

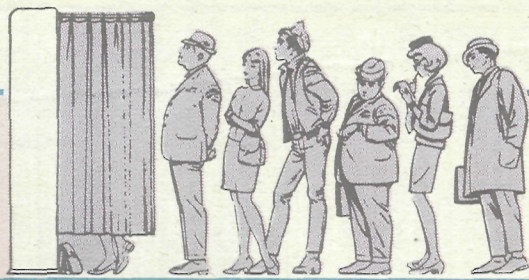
## Ultimatum

Nicaragua priests told to quit posts. Page 5



## Prepare to vote

Poll of local candidates. Pages 10-11



# THE VOICE

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## PUBLIC Vs PRIVATE MORALITY

# Bishops defend religious politics

### Also warn politicians against using religion for vote-getting

WASHINGTON (NC) — Bishop James W. Malone of Youngstown, Ohio, president of the U.S. Catholic Conference, has rejected political candidates' claims that personal morality should not influence policy decisions and warned against candidates' use of religion to appeal to voters.

In an unusual statement authorized by the officers of the USCC, public

**'We reject the idea that candidates satisfy the requirements of rational analysis in saying their personal views should not influence their policy decisions'**

—Bishop James Malone, USCC president

action agency of the National Conference of Catholic Bishops, the conference president also reiterated that the bishops' conference "does not take positions for or against political candidates."

The statement said the bishops' opposition to "the direct taking of innocent human life (by abortion or by direct attacks on non-combatants in war)" is not merely a policy statement of a Catholic group but "a direct affirmation of the constant moral teaching of the Catholic Church."

BISHOP MALONE'S statement, which a USCC spokesman said was intended first for Catholic and other voters and then for politicians and the bishops as teachers, followed issu-

ance of the hierarchy's 1984 political responsibility statement and its testimony prepared for the Democratic and Republican platform hearings.

It also came in the midst of a heated 1984 presidential campaign in which religion has become an issue. A day earlier, Vice President George Bush told the Knights of Columbus at their annual convention in Denver that the Reagan administration shares the values of the Knights and other Catholics.

The statement had not been expected to be released until the end of August but was made public after *The New York Times* earlier the same day reported on portions of the document the newspaper said it had obtained.

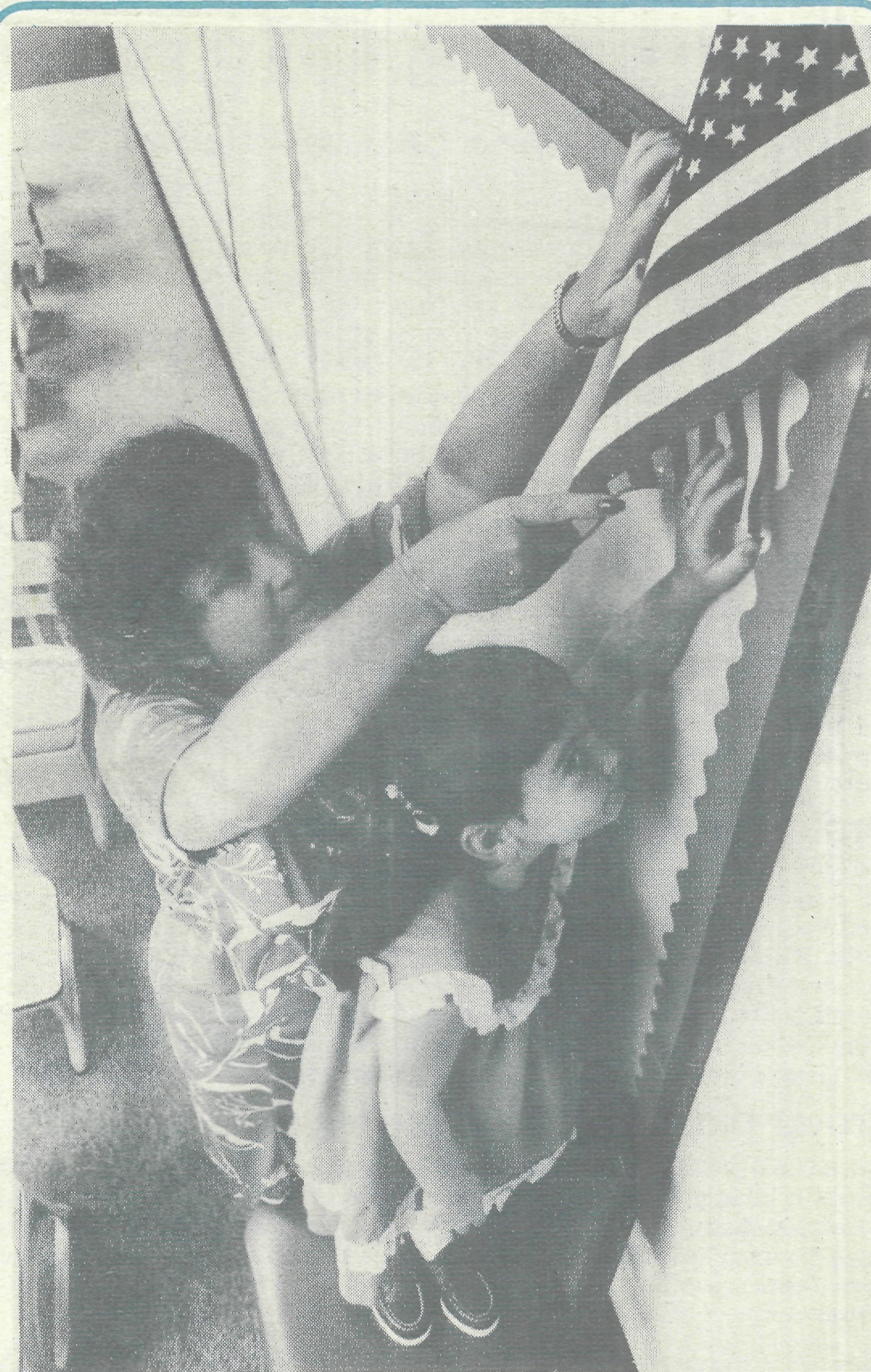
"It would be regrettable if religion as such were injected into a political campaign through appeals to candidates' religious affiliations and commitments," Bishop Malone wrote.

"We reject the idea that candidates satisfy the requirements of rational analysis in saying their personal views should not influence their policy decisions; the implied dichotomy — between personal morality and public policy — is simply not logically tenable in any adequate view of both," he said.

"THIS POSITION," Bishop Malone added, "would be as unacceptable as would be the approach of a candidate or officeholder who pointed to his or her personal commitments as qualification for public office, without proposing to take practical steps to translate these into policies and practical programs. This is true of all candidates of all parties."

Bishop Malone also said that it is

(Continued on page 6)



First day preparations

In some parts of the Archdiocese it's not only the first day of school for the kids on Monday, but also the first day for the school itself. At St. David's new elementary school in Davie, Mrs. Karen Mosely, administrative assistant, and her daughter Coral who will be a first grader, are getting Old Glory ready for the Big Day. (Voice photo by Prent Browning)

## FIRST DAY OF SCHOOL IS MONDAY

# Students, it's that time again...

By Prent Browning  
Voice Staff Writer

About 37,000 young Catholics will wake up all over South Florida Monday morning with varied emotions, ranging from anxiety to eager anticipation.

The First Day of School...

And in three parishes it's also the first day of school for the schools, themselves!

In Broward County two new elementary schools are at St. Malachy

in Tamarac and St. David in Davie. In Dade, Our Lady of Divine Providence is opening kindergarten.

Finishing touches were being put on the new schools this week as workmen and teachers hurried to install chalk boards, arrange furniture and hang up decorations.

**PARISHIONERS AT** St. Malachy, many of them senior citizens, deserve credit for raising half of the over \$1 million necessary to construct a 10-classroom elementary

school and a parish center on the church's 10-acre site on University Drive.

The school will currently serve grades K through 4 but the classroom space will be available for four additional grades and the plan is to open a grade per year.

Although Tamarac has a primarily elderly population, the two nearest Catholic schools, St. Andrew and St. Helen both have waiting lists. Pastor of 4 years, Msgr. John Donnelly,

became convinced of the need for a school on his arrival and expressed to parishioners his concern for a "new generation of Catholic boys and girls."

**THE SCHOOL** consists of classrooms housed in two parallel wings connected by an administrative building. As the school expands in grades, a science and computer library will be added to supplement the current school library. There are

(Continued on page 12)



**ON TOUR** — Archbishop John O'Connor of New York hosts 2-year-old Zulaika Barral during his tour of La Plays do Ponce, Puerto. The archbishop has been studying the Spanish language and culture this summer. (NC/UPI photo)

# Priest finds fortune in church mailbox

O'FALLON, Mo. (NC) — For a suburban parish in eastern Missouri, the pot of gold at the end of the rainbow ended up at the front door.

