator wrestling. A free Miccosukee lunch will also be included in the event. Indian dances will also be highlighted throughout the festival.

St. Juliana Entrance Exam Schedule

A Catholic School for grades K-8 in West Palm Beach, St. Juliana has scheduled registration for August 6 through 10. 9:00 a.m.-12:00 noon.

Admissions exams for students scheduled August 14 at 9:00 a.m.

27 at Visitation Church social hall, 191 St. and N. Miami Ave. Call 653-2849 or 653-2689.

The **Catholic Widow & Widowers Club** of Hollywood will hold its monthly meeting-social on August 3 at Nativity Parish Hall, 700 Chaminade Drive, Hollywood at 7:30 p.m.

The **St. Clement Women's Club** will hold a voters registration drive in their Parish Hall at 225 N.W. 29 St. Ft. Lauderdale, on Aug. 3 from 4:30 p.m. to 8:30 p.m.

St. Juliana's Separated and Divorced sup-

port Group meets each Wednesday of the month in the band room of the school at 8 p.m. except for its monthly general meeting in the school cafeteria. These meetings are open to those of our community who are hurting from the grief of separation and divorce. Each first Wednesday of the month there is a speaker who has knowledge of the pain these people are experiencing. There are also many caring people in this group who are past most of the pain but also understand and wish to help.



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**PRAYER TO
THE HOLY SPIRIT**

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

Thanks to St. Jude for prayers
answered. Publication promised.
S.G.

5A-NOVENAS

Thanks to St. Jude for prayers
answered. Publication promised.
K.Z.

Thank you to St. Jude
for helping me with a
problem. C.B.

Thanks to St. Jude for prayers
answered. Publication promised.
T.C.H.

Thanks to St. Jude, Holy Spirit
for prayers answered.
Publication promised. D.M.G.

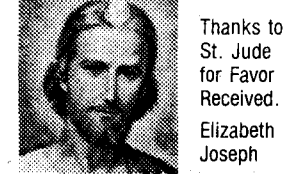
Thanks to Holy Spirit &
St. Jude for prayers answered.
Publication promised. J.D.M.

Thanks to Holy Spirit for prayers
answered. Publication promised.
ANNA

Thanks to St. Jude for
prayers answered. Publication
promised. M.C.J.

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

Thanks to St. Jude for prayers
answered. Publication promised.
S.B.



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

5A-NOVENAS

The Holy Spirit, St. Jude,
Blessed Mother have ans. my
prayers. Pub promised. L.T.R.