An anonymous male caller told Father James J. Benz, associate pastor of Assumption Parish in O'Fallon, Mo., a small community 30 miles northwest of St. Louis, that he should check the mailbox.

He went to the front door and found a brown paper bag with \$24,000 in cash.

"The biggest astonishment is 'Why us? Why would anyone have done it?'" said Father Thomas J. Brunert, Assumption pastor. "I'm grateful but a bit humbled because of the added responsibility."

"The person said he wanted to make a sizable donation," Father Benz said. "I figured it would be a couple hundred dollars stuffed in an envelope."

When he opened the front door and saw the bag sticking out of the

box, he shook it first to make sure nothing inside was alive. "I looked at first and thought it was a joke," Father Benz said.

Then, after turning the bag away from himself to open it, he looked in to find wads of \$20 bills wrapped in rubber bands.

O'Fallon police and FBI officials could not trace the money to any theft, but a St. Louis County woman claimed she was entitled to part because she believed her estranged husband donated it.

Father Benz said he later spoke with the woman's husband, who denied leaving the money. The priest also said the voice was different from the man who donated the money.

Where the money will go is uncertain, Father Brunert said.

"The needs are here," he added, noting the number of people who need help paying rent, medical bills, utilities and house payments.

## News at a Glance

### Violence against homosexuals denounced

SAN FRANCISCO (NC) — Archbishop John R. Quinn of San Francisco has denounced violence against homosexuals as "not the way of the church." In a letter to deans of the three-county archdiocese, Archbishop Quinn asked them to communicate to priest and others "the utter incompatibility of such acts of violence with a witness to the Gospel."

### Praise for Catholic schools

WASHINGTON (NC) — The value-oriented education offered by Catholic schools makes them a "treasured national resource among all American schools," according to U.S. Secretary of Education Terrel Bell. His comments appeared in the September issue of *Momentum*, the *Journal of the National Catholic Educational Association*.

### Malta bishops to defy government

(Undated) (NC) — Catholic Church officials in Malta plan to re-open all their schools on the island in September despite the government's refusal to license eight of them, said a spokesman for the Archdiocese of Malta. Licenses were withheld because of the church's refusal to comply with a new education law which prevents Catholic secondary schools from charging tuition or accepting contributions. The bishops of Malta have said they cannot afford to operate the schools without charging tuition.

### Ordinations of former Anglicans continue

(Undated) (NC) — With their wives looking on, two more former priests of the Anglican Communion were ordained Catholic priests in August under 1980 Vatican rules which apply only to Catholic diocese in the United States. Father Patrick Eastman, formerly an Anglican priest in Great Britain, was the first non-American ordained under the Vatican permission. He and Father Patrick Sutton, a native of Charleston, W.Va., were the 21st and 22nd to be ordained Catholic ministry under the special norms. Twenty of the 22 are married, and 13 have been ordained in the past eight months.

### Group pickets 'porno' seller nationwide

(Undated) (NC) — Demonstrators protesting the sale of what they called "anti-Christian porno magazines" picketed more than 400 7-Eleven stores in at least 300 cities Aug. 6. The demonstration was organized by the Mississippi-based National Federation for Decency, which also called for a boycott of the convenience stores unless they stop selling magazines like Playboy and Penthouse.

### Limit science's use of embryos, priests ask

WASHINGTON (NC) — Two Catholic Ethicists, testifying before a House subcommittee studying new reproductive technologies, urged protection for human embryos and for society. Father Donald McCarthy, director of education of the Pope John XXIII Medical-Moral Research and Education Center in St. Louis, urged legislation to prohibit the deliberate destroying, freezing or experimentation of embryos except for therapeutic reasons. Jesuit Father Richard McCormick, Georgetown University ethics professor, said artificial insemination by donor, in vitro fertilization involving sperm or ovum from a donor, surrogate wombs, embryo freezing and the commercializing of these procedures would not be ethical because the possible harm to the values of society outweighs individuals benefit.

### Founder: Spread Marriage Encounter love

MILWAUKEE (NC) — Marriage Encounter is "just the beginning of a revolution of love" which must extend beyond couples to family and society, according to Father Gabriel Calvo, the movement's founder. The 56-year-old Spanish priest now living in Washington has interviewed during the National Marriage Encounter Conference at Marquette University in Milwaukee. Society is "lost" and "threatened by nuclear war," Father Calvo told the *Catholic Herald*, newspaper of the Milwaukee Archdiocese, "because we want to build society without God and because the family is deteriorating."

### EL Salvador Church criticizes U.S. aid

(Undated) (NC) — Congressional approval of an additional \$70 million in military aid for El Salvador was criticized by a Catholic Church spokesman in El Salvador as prolonging that country's civil war. "We see the military aid with very little optimism because it prolongs the conflict and will continue the pain and suffering of the people," the spokesman in San Salvador said one day after the House and Senate action. Archbishop Arturo Rivera Damas of San Salvador said in his homily Aug. 5 that increasing aid to one side in the conflict spurs the other side to match the increases.

### Women to aid bishops with pastoral letter

WASHINGTON, (NC) — A nun and four other women have been named consultants to the bishops' committee drafting a national pastoral letter on women. They are Sister Anne Carr of the Sisters of the Blessed Virgin Mary, who teaches systematic theology at the University of Chicago Divinity School; Mary Brabeck, assistant professor in counseling psychology at Boston College; Toinette Eugene, assistant professor of education, society and black church studies at Colgate Rochester Divinity School in Rochester, N.Y.; Rhonda Chervin, philosophy professor at Loyola Marymount University in Los Angeles; and Theme Perkins, who teaches Scripture at Boston College.

### USCC protests Uganda 'atrocities'

WASHINGTON (NC) — The U.S. Catholic Conference has protested atrocities committed against civilians by the Uganda military and has called on the U.S. government "to take particular and urgent interest" in the situation. Father Bryan J. Hehir, USCC secretary for Social Development and World Peace, in an Aug. 10 statement noted that the Ugandan church had publicized the atrocities, which included cases of torture, rape and killing.

### New Vatican-Haiti concordat signed

VATICAN CITY (NC) — The Vatican and Haiti have signed a new concordat, ending a 124-year-old pact which gave the Haitian president the power to name candidates for bishop. However, under the new concordat, a treaty establishing church-state relations, all bishops must be Haitian citizens. In addition, the Vatican is required by the pact to inform the government of its candidates for bishop "to learn if there is a precise objection of a general political nature."

### Kenya Church aids drought victims

NAIROBI, Kenya (NC) — The church in Kenya has launched a food aid campaign for victims of severe drought in the East African nation. The campaign is aimed at helping people in areas of the country where crops have failed and drought-battered farm families lack money with which to purchase food.



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## Vatican scores pluses and minuses at world population conference

### Won't endorse plan, but priest sees some improvement in values

By NC News Service

MEXICO CITY (NC) — The Vatican declined endorsing the population plan of the International Population conference, which ended this week, because the plan supports artificial birth control programs and other policies objectionable to the Holy See.

The World Plan of Action adopted by the United Nations-sponsored conference encourages methods of family planning "that the Catholic Church finds morally unacceptable," said Bishop Jan Schotte, who headed the delegation. Bishop Schotte is vice president of the Vatican justice and peace commission.

However, a Vatican delegate to the Conference said that he saw "a slight advance" in international attitudes on population matters which the Vatican considers important.

Msgr. James T. McHugh said that the seven-member delegation's most notable success was in pushing for an amendment to the conference World Plan of Action which says abortion should not be promoted as a method of family planning.

The plan includes "some valuable proposals with regard to development, the important role of the family, migration and aging," but the Vatican also cannot approve "those sections that assert for individuals, including unmarried adolescents, the prerogatives that belong to married couples in regard to sexual intimacy and parenthood," Bishop Schotte said.

The Vatican took the stand "in light of its understanding of the nature of the human person, the sacredness of life, marriage and sexuality," he said.

The Vatican also declined endorsing the plan developed 10 years ago at the last international population conference, held in Bucharest, Romania, which established the role of governments in population planning. The

Mexico City conference was designed to update the 1974 recommendations, which it said were "valid."

Among its recommendations to governments, the Mexico conference called for increasing funds to make voluntary birth control methods and education more widely available.

The conference also adopted a statement on reproduction and the family which included sections saying:

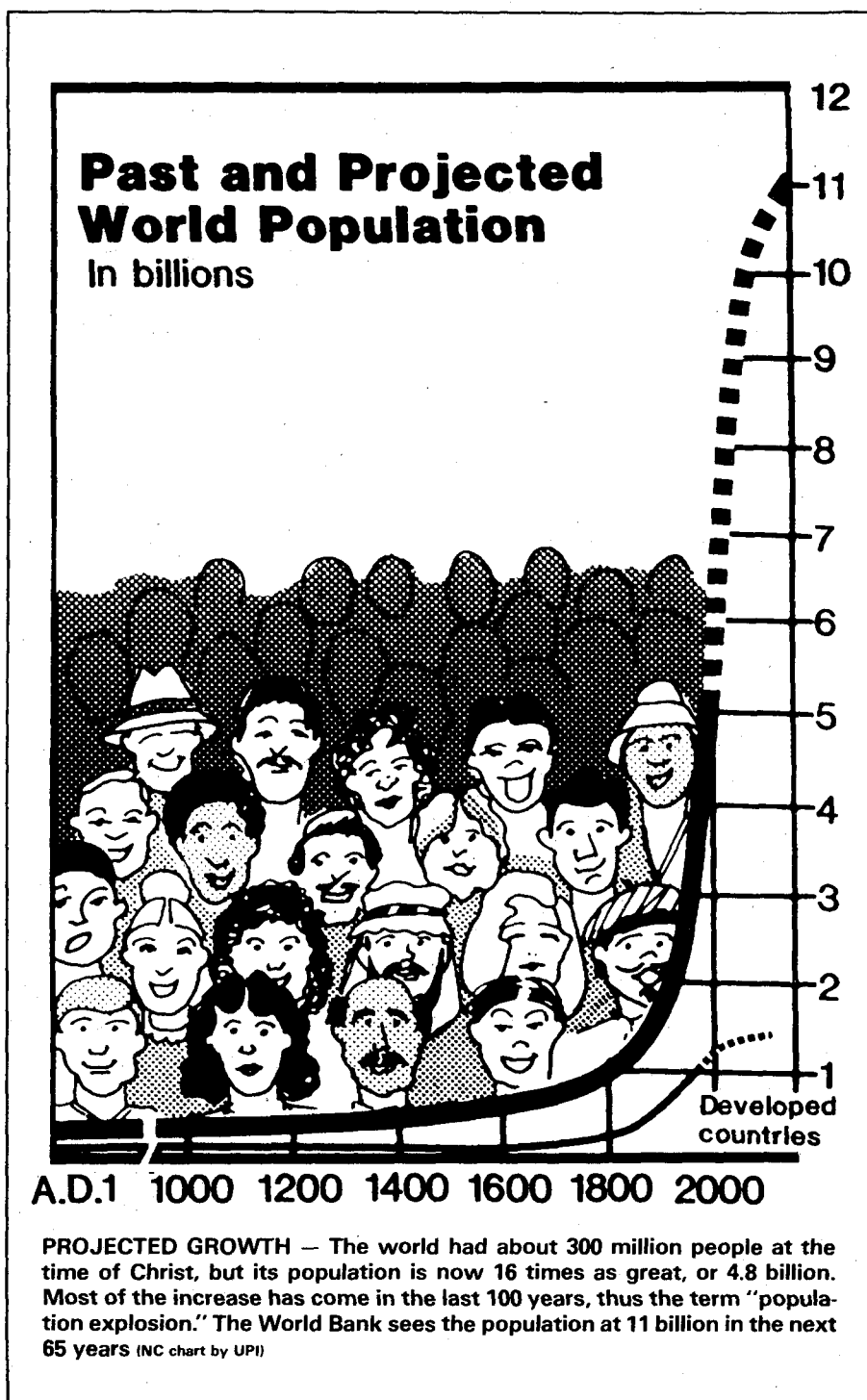
- All couples and individuals have the right to "decide freely and responsibly the number and spacing of their children." To exercise the right they must have "access to the necessary education, information and means to regulate their fertility."

- Governments are urged to ensure that adolescents receive adequate education on the role, rights and obligations of parents, and changing individual and cultural values. That should include sex and family life education.

- Legislation and policies on the family should not use coercion or discrimination to achieve population goals.

The conference also said that governments should "take appropriate steps to help women avoid abortion" as a means to reduce maternal death and illness. It said that abortion "in no case should be promoted as a method of family planning." Msgr. McHugh said that the delegation had pushed for the abortion statement and considered its adoption one of the delegation's major successes.

The conference said that family planning should be included as a "health measure in maternal and child health programs." The goal should be to reduce births "too early or too late in the mother's life," increase spacing between births, lower high birth rates, and give "special consideration" to the needs of mothers who have just given birth, or



who are still breast-feeding.

The conference said that economic development programs "must reflect the inextricable links between population resources, environment and development."

The Vatican has argued that making population control the cornerstone of development policy is "simplistic and unreal." It has urged more aid to families to help them achieve decent living.

## Bishop's 'drug charity' criticized

BOGOTA, Columbia (NC) — Bishop Dario Castrillon, secretary general of the Latin American Episcopal Conference (CELAM), has been criticized for accepting charity money from a drug dealer.

The bishop, from Pereira, Colombia, said he distributed the cash among the poor. The amount of the contribution was not revealed.

The bishop said he had accepted the charity to prevent the money from being used to fund prostitution and other crime. "I did not keep a single peso for myself," he said.

Bishop Castrillon also said he acted in accord with the Gospel in taking the funds. He said that a repentant drug dealer might wish to help the poor.

The bishop has in recent months joined his colleagues in urging the government to step up its campaign against drug gangs.

However, Bishop Castrillon was criticized by fellow bishops including the president of the Colombian Episcopal Conference, Bishop Hector Rueda of Bucaramanga. Bishop Rueda said that although the money went to the poor, the end does not justify the means.

Bishop Libardo Ramirez of Armenia said that "though one may have the best intentions, if one receives money from these sort of people, one is virtually applauding their illicit activities."

Bishop Ramirez said that he had been approached in the past by a prominent drug smuggler who offered money for charity, but had rejected the offer.

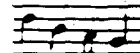
Attempts by Colombian drug smugglers to contribute to church programs has become known in the country as "narco-charity." The phenomenon is not new.

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# Smithsonian exhibit to highlight Vatican's support for science

Part of art, media projects that will show Church to world

Second in a two part series

By John Thavis

VATICAN CITY (NC) — The Vatican is preparing to show that it is no stranger to science as it pursues projects which have taken more of its message, images and treasures into the world.

The Vatican agreed in April to work with the Smithsonian Institution on a proposed exhibit on science and the Vatican, said Silvio Bedini, keeper of the rare books at the Smithsonian.

"The Vatican and science are seen as two worlds that don't go together," Bedini said. "That's an extremely wrong view. The Vatican has supported science very strongly, but no historian has written about it."

"This will in no sense, however, be an apology for the church," Bedini added.

Along with the science project and art tours in various countries, the Vatican is reproducing priceless manuscripts and producing documentary films about the papacy and issues facing the church as it shows itself to the world.

## Papal interest

Bedini came to Rome in June to begin research on the science project and line up artifacts for the show. He said he had a "shopping list" of

about 150 items, many of which would come from the Vatican museums, library and archives.

"The pope has been very interested in reassessing church history and realigning the church with modern science," Bedini said.

No financial agreement has been reached with the Smithsonian, he said, but an eventual arrangement may include royalties for the Vatican.

Royalties are a potential key to financial security for the Vatican cultural departments, as the Vatican library discovered after its recent agreement to let a West German publisher reprint Vatican manuscripts.

Before the agreement, Archbishop Alfons Stickler, recently-retired prefect of the library, had throughout the 1970s sought — without success — outside financial support for library renovations.

"Paul VI said my plan to update the library was good, but that there was no money," Msgr. Stickler said.

Then Belser House, a West German publisher, proposed reproducing near-perfect facimiles of Vatican manuscripts, using laser technology and vellum-like paper.

But Msgr. Stickler's superiors were reluctant.

"They wanted insurance. They told

me we wouldn't do it unless there was no risk to the manuscripts, which could not leave the Vatican," Msgr. Stickler said.

When Belser agreed to build a production lab next to the library archives, the Vatican approved the project.

The bottom line, Msgr. Stickler said, was an agreement that gives the Vatican between 8 and 10 percent royalties on all sales of the facsimiles. The deal made it possible for the library to construct a much-needed new wing, inaugurated in April by Pope John Paul II.

Belser's worldwide marketing techniques have brought the reproductions — ranging from Ptolemaic maps to the Codex Benedictus — to schools, libraries and businessmen. The hand-tooled bindings, gold-leaf application and high quality have made the volumes an attractive investment.