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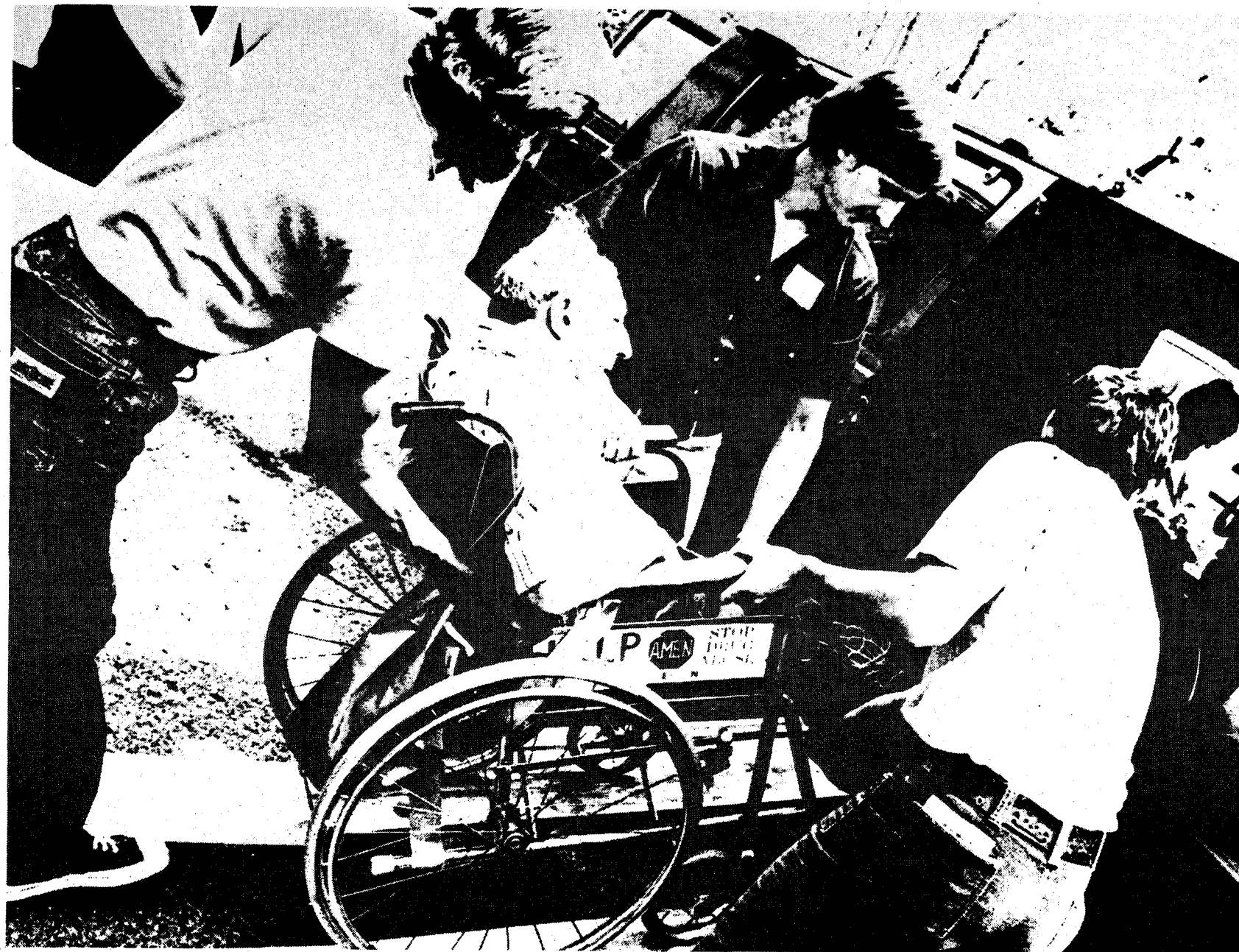
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'I need help to get the cab,' the old man said. The driver has a bad back. The young man felt impelled to help though he found the situation uninviting.

When law becomes life

By David Gibson
NC News Service

It was late on a Friday afternoon. After a long week at work, the young man wanted to waste no time getting home. He hurried along the busy, downtown sidewalk.

As he approach a busy corner, he noticed an old man in a wheelchair. The man in the wheelchair was in an animated discussion with a cab driver.

Obviously the old man and the cab driver were trying to resolve something. Whatever it was, the young man hoped to pass the situation by without getting involved.

THE FLAME of that hope flickered, however, when the old man called out to the young man. "Help lift me into this cab," the old man said in a tone that was more a comman than a request.

The young man stopped in his tracks. The man in the wheelchair was frail looking, even sickly, and not altogether clean. The young man didn't much feel like stopping to help.

"I need help to get into the cab," the old man replied. "The cab driver has a bad back and says he can't lift me."

Suddenly the young man said he felt impelled to help, though to tell the truth he he found the situation uninviting. Furthermore he had

awkward manoeuvres required to get the old man from the wheelchair to the cab.

The young man was very uncomfortable with the situation.

Then, as if to increase his discomfort, the young man saw that one

THAT STORY, the young man said, is what first comes to mind for him when he thinks of the law of Christianity.

The man, a Catholic, said that while the incident with the man in the wheelchair was occur ing, the

said he felt impelled to aid the man in the wheelchair. It was as though the gospel account summed up something central and important in Christianity. "I said to myself, 'This is what Christians must do,'" the young man explained.

Did the young man act out of love? Did he act out of obligation? Or was it out of fear or guilt?

He said the answers to those questions were not altogether clear to him in this incident.

AFTERWARD it bothered the young man that he didn't feel better about helping the old man. Telling the story during a parish renewal group meeting, the young man said the situation puzzled him, for he had left it more with a sence of brooding than of exhilaration at having recognized Christ in the old man.

What's more, it wasn't a situation the young man hoped would repeat itself soon. He wondered if he should feel badly about that. If he had been asked to select a way to serve human needs that particular Friday afternoon, he said he would have selected another way.

As the man concluded his brief story, he said he felt he had learned something from his encounter with the old man. He had discovered that "Christianity isn't the easy way out."