## Using TV

The Vatican museums used a similar agreement — the sale of exclusive reproduction rights — in financing a painstaking cleaning of the Sistine Chapel frescoes. Nippon Television of Japan paid the Vatican \$3 million for the right to reproduce the restored Michelangelo master-

pieces in film, books, postcards, posters and slides.

The agreement was announced in 1983, and the project is expected to be completed in 1995.

While the safeguarding of its artistic works has been the Vatican's task for centuries, documenting the papacy on film and videotape began in earnest only last year, with the formation of the Vatican Television Center (CTV).

The latest pilot project, said CTV director Fiorenzo Tagliabue, is a Vatican-produced weekly TV news "magazine" that would cover "not just what the Pope does, but important events of the church throughout the world."

CTV has until now stayed out of the news business, but it has extensively covered papal trips.

One of CTV's services is a video record of papal audiences to participating groups or individuals.

CTV is about to release a documentary film about the pope's historic 1983 meeting with his imprisoned assailant, Mehmet Ali Agca. The center also is working on a longer film on the plight of the world's refugees.

Vatican sources say the TV operation is a high priority of the pope, who often has urged Catholics to use modern mass media as a bridge between faith and culture.

## ADVERTISEMENT



Father Bruce Ritter

## HE WAS, ONCE, SOMEBODY'S CHILD

Surgeons in battlefront aid stations separated the wounded into three categories: the slightly wounded that could safely wait for medical attention; those so severely injured that medical help was useless; and the others, less seriously wounded who might live if helped immediately. They called it triage.

He was, once, somebody's child. Now he's merchandise, a commodity. Anybody who buys him is crazy. A malevolent little boy lost at 16, now a profoundly sad and very scared 19-year-old street wolf who has absolutely no reason to believe he will make it back, but has to think that or go crazy.

I met Peter five years ago when he was 14 — a street kid even then — and hadn't seen him for over a year when he walked into my office yesterday. He was wearing skin-and-muscle tight jeans and a body shirt unbuttoned to the waist. We exchanged greetings — mine delighted, surprised; his, muted and detached.

I hoped he was doing well. Peter gave a sad wry smile. OK, he said. Not bad, he said. I think of killing myself a lot, he said. Do you need a place to stay. I said. No, he said. I stay at the Baths. It's cheap. I kinda help out around there. It's a bad scene, I said. It's a living, he said. And then I think he remembered about dying because he started slightly, sat for just an instant of frozen immobility, then shrugged, and again gave me a faint sad smile.

Come back to Covenant House. Pete, I said. No more programs, Bruce. I'm too old. I'm a male hustler, Bruce. I'm not gay. I'm bisexual... He stopped and his face twisted. He couldn't continue. Come on back, Pete, to our school. We'll get you a job. That lifestyle is going to kill you, Pete. It's rotten that you have to do that. He didn't hear me. I grabbed his hand, his arm. We've got this really great place, Pete — really good people. He looked at me in great pain. I'm a go-go boy, Bruce, in this bar on the Strip. I dance there. If the johns like me they stick a five dollar bill in my jock strap.

Come back, Pete. We'll find you a place. It's not too late, Pete. This Monday, Bill, downstairs will get you a job. He's an expert at it. It's OK, Pete. I'm really glad you're back, Bruce, he said. I'm a stripper in a male burlesque joint: four performances a night for a hundred bucks. I dropped out of school in the seventh grade. I worked a couple of girls for a while, Bruce. He couldn't stop. He had to tell me the whole sad sick story. It was almost as though he was afraid to leave out any details — like when you go to confession.

I'm really glad you're back, Pete. So are Gretchen and Steve and Dave. You've got to change your lifestyle, Pete.

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

You're into a lot of things that make you feel pretty sick about yourself. Bruce, I don't have any clothes. All my stuff was ripped off. I had a stereo... Pete, you're not going to get out of that mess you're in without help.

There's a warrant out for my arrest, Bruce. I pawned a gold bracelet for a friend. It turned out to be stolen. We can work that out, Pete. We've got a place for you and a job and school. We've missed you a lot, Pete. Finally there was no more to tell: the small dirty puddle that was his young life spilled out between us.

"He was afraid to leave out any details — like when you go to confession."

He relaxed and took a deep breath. I think I'll go downstairs and talk to Bill about that job. Is it OK if I come back and talk to you again on Monday? He looked down at his low slung jeans with some amusement. I can't go for an interview in these.

Pete can make six hundred dollars a week — tax free — on the street. It's going to be awfully tough for him to work 40 hours a week for \$3.35 an hour. It's going to be even harder for him to go back to school and learn how to read and write. He's a good kid. He came in to see me for a lot of reasons he didn't really understand very well. He's not a religious kid and he doesn't know anything about going to confession but he needed and wanted absolution bad. Like most of us he was about as sorry as he could be.

"I think maybe the only way he feels he can reassert some control over his life is to end it."

A lot of people drift into, slide and choose into a lifestyle that ultimately kills them. It's almost certainly too late for Pete. The Peters of this world are refuse in our social sewers, to be inexorably flushed down and out, drowned in a sea of garbage: human pollution to be coped with and buried and dumped. Most honest, caring people think so. One such, good friend, sighed and murmured the word triage. Let them go, Bruce. Think of the others, the ones you know you can help, the ones that still have a chance. He's already almost dead, Bruce.

Peter is already almost dead, and I think maybe the one way he feels he can reassert some control over his life is to end it. Pete is most definitely one of the Lord's lost sheep. He is not the cuddly innocent lamb that just happened to wander away from the fold. In biblical categories I think it's fair to say that Pete is a sinner — the kind over whom heaven rejoices if they turn away from the evil pervading their lives and turn back to God. Pete can't do that without God's help, nor can we.

Pete doesn't really want to end his life but he's not certain he can begin it again either. Only the Lord can provide the massive life support systems he needs to make it — and to carry through with the metaphor — places like Covenant House must exist as the intensive care units for these dying children. We need you to help us, to go on helping us. We're always in need and we are occasionally subject to the kind of questioning doubts that make the solution of triage very attractive. But I refuse to triage my kids, to screen out the ones who won't make it. I cannot exercise that kind of clinical detachment when a kid is involved. My staff and I refuse to turn any kid away.

Thanks much for your help and prayers.

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LIFE ON THE STREET IS A DEAD END

# 'Quit or else'

## Church insists Nicaraguan priests must leave government posts

By NC News Service

An Aug. 31 deadline for four Nicaraguan priests to resign their government posts has been reaffirmed by Bishop Pablo Antonio Vega of Bononia, president of the Nicaraguan Bishops' Conference.

Archbishop Miguel Obando Bravo of Managua, Nicaragua, had said that the priest-officials had until Aug. 31 to resign their government offices or face possibly serious church sanctions. That deadline was repeated by Bishop Vega.

Both bishops cited an Aug. 10 Vatican statement which said new canon law forbids priests from holding government jobs that involve "the exercise of public power."

It was the second deadline announced by the bishops. The first, Aug. 15, passed without action from either side.

On Aug. 17, the controversial clerics presented a proposal to resolve the confrontation during a scheduled

meeting of the Nicaraguan Bishops' Conference. A spokesman for Archbishop Obando Bravo, however, would not reveal details of the proposal.

The priests are Father Ernesto Cardenal, minister of culture; his brother, Jesuit Father Fernando Cardenal, minister of education; Maryknoll Father Miguel d'Escoto, foreign minister; and Father Edgar Parrales, ambassador to the Organization of American States.

The conflict with the priests reflects a split within the church over relations with the Sandinista government. Many Nicaraguan priests support the government and the priest-officials; others back the bishops.

### Avoiding clash

A U.S. church official said the parties have been trying to avoid an irreparable clash. "The effort has been to string (the case) out as long as possible" in hopes of reaching an

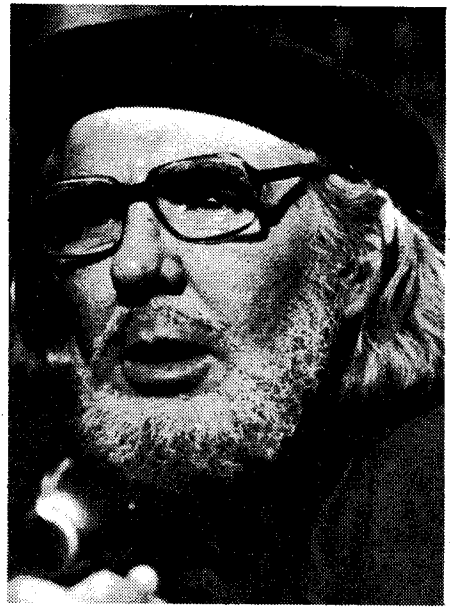
understanding both sides could live with, the official said.

On Aug. 13, the Sandinista newspaper, *Barricada*, quoted Father Ernesto Cardenal as saying that he, his brother and Father d'Escoto would stay in office. According to *Barricada*, Father Cardenal said that "because of the obligation to the poor and to the revolution of the poor, we are willing to accept any sanctions imposed on us."

There was no statement from the bishops or the Vatican setting out sanctions if the Aug. 31 date passed without the priests' resignations.

But Bishop Vega told the *Washington Post* that the priests could be barred by the Vatican from publicly performing their priestly duties.

That action would turn a 1981 agreement between the bishops and the priests into a formal order. The agreement prevented the priests from publicly pursuing their priestly duties while holding their government jobs.



Father Ernesto Cardenal: One of four priests asked to quit government jobs

A more serious Vatican sanction, Bishop Vega said, would be to reduce the priests to lay status, meaning they could never again serve as priests.

He said that the severity of the penalties and the speed with which the cases would be handled could depend on how the priests react.

"If they choose to make a scandal of the entire process," the penalties could be severe, he said.

The conflict within Nicaragua's church over the role of priests in government and over relations with the Marxist-oriented ruling Sandinistas surfaced recently in Bogota, Colombia.

Archbishop Obando Bravo told reporters at a press conference that "there is a state of persecution in Nicaragua." He said he had received death threats. The archbishop was in Bogota for a July 23-28 meeting of the Latin American Episcopal Conference.

## Priests in politics ban 'not absolute'

WASHINGTON (NC) — When the Vatican press office said that the church law against priests holding political office is a "categorical prohibition," this did not mean that bishops can no longer dispense from that law in particular cases, says an American church law expert.

In response to questions by National Catholic News Service, Father James Provost, executive director of

the Canon Law Society of America, said that the term "categorical prohibition" used by the press office means simply that Canon 285 is a universal law. And since no clause is attached reserving dispensation from that law to the Holy See, a diocesan bishop can give such a dispensation under provisions of Canon 87, he said.

In any case where the necessary

dispensations are not received, the "categorical prohibition" would be binding, Father Provost said.

It is widely agreed that Pope John Paul II is firmly opposed to priests or Religious holding political office for almost any reasons, and bishops today are likely to reject reasons which they might have considered sufficient for a dispensation 10 or 15 years ago.

'I can't deduce from the Gospel of Mark or the Letter to the Galatians what I should do in South America. This is simply a stupidity.'

## Cardinal airs liberation theology problem

ROME (NC) — The church is taking a critical look at liberation theology because the ideas behind it try to raise social theories to the level of theology, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

He said that the basic criticism is not that liberation theology uses aspects of Marxism for its socio-economic analysis nor the social commitment of its exponents.

The problem is that it "elevates to theology that which in reality should be a social ethic or a social theory, even if naturally these coincide with fundamental postulates of the Gospel," he said. The cardinal's remarks came in an interview published in August in *Herder Correspondence*, a West German publication.

Making theology of social theories is dangerous because it can lead to theocracy and to a level of certainty that is not proper to social and economic theories, the cardinal said.

"I can't deduce from the Gospel of Mark or from the Letter to the Galatians what I should do in South America. This is simply a foolishness," he said.

### 'An abuse'

A March article in *Trenta Giorni* an Italian monthly, quoted Cardinal Ratzinger as criticizing specific liberation theologians for incorporating Marxist elements in their theories. The piece was a direct translation from the Spanish text that appeared

in several South American newspapers of material described as having been written by the cardinal.

A member of the doctrinal congregation staff said these were adequate but unauthorized and incomplete reflections of Cardinal Ratzinger's thinking and probably were

based on notes taken at a private meeting between the cardinal and a group of theologians.

Liberation theology "mixes two levels, that which is Christianity and that which is social ethics," Cardinal Ratzinger told *Herder Correspondence*.

## Brazilian theologian to explain views to Rome

VATICAN CITY (NC) — Franciscan Father Leonardo Boff, a leading Brazilian liberation theologian, is scheduled to discuss his writing Sept. 7 with Cardinal Joseph Ratzinger, the head of the Vatican Congregation for the Doctrine of the Faith.

Italian press reports said that Father Boff would be accompanied by Cardinal Aloisio Lorscheider of Fortaleza, Brazil, president of the Brazilian bishops' theological commission.

The doctrinal congregation is the Vatican agency responsible for monitoring the orthodoxy of Catholic theologians. Father Boff is the author of "Church: Charism and Power," published in 1981 and since translated into several languages from the original Portuguese.

Father Boff is believed to have to the support of the Brazilian bishops' theological commission.

Father Boff and many other liberation theologians use aspects of Marxism to analyze social and economic conditions which they feel are hindering people from achieving a greater degree of spiritual and material freedom.

Cardinal Ratzinger has questioned whether Christians can validly incorporate aspects of Marxism into their theology.

Father Boff said in a recent interview that Marxism is useful to some liberation theologians because it helps them explain what produces material poverty.

"The theologians of liberation want to know why poverty exists, not just study poverty as a social fact," he said.

"In this sense for a liberation theologian Marx aids in seeing social sin and in this sense I think that Marx is useful to the higher cause of theology," said Father Boff.

# Pope to visit Puerto Rico soon?

VATICAN CITY (RNS) — While expressing concern over the state of the church in Puerto Rico, where Protestant churches have won many converts in recent years, Vatican officials had no comment on reports there that the pope plans to visit the island in October.

"Yes, we have noticed a growing influence of religious sects from North America on the island," said a ranking South American member of the Roman Curia. "But some of these groups are more cults than Christians."

Puerto Rican bishops say that Pope John Paul II will make a pastoral visit there on Oct. 12, but officials here would not say such a trip was sched-

uled. If the pope does go, observers say, it would highlight the need for renewed pastoral activity in Puerto Rico on the part of the Roman Catholic Church.

Officially, 81 percent of Puerto Rico's more than three million people are Roman Catholic. The island boasts 240 parishes with five bishops leading its five dioceses. There are more than 300 educational institutions run by Catholics and 94 seminarians preparing for the priesthood.

But the numbers are at least four years old and include many baptized Roman Catholics who, in the meantime, may have become Protestants. Protestant religious groups now claim

30 percent of the population.

With an economy based on agriculture and tourism, Puerto Rico is one of the most prosperous areas in Central America and the Caribbean. It is also the most densely settled.

When the pontiff visited Central America in February 1983, bypassing Puerto Rico, the Puerto Rican bishops reportedly expressed disappointment, saying a pastoral visit to their country would not have been better timed.

Declining church attendance and clergy losses have plagued the local church in recent years, and the Vatican is concerned with the intensity of Protestant evangelizing and

the prospect of a diminished future role for the church in Puerto Rican society.

Evangelicals make up the biggest part of the island's Protestants — they are seven percent now and are expected to win another 100,000 souls by the year 2000. The Evangelical Council of Puerto Rico makes frequent radio appeals in addition to its weekly 30-minute television program.

Church and state have clashed frequently since Puerto Rico became subject to the United States Constitution in 1952. Since then, Catholicism has lost several battles, particularly over birth control and divorce. Catholic schools are now private, whereas before they received state aid.

Catholic bishops twice condemned the government's massive birth control program in the mid-1970s. Part of the program included the sterilization of women, which the bishops said was not entirely voluntary, as the bill's sponsor claimed.

In the 1980s, the Catholic hierarchy in Puerto Rico has carefully stayed out of politics, which observers say may be another reason for declining church membership. Priests and nuns who gave up their vows were often separatists, or involved in the independence movement.

The confessional battle for souls is expected to continue on the island for years to come. Protestant ranks are expected to continue growing at the expense of the Catholic Church (founded on the island in 1511). But a pastoral visit to Puerto Rico by the popular Pope John Paul II could give the Catholic Church new life.

## Religious politics defended

(Continued from page 1)

important for the public to understand that the bishops do not endorse or denounce candidates "lest, in the present political context, even what we say about issues be perceived as an expression of political partisanship."

He said that by taking positions on issues, however, the USCC hopes to establish "a framework of moral guidance for use by Catholics and other persons of good will in making their decisions on political candidates and parties."

The bishops' political responsibility statement and platform testimony deal with life-related issues, including abortion, nuclear war, human rights, nutrition, housing, education and health care, "with particular emphasis upon abortion and nuclear war," Bishop Malone added. The bishops seek "not only to ad-

dress Catholics and others who share our moral convictions but to make a religiously informed contribution to the public policy debate in our pluralistic society," Bishop Malone wrote.

He added that "it is our hope, in short, that the political debate in the months ahead will illuminate policy approaches." He also encouraged others to, like the bishops, evaluate policy proposals "from a moral perspective."