Know Your Faith



leg of the old man's trousers was all wet.

But finally the maneuvering was completed, the old man was in the cab, the wheelchair was in the trunk of the cab, and everyone went their separate ways. The young man proceeded toward home, walking a bit slower now, disturbed by the street-corner encounter.

gospel account about seeing Christ in those who need one's help clearly came into his mind: "For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me."

It was when the gospel account occurred to him that the young man

ing Christians could not change that. Or could it?

It did change their attitude toward the law.

THE EARLY Christians wanted to know the function of the law in the process of salvation. Was one saved by observing the law, or was an even more fundamental law at work?

St. Paul was the first to meet the problem head on. He had come to know Christ, not through observance of the law but in spite of it. In

fact, his zeal for the law formerly had led him to persecute the followers of Jesus.

Now he concluded: "The justice I possess is that which comes through faith in Christ. It has its origin in God and is based on faith" (Philippians 3).

Paul's personal experience was reinforced when he preached to the gentiles — people who were not Jews. Obviously God accepted these people quite apart from the law of Moses.

A delicate balance

By Father John Castelot
NC News Service

Law. Gospel. How are they related?

The question gave the first Christians no end of trouble. There is hardly a book in the New Testament which does not grapple with the question in one way or another.

All the first Christians had been devout Jews or were converts to communities with a strong Jewish background. For them, the law of Moses was the law of God. Becom-

GOD in the Human Situation

The council and the code

By Jerry Filteau
NC News Service

The history of the past 20 years since Vatican Council II provides the background to understanding a major event that has just occurred in the life of the Catholic Church: The introduction last year of a new Code of Canon Law, the general law governing Catholic.

The significance of the new code can be seen only if one looks at it in relation to the council. When Pope John XXII announced in 1958 that he was calling a general council of all the world's bishops, in the same speech he announced that he was forming a commission to revise the church's existing Code of Canon Law.

THE COUNCIL and the code were the two major parts of Pope John's decision to take steps to renew the church. That is why Pope John Paul II could refer to the new code recently the final council document.

The process of reforming the code was delayed until the council was completed because Pope John's successor, Pope Paul VI, saw that the council's reforms and the spirit behind them would have to be embodied in the new law. Otherwise the church's laws would be developed outside Catholic life and would be extrinsic to it.

Despite innumerable changes in specific points, the new Code of Canon Law may be most notable for the new general ideas that pervade it. A few examples:

- The new code is based clearly on theological concepts of the church: the Church as community of God's people, a focus on the sacraments and the basic life to the church, the value and importance of the local church.
- The new code carefully links authority in the church to pastoral care and responsibility: The pastor receives the authority he needs to carry out his pastoral responsibilities effectively for the spiritual good of the people entrusted to him.
- For most of God's people, the laity, the new code spells out rights

Paul became their champion when others insisted they could not be Christians unless they submitted to the demands of the law.

Paul's letter to the Galatians was an impassioned defense of their freedom. At the end of Chapter 2 of that letter, he explains: "If justice is available through the law, then Christ died to no purpose."

And he tells them: "It was for liberty that Christ freed us. So stand firm, and do not take on yourselves the yoke of slavery a second time"

(Chapter 5).

However, Paul wrote this letter in the heat of controversy. He made some statements which could be misinterpreted.

A MORE BALANCED presentation of his view is given in the letter to the Romans. There he admits, among other things: "The law is holy and the commandment is holy and just and good" (Chapter 7).

He had not meant to imply that Christians, just because they were not to look for salvation in the

as well as duties, where the old code focused almost exclusively on obligations. The new code, for example, states clearly the rights of all baptized people to hear God's word, to receive the sacraments, to participate actively in the church's mission and to have a voice in church affairs affecting them.

- Virtually all forms of discrimination on the basis of sex are eliminated systemically from the new code. Ordination and those posi-

tions of authority in the church linked with it are limited to men. But in other regards the new code makes almost no distinctions between men and women in the application of its laws.

PROBABLY there is scarcely anyone dealing with the new Code of Canon Law who would say it is perfect. But most find in this new code a sincere and largely successful effort to renew church laws in accord with the Gospel and the council.

observance of the law, were thereby free from all law. Liberty was not license.

For Paul, the bottom line was the fact that salvation is a completely free gift from God. We do not earn it by any works of our own, even those involved in keeping the law.

As long as one accepted and lived by this basic truth, Paul was more than ready to admit that law played an important role in Christian life.

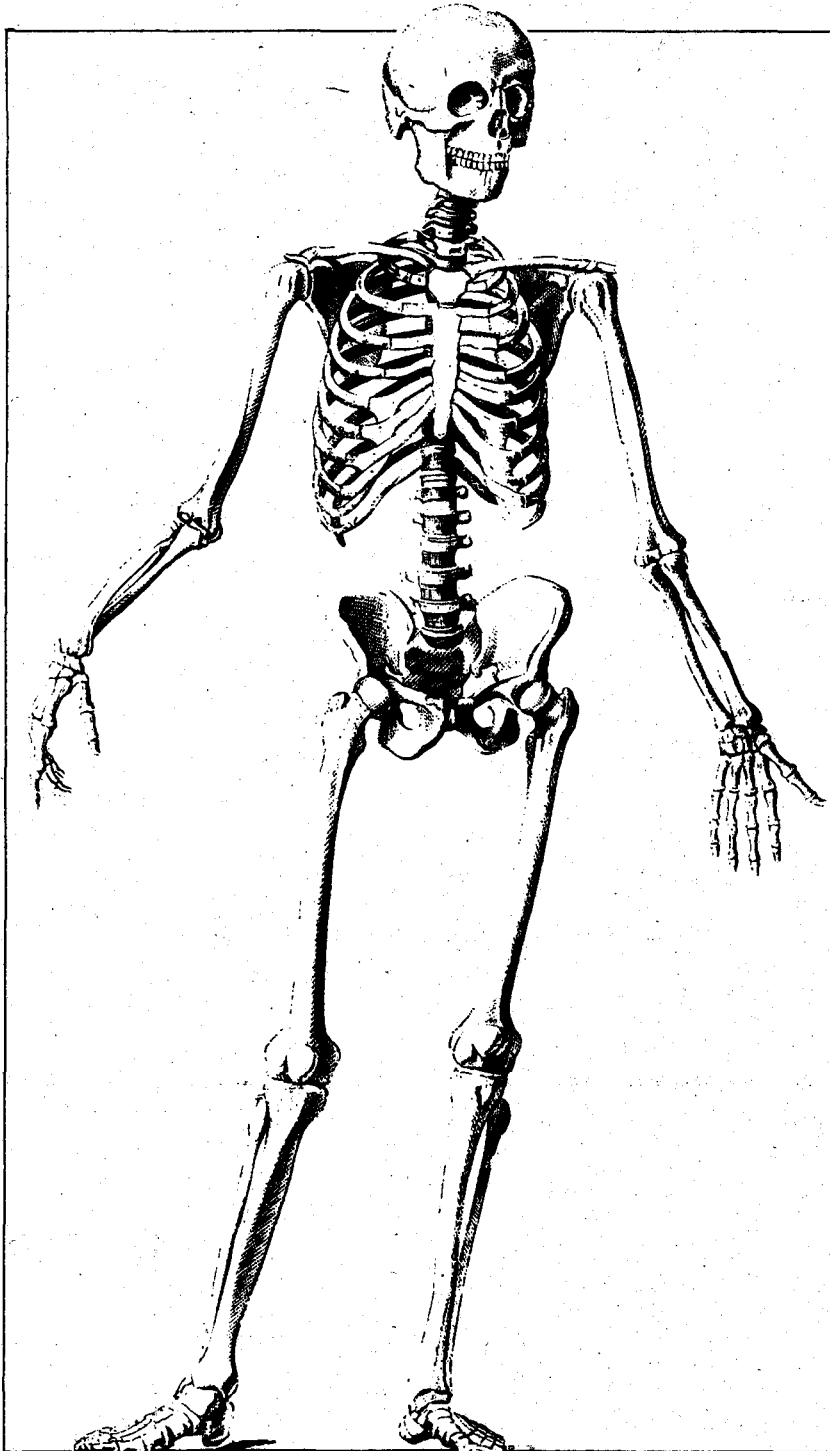
He would have liked a situation in

which Christians lived so perfectly by the fundamental law of love that there would be no need for law. But he was no wild idealist.

Paul had both feet on the ground and knew that people did need directives, guidelines. He certainly offered his share of letters.

Still, for him, compliance with law should be motivated by love, not fear.

Why have canon laws?