The statement did not mention any candidates or political parties by name.

**BOTH DEMOCRATS** and Republicans have included religion-oriented appeals in their campaigns. Rep. Geraldine Ferraro, a Catholic vice presidential candidate on the Democratic ticket, has questioned the extent of President Reagan's Chris-

tian commitment. She also has adopted the policy of being personally opposed to abortion while backing efforts to keep it legal.

New York Gov. Mario Cuomo, a Catholic who also says he personally opposes abortion but does not wish to impose his views on others, has argued that issue with Archbishop John J. O'Connor of New York.

Reagan has often included references to God and religious beliefs in his addresses.

The USCC officers, besides Bishop Malone, who authorized the statement, were Archbishop John L. May of St. Louis, USCC vice president; Archbishop Thomas C. Kelly of Louisville, Ky., USCC secretary; Archbishop Edmund C. Szoka of Detroit, USCC treasurer; and Archbishop Bernard F. Law, at large member of the USCC executive committee.

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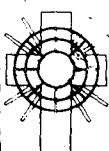
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## Cuomo: I wouldn't call abortion 'murder'

NEW YORK (NC) — New York's Democratic Gov. Mario Cuomo, a Catholic who has projected himself into the forefront of debate over the politics of abortion, said at a press conference that he disagreed with right-to-lifers who call abortion murder.

However, he would not say just how it should be characterized and would not explain his own personal thinking about the morality of abortion.

Cuomo has been generally identified as being personally opposed to abortion but favoring its legality.

Discussion has focused on the latter part of the phrase, however, and he has not publicly clarified the nature of his personal opposition.

At times, he has compared prohibitions against abortion with ritual requirements such as Jewish Sabbath observance, which he contends are religiously mandatory for adherents but should not be imposed on others by law.

Asked for the basis of his opposition to abortion, Cuomo said it was "purely personal" and refused to elaborate.

Asked then if he would agree with pro-lifers who call abortion murder, Cuomo said he would not. He presented the hypothetical example of "a black, atheist girl in Harlem" who has an abortion, and said, "I wouldn't call her a murderer."

He indicated that abortion is murder for a woman who considers it murder and has an abortion anyway, but otherwise it is not.

# Ferraro, Cuomo maintain it's not wrong to separate abortion views, politics

By NC News Service

Vice presidential candidate Rep. Geraldine Ferraro, D-N.Y., and New York Gov. Mario Cuomo have disagreed again with the U.S. bishops on abortion and public policy.

In separate interviews published in *The New York Times*, the two Democrats, both Catholics, took issue with a statement released by Bishop James Malone of Youngstown, Ohio, president of the U.S. Catholic Conference.

Bishop Malone said it is "not logically tenable" for candidates to set up a dichotomy "between personal morality and public policy."

"Though we are good Catholics," Ferraro said of herself and Cuomo, "we shouldn't impose our religious views on others in our political life."

Ferraro, who also said she had considered becoming a nun at age 16, described her religion as "very personal" and said she hoped it would not be a campaign issue.

Cuomo said the way church teaching should relate to public policy "is not dogma. It's a political judgment."

Ferraro, interviewed on a flight to Los Angeles, said the bishops "have the right to be critical, as do other people," but "I am convinced what I am doing is right."

She also said that the question of moral values and public policy "is more than just the abortion issue."

should be judged on its own merits.

"There is a Catholic law on homosexuality," he told *The Times*. "There is a Catholic law on birth control. There is a Catholic law on abortion. I accept the Catholic law. There is no Catholic law on what you have to do about imposing birth control on others."

**'I am convinced what I am doing is right.'**

— Geraldine Ferraro

Cuomo also argued for applying the question of moral values to a full range of issues but said each issue

## Abortion, nuclear war linked — U.S. bishops

Present testimony to GOP, Democrats

DALLAS (NC) — The U.S. Catholic Conference, public action agency of the National Conference of Catholic Bishops, told the Republican Party platform committee that the bishops regard protection of life from abortion and nuclear war as questions of human survival itself.

The testimony was identical to testimony presented earlier to the Democrats.

The USCC said that the "fundamental insight" of Catholic social teaching is "the dignity of the human person" and expressed particular concern about nuclear war and abortion.

"Some wrongly regard abortion and nuclear war as altogether separate and unrelated issues, applauding our actions on one and opposing our views on the other," the bishops said in the USCC testimony to both parties.

"We see as clearly as anyone that they are two issues; we know that each presents a different set of problems requiring different solutions. But it is clear to us that the sanctity — indeed, the survival — of human life is at stake in both," the testimony said.

"It is likewise clear that in both cases our nation faces grave problems which cry out for a redirection of public policy," the testimony added.

The testimony addresses 12 other issues as well, including civil rights, criminal justice, employment, food and agriculture, housing, immigration and regional conflict in the world.



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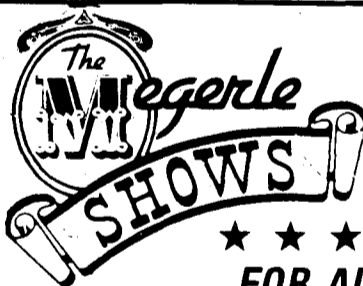
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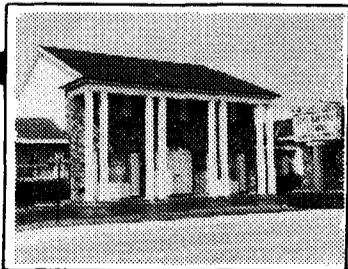
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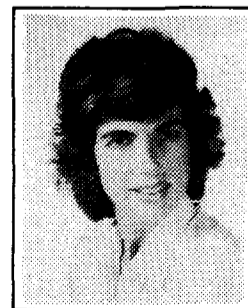
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# Can't separate morality, economy

## Bishops say in annual Labor Day statement

WASHINGTON (NC) — Moral reflection on economic issues requires raising questions about U.S. practices and policies without regard to party or administration, Archbishop John J. O'Connor of New York said in the annual Labor Day statement issued by the U.S. Catholic Conference.

Archbishop O'Connor said the pastoral letter on the economy being prepared by the U.S. bishops, like the bishops' previous letter on war and peace, will help open public debate to more explicit moral analysis.

"In doing so, the church is not 'intruding' in political affairs or adding an alien issue to the public debate. Rather it is seeking to make clear the human and moral consequences of the technical choices we make as a nation," Archbishop O'Connor said.

Labor Day is observed Sept. 3. Archbishop O'Connor, chairman of the USCC's Committee on Social Development and World Peace, said there is room for dispute about the size and style of the state's role in society and the economy.

"But the principle that the state has a positive, active role to play, especially in defense of the poor, is beyond question in Catholic teaching," he said.

He appealed to Catholics and others to participate in the dialogue about economic justice that will be stimulated by the bishops' pastoral letter.

"I do not believe that Catholics can conscientiously sit out the debate over America's economic future. Both the principles of American democracy

Exercens, (On Human Work)".

He said the U.S. bishops have also issued documents over the years which have called for reforms such as

on economic issues shows "the consistency with which the church has expressed its concern for economic justice in different times and in dif-

### SPEAKERS:

## Bishops neglect moral issues

WASHINGTON (NC) — The U.S. bishops will hurt their credibility and moral leadership if they use bad theology or get too specific in their pastoral letter on the American economy, speakers at a hearing in Washington warned.

The hearing was another in a series sponsored by the Lay Commission on Catholic Social Teaching and the U.S. Economy, a lay group formed last May to write a lay letter parallel to the planned bishops' letter.

The hearing dealt specifically with Catholic social teaching,

Previous hearings dealt with technical issues of public policy concerning poverty, economic planning and international trade.

Several of the speakers criticized efforts by the bishops to enter into debates over specific policy issues, and most questioned directions that the bishops have taken in recent years on social questions, notably in their 1983 pastoral letter on war and peace.

"I do not want bishops sounding as fleeting and temporary as the evening news," said Ralph McNerny, philosophy professor and director of the Jacques Mari-

tain Center at the University of Notre Dame.

He suggested that much Christian social activism today has effectively conceded to atheist criticisms of religion by ignoring "the ultimate and true point of religious belief" and adopting "just the this-wordly emphasis the critic wants."

Both McNerny and Father Ernest L. Fortin, theology professor at Boston College, spoke against any assertions that Christian beliefs require certain specific social or economic systems, policies or decisions.

and the social teaching of the Church compel us to make our voices heard," he said.

Archbishop O'Connor's statement traced the tradition of Catholic teaching on economic justice from the Industrial Revolution to Pope John Paul II's encyclical, "Laborem

minimum wage legislation, government regulation of public service monopolies, equal pay for women, public housing and the right of labor to organize and bargain collectively.