Canon law can be compared to a human skeleton. The skeleton gives shape to a person, enabling the body to move about with ease. But as a person ages, the body can become arthritic. Likewise, under the weight of seven volumes of authentic interpretations, the 1917 code grew less able to respond to the changes taking place in the church and a new code of canon law was needed.

By Katharine Bird
NC News Service

The purpose of church law generally is to "enable the church to grow and develop," explains Father Donald Heintschel, a canon lawyer who serves as associate general secretary of the U.S. Catholic Conference.

One way laws do that is by making it possible for new institutions to come into the church. For example, diocesan pastoral councils developed following Vatican II with its emphasis on more active roles for all the people in the church. The 1983 code puts this into law by calling on bishops to establish councils "to consult with a wide variety of people."

Another function of church law is to organize the church, to spell out the relationships between the parish, the diocese, the national bishops' conferences and the universal church, Father Heintschel says.

Asked why the church found it necessary to revise the 1917 Code of Canon Law, Father Heintschel turns to an analogy used by Father James Provost, executive coordinator of the Canon Law Society of America. Father Provost compared canon law to a human skeleton:

The skeleton gives shape to the person, enabling the body to move about with ease. But, as a person ages, the body can become arthritic.

In canon law, much the same thing can happen, Father Heintschel says. Under the weight of seven volumes of authentic interpretations, the 1917 code grew less and less able to respond to the changes taking place in the church, especially following Vatican Council II.

Patriotic priest hikes for votes

By Vicki Gach

INDEPENDENCE, IOWA (NC)

Taking time out from saving souls, Father Vince Hatt wore out his own soles in a walk-a-thon for voters. The athletic, long-legged clergyman kept a pledge to walk 330 miles across the state in 17 days to increase voter participation for the 1984 elections.

AN ADMINISTRATOR of St. John Parish in Independence, his "Vote American Walk" took place beginning on, what else — the fourth of July and ended on July 20th. It

Those who are disenfranchised and alienated are the most likely not to vote because of the hopelessness they feel.

was sponsored by the Iowa Citizens for Community Improvement.

"I was willing to walk across the state to motivate people to walk across two to vote. If they do, it's worth it," said Father Hatt.

Iowa CCI is a group involved with organizing low and middle-income voters into voting blocs. It has no religious affiliation, although Father Hatt is co-founder and current chairman.

"This 'pilgrimage' is a patriotic one," he added. "People all over the world are dying to vote and so many of us take it for granted, so I think Iowans will respond to our challenge to vote in November and to have Iowa lead the nation in voter registration. Iowans are patriotic and, in a large measure, appreciate their freedom."

FATHER HATT said it is human nature for people to take the right to vote for granted because they have been accustomed to it for so long. He said he hoped the walk would call at-



Father Vince Hatt, administrator of St. John parish in Independence, Iowa, trekked 330 miles across the state this July in an effort to encourage people to vote. NC photo by Mark Holm.

attention to "the depth and mystery of our rights."

He has organized and walked in three other "pilgrimages" of 150, 80 and 56 miles in 1979, 1980 and 1982. He also enjoys running.

"No doubt my greatest experience was walking to Des Moines to see Pope John Paul II in 1979," he said. "The enthusiasm and support of the people of Iowa were a major joy in that walk, and I'm looking forward to experiencing that again."

Father Hatt said he enjoyed the feeling of a long walk. Conversations can be carried on without interruption, and scenery ordinarily overlooked from a speeding automobile can be enjoyed, he said.

"YOU SMELL ALL the smells, hear all the sounds, feel the wind in the air. All that you miss when you're in a car. My work is tied up in buildings and behind desks. I'm looking forward to getting in touch with the magnificence of Iowa and what a gift

it is to us in this state," Father Hatt said.

The primary goal is still to motivate the poor and unemployed to register and vote. "If the 10 percent who are unemployed don't get out to vote and form coalitions with others who are also hurting, they will never be heard by those in power in the political process. Those who are disenfranchised and alienated are the most likely not to vote because of the hopelessness they feel," he said.

the Saints *by Luke*

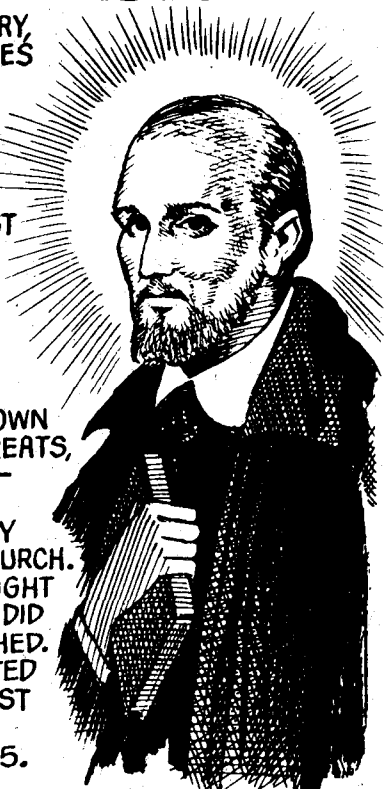
IGNATIUS OF LOYOLA WAS A SPANISH SOLDIER. IN 1521, WHEN HE WAS 30, HIS LEG WAS BADLY BROKEN BY A CANNON SHOT. DURING HIS LONG RECOVERY HE PICKED UP A BOOK ON THE LIVES OF THE SAINTS AND STARTED TO READ. HE BECAME INTERESTED AND WONDERED IF HE COULD DO WHAT THE SAINTS HAD DONE.

AFTER RECOVERING, HE WENT TO CONFESSION AND SPENT ALMOST A YEAR FASTING AND PRAYING IN A CAVE. THEN AT AGE 33 HE BEGAN 11 YEARS OF SCHOOLING IN SPAIN AND FRANCE.

AT PARIS IN 1534, HE FORMED WITH HIS FIRST FIVE FOLLOWERS, THE SOCIETY OF JESUS, ALSO KNOWN AS THE JESUITS. SCHOOLS, RETREATS, PREACHING, MISSIONARY WORK — ANYWORK WAS TO BE THEIRS, ESPECIALLY AT A TIME WHEN MANY WERE FALLING AWAY FROM THE CHURCH.

EVEN IN AMERICA HIS MEN TAUGHT THE FAITH TO THE INDIANS. THEY DID WHATEVER THE HOLY FATHER WISHED. IGNATIUS DIRECTED THE WORK OF HIS SOCIETY. ALMOST TOTALLY BLIND, HE DIED IN ROME ON JULY 31, 1556, AT THE AGE OF 65. HIS FEAST IS JULY 31.

ST. IGNATIUS LOYOLA



Call of the Wild

By Hilda Young

After our annual vacation stand off — my husband likes to go somewhere you eat burned food off sticks: I prefer shish kebabs served over a tablecloth by a waiter — we compromised on a cabin owned by friends.

ADMITTEDLY THE bathroom was outside, but at least the place was supposed to have running water and electricity. "Supposed to" are the tricky words. As it turned out, "electricity" meant that the one light bulb in the middle of the cabin worked.

When I turned on the water, the faucet made a sound like a rhino being awakened from a sound sleep and then blew out a bunch of rusty water before it quit altogether.

"I think the running water has quit, Buffalo Bill," I told my husband.

"The pump has probably lost its prime," he said, walking out to fix it.

"I know how it feels," I said. Around midnight I visited him with a tuna fish sandwich in the "pump house," a structure not unlike those metal hot boxes used to torture prisoners in old war movies.

"THIS IS THE LIFE, eh?" I said, leaning over and handing the sandwich to him.

"I think I just about have it

figured out," he said, hunched over behind a gaggle of pipes, switches and wires. "It's kind of a challenge."

"The kids are taking bets on whether or not we'll have to haul in water and drawn lots for baths," I said. "Listen, why don't I call room service and have them send up a bottle of champagne and some capers."

"Ask them for a wing nut and a roll of electrician's tape too," he said. He pushed something and the pump started. Winning the Irish Sweepstakes couldn't have made him grin like that.

"Explain to me," I said, "why men enjoy doing things on vacation they detest at home."

"AT HOME, FIXING the plumbing is drudgery," he replied. "Out here, it's providing water for your family. Out here chopping firewood makes you feel strong and healthy. Out here patching a hole in the roof with an old shingle makes you feel like you've won a battle with the elements."

I think he would have stood up and waved his arms if he could have. "Out here you regain some of the primordial affinity with creation."

"Does this mean I should cancel the call to room service?" I asked. (Copyright (c) 1984 by NC News Service)