This history of Catholic statements

ferent social and economic settings," Archbishop O'Connor said.

He said the upcoming pastoral on the economy thus is "a continuation of a long and important tradition in the church."

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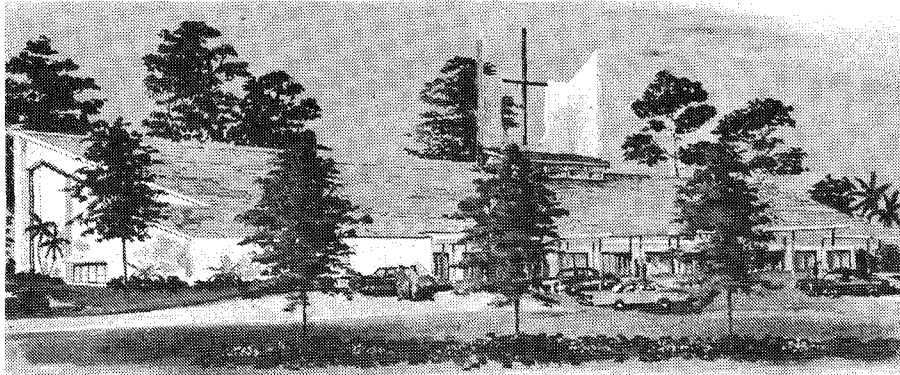


## New Cathedral's dedication set

**PALM BEACH GARDENS** — The new Cathedral of St. Ignatius Loyola, 9999 N. Military Trail, will be dedicated by Archbishop Edward A. McCarthy of Miami at 5:30 p.m. on Saturday, Oct. 6.

Founded in 1970 by the late Archbishop Coleman F. Carroll, first Archbishop of Miami, St. Ignatius Loyola parish has in 14 years moved from humble beginnings in the Palm Beach Gardens High School, where Masses were first celebrated, to the rank of a cathedral to which it was elevated by Pope John Paul II on July 17 when the Holy Father established the new Diocese of Palm Beach.

Under the direction of Father Sean Mulcahy, first pastor, who is now pastor of St. Maurice Church, Fort Lauderdale, ground was broken early in 1974 for a multi-purpose center which included a chapel, religious education classrooms and supporting



St. Ignatius Loyola, now the Cathedral parish of the new Palm Beach Diocese, was founded 14 years ago by Archbishop Coleman Carroll.

facilities.

In 1983, Father Frank Flynn announced plans for the building of a permanent church now nearing completion. The multi-purpose center is being converted into a parish family center and the new cathedral has been constructed at an angle to the center

for convenience.

Some 1,000 worshippers will be accommodated in the new Cathedral which will be the scene of Solemn Rites of Installation of Bishop-Designate Thomas Daily of Boston as First Bishop of Palm Beach at 5 p.m. on Wednesday, Oct. 24.

A 150-seat chapel has been incorporated into the structure for the celebration of daily Mass, small weddings and funerals. The chapel, according to architect Harold Seckinger of Lighthouse Point, is separated from the main church by a floor to ceiling glass wall on which the 14 Stations of the Cross are etched.

Featured in the northeast wall of the Cathedral is an 8' x 30' vertical stained glass window. A tower above the terra cotta tile roof rises approximately 75 feet skyward including a metal cross bridging an open, inverted arch.

Starting with less than 400 families when the parish was carved from St. Clare parish, North Palm Beach, the Cathedral parish, as it will be known, now has more than 2,000 families and will be the Mother Church of the new diocese, with Bishop Daily as pastor and Father Frank Flynn as rector.

## Religious education seminar Sept. 15

"Challenge '84" is the theme of a one-day seminar for catechists which will be sponsored by the Archdiocese of Miami Religious Education Dept. on Saturday, Sept. 15 at Nativity Catholic Church, 5220 Johnson St., Hollywood, and nearby Chaminade High School.

According to the Fr. George Garcia, director of Religious Education, more than 1,000 religious education directors who teach at the elementary, high school and adult education

levels throughout South Florida, have already registered for the sessions.

The seminar mark the beginning of the fifth year of an evangelization program initiated by Archbishop Edward A. McCarthy who will celebrate Mass for participants at 3 p.m.

Keynote speaker will be the Fr. Robert Hater, a priest of the Archdiocese of Cincinnati specializing in Pastoral Theology and Catechetics at the University of Dayton.

Formerly Archdiocesan Director of Religious Education in Cincinnati, the priest is the author of "Ministry Explosion," "Ministry in the Catholic High School," and numerous other publications.

Father Hater will speak at 9:45 a.m. on the subject, "Come Follow Me—Our Challenge to Minister" which will consider the relationship of God's kingdom and presence to daily lives with special application to the family, work, and the Christian community.

At 2 p.m. he will discuss "Hope-filled, Yet Broken — Our Call to Heal

and Forgive," emphasizing the role of parishes in healing and reconciliation through effective ministry. Reference will also be made to the Sacrament of Reconciliation.

Workshops at 11 a.m. will feature discussions on catechetical strategies at all levels of education from kindergarten to adult. Sessions following noon luncheon will include the sacraments, peace and justice, broken families, sex education, high school marriage mini-courses, adult catechesis and Bible-sharing from the standpoint of love and Christian witness.

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**FURTHER INFORMATION:** Mrs. Edie Abblett, Cenacle Adm. Asst.,  
1400 So. Dixie Highway, Lantana, Florida 33462, Phone: (305) 582-2534

# Candidates' Poll Primary Election 1984

## ARCHDIOCESE OF MIAMI FLORIDA CATHOLIC CONFERENCE

The following poll of all major national and state candidates for political office is being published this week by the Catholic diocesan papers throughout Florida as an informational aid to voters in the coming election.

The poll was developed by the Florida Catholic Conference, Thomas A.

Horkan, Jr., Executive Director, in conjunction with the editors of Florida's Catholic papers and the Florida Council of Catholic Women.

This involves issues of concern to Catholics. The Church engages in registration and get-out-to-vote campaigns and efforts to educate voters

on various moral issues. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

### UNITED STATES CONGRESS—1984

#### POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

- RIGHT-TO-LIFE:** Would you support protection of the unborn child by every legal means including ratification of a constitutional amendment?
- WAR/PEACE:** Would you support bilateral, verifiable agreements for a halt to the testing, production and deployment of new nuclear weapons systems and for deep cuts in the nuclear arsenals of both super powers?
- HUNGER:** Would you support an increase in real funding for food and nutrition programs for low income people?
- E.R.A.:** Would you support passage of the Equal Rights Amendment Resolution in its original form, without language excluding abortion from its scope?
- EDUCATION:** Would you support income tax credits that would assist parents of children in nonpublic elementary and secondary schools?
- HOUSING:** Would you support housing programs that would create credit, public housing, and housing assistance payments to low income people?

**KEY TO POLL**  
S = Support  
O = Oppose  
NR = No response  
RR = Refused to respond after additional contacts

#### QUESTION NUMBERS AND ANSWERS

D = Democrat R = Republican	P A R T Y	D I S T R I C T	RIGHT-TO-LIFE	DISARMAMENT	FEEDING THE POOR	E.R.A.	TUITION TAX CREDITS	HOUSING
			1.	2.	3.	4.	5.	6.
<b>HOUSE</b>								
W. Humphrey	D	15	O	S	S	S	O	S
T. S. Kolly	D	15	RR					
T. Bush	R	16	S	S	S	O	S	S
D. Smith	R	16	O	S	O	O	S	NR
E. Estrella	R	18	S	S	S	O	S	S
R. Nunez	R	18	S	S	S	O	S	S
B. Flanagan	R	19	RR					
Reinsprecht	R	19	S	S	S	O	S	S

### FLORIDA LEGISLATURE—1984

#### POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

- RIGHT-TO-LIFE:** Protection of the unborn child by every legal means including ratification of a constitutional amendment.
- Requiring parental consent or court order before a minor has an abortion.
- CAPITAL PUNISHMENT:** The death penalty.
- WELFARE REFORM:** A program using federal matching funds to provide up to three months of cash assistance to intact families where the father is unemployed and has exhausted unemployment benefits.
- EDUCATION:** Assistance to students in nonpublic schools with services which have been held to be constitutional (i.e., loan of textbooks, bus transportation, remedial services, counseling).
- E.R.A.:** Ratification of the Equal Rights Resolution in its original form, without language excluding abortion from its scope.
- DECENCY ON CABLE T.V.:** A state law prohibiting the broadcasting of indecent material on cable television systems.

#### QUESTION NUMBERS AND ANSWERS

D = Democrat R = Republican	P A R T Y	D I S T R I C T	RIGHT-TO-LIFE	PARENTAL CONSENT	DEATH PENALTY	WELFARE REFORM	EDUCATION	E.R.A.	DECENCY ON T.V.
			1.	2.	3.	4.	5.	6.	7.
<b>SENATE</b>									
R. McKinnon	D	27	O	O	S	S	O	S	S
D. Wood	D	27	NR						
F. Loss	D	31	NR						
R. Owen	D	31	NR						
A. M. Rocoff	D	31	NR						
J. Hill	D	33	NR	S	S	S	S	S	S
B. Reynolds	D	33	O	NR	S	S	S	S	S
S. Eisenberg	D	35	NR						
J. Gordon	D	35	NR						
<b>HOUSE</b>									
E. W. Mack	D	83	NR						
E. Weinstock	D	83	NR						
J. M. Faiks	R	88	O	O	S	S	O	S	NR
J. Letter	R	88	S	S	S	O	S	O	O
S. Kane	R	89	O	S	S	S	O	S	S
E. Leary	R	89	RR						
B. Brumberg	D	95	S	S	S	S	S	O	S
A. Mackenzie	D	95	NR						
J. W. Burke	R	105	O	O	O	O	O	O	O

#### KEY TO POLL

S = Support  
O = Oppose  
NR = No response  
RR = Refused to respond after additional contacts

(continued)

# Candidate poll

QUESTION NUMBERS AND ANSWERS

HOUSE continued	P ARTY	D I S T R I C T	RIGHT-TO-LIFE	PARENTAL CONSENT	DEATH PENALTY	WELFARE REFORM	EDUCATION	E.R.A.	DEGENCY ON T.V.
			1.	2.	3.	4.	5.	6.	7.
DeCespedes	R	105	NR						
A. Gutman	R	105	S	S	NR	S	S	O	NR
H. Spaet	D	105	O	S	S	S	O	S	O
N. Ventura	D	105	S	S	O	S	S	S	S
R. McCartney	D	106	NR	S	O	S	O	NR	O
J. Reaves	D	106	NR						
D. Smithson	D	106	NR						
W. Logan Jr.	D	108	O	S	O	S	O	S	S
M. L. Woods	D	108	NR						
A. Grossman	D	109	S	S	S	S	S	O	S
C. Mackenzie	D	109	S	S	NR	NR	S	O	O
R. Garcia	R	109	S	S	O	S	S	O	S
R. Greene	R	109	NR						
O. Hernandez	R	109	S	S	NR	S	S	O	S
D. Jacobson	R	109	NR						
R. Casas	R	111	S	S	S	S	S	O	S
E. Fox	R	111	S	S	O	S	S	S	S
Y. Vidal	R	111	S	S	S	S	S	O	S
H. G. Amaro	R	112	NR						
P. Debesa	R	112	NR						
G.-Quevedo	R	112	NR						
A. Trujillo	R	112	S	S	S	S	S	O	S
B. Welshans	R	112	S	S	S	S	S	O	S
H. Cortina	R	113	NR						
E. L. Marina	R	113	S	S	S	S	S	S	S
L. C. Morse	R	113	S	S	S	S	S	O	S
T. Murphy	D	115	S	S	S	S	S	O	S
V. M. Rejon	D	115	NR	S	S	O	S	O	S
R. M. Zieja	D	115	S	S	NR	S	S	NR	S
F. Arango	R	115	S	S	O	S	S	O	S
C. Dominguez	R	115	NR						
G. Flinn	R	115	S	S	S	S	S	O	S
A. Oliva	R	115	S	S	S	S	S	O	S
J. D. Souto	R	115	NR						
C. Hall	D	118	NR						
D. Lehtinen	D	118	NR						

**KEY TO POLL**

S=Support  
O=Oppose  
NR=No response  
RR=Refused to respond after additional contacts

# Could Christians end world hunger?

NEW YORK (RNS) — If American Christians took a hard look at their personal resources and redefined their priorities, they could wipe out world poverty, say John and Sylvia Ronsvalle, an Illinois evangelical Christian research team.

Taking inflation and taxes into account, Americans today are 65 percent richer than they were 20 years ago, but church giving rose only 13 percent over the same period, the couple report in a new book, "The Hidden Billions: The Potential of the Church in the U.S.A."

Studying per capita income statistics compiled by the U.S. Department of Commerce Bureau of Economic Analysis, the Ronsvalles estimated that an additional \$100-\$300 billion would be available for mission and evangelical activities if Christians obeyed the biblical command to "tithes" — the Old Testament term for giving 10 percent of one's income to godly pursuits.

Today the average American Christian gives just 1.6 percent of his or her

income to the church, which last year amounted to \$21.5 billion, less than the nation spent on TVs, stereos and video games.

Of that \$21.5 billion, 80 percent was used for congregational expenses, leaving only 20 percent for mission and evangelism, in the United States and abroad. But as the level of giving approaches 10 percent, the ratio would slowly reverse itself, and at the 2.5 percent giving level congregational expenses would be taken care of.

Because many American Christians never actually see or mix with the poor, and fear that money they give to the church will line the pockets of bureaucrats, they are not generous in their giving.

But the Ronsvalles think that these attitudes can be changed, through a method they call "yoking." What they hope to do is give a human face to the impersonal statistics of world hunger by pairing each of the country's 4,600 counties with a specific Third World country.

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## Personal lesson in suffering



Recently I spent a week in Mercy Hospital. The doctors had discovered that there was a narrowing in one of the arteries of my neck and as a precaution against possible future trouble recommended I have surgery.

There is a sense in which going to a hospital these days is a pleasant experience. Physicians are kind and solicitous. One's every need is met by smiling, caring nurses. They are smiling even when they awaken you at midnight to give you a pill.

Through such an experience, one becomes all the more admiring of, and grateful for, the men and women who devote their lives with skill, patience and cheer, to caring for their brothers and sisters who are ill.

One becomes more conscious, more sympathetic, of those among us who are called upon to carry the cross of suffering. One reflects on the special meaning of suffering in the life of a member of the Archdiocese.

As Our Holy Father pointed out in

his recent Apostolic letter on the Christian Meaning of Human Suffering, (*Salvifici Doloris*, Feb. 2, 1984, No 19-21):

"Every man has his own share in the redemption. Each one is also called to share in that suffering through which

**Those who suffer with Christ are carrying out an irreplaceable service. Suffering clears the way for grace which transforms human souls.'**

the redemption was accomplished... In bringing about the redemption through suffering, Christ also raised human suffering to the level of the redemption. Thus each man in his suffering can also become a sharer in the redemptive suffering of Christ.

Through their sufferings, in a certain sense, men repay the infinite price of the passion and death of Christ."

As St. Paul says, "We are... fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him. I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed in us." (Romans 8, 17, & 18)

"We are affected in every way... always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies... knowing that He who raised the Lord Jesus, will raise us also with Jesus." (II Corinth. 4; 8-14)

The redemption accomplished through the love of Christ remains always open to all love expressions in human suffering. The Redemption lives on and develops as the Church, the body of Christ. Through it every human suffering, by reason of union with Christ, completes the suffering of Christ.

"For this reason suffering has a special value in the eyes of the Church. It is something good before which the Church bows down in reverence with all the depth of her faith in the redemption." (*Salvifici Doloris*)

Those who suffer with Christ are carrying out an irreplaceable service. Suffering clears the way for grace which transforms human souls. Suffering has other dimensions. It unleashes love as individuals, organizations and institutions respond to brothers and sisters in need.

Those who suffer and those who care for them should have a special place in the hearts of the people of the Church of Miami.

God Bless You.

Devotedly yours in Christ

Edward A. McCarthy  
Archbishop of Miami

## 3 Parishes open new schools this year

(Continued from page 1)

also plans for the completion of a ballfield on church property.

To Msgr. Donnelly, however, the "bricks and mortar" are the lesser part of what a Catholic school should offer.

The pastor, who interviewed all applicants to the position of principal and spoke with all the parents of students, demands that religion be an integral part of the student's education — and not just during school hours.

"I'VE BEEN a priest 30 years and the 'sine qua non', that which you cannot do without, is that the father presides."

The father, he said, must be involved in the child's moral and spiritual development and be willing to "walk down the (church) aisle" with his children.

Msgr. Donnelly was impressed with the dedicated attitude of the school's newly appointed principal, Joe Latorraca, a 15 year veteran of teaching and administrating in New Jersey

schools.

Latorraca says he plans "to know each student as soon as possible and treat each one as an individual."

HE ALSO hopes to "establish the kind of school spirit and traditions that you see in schools that have been in existence for a certain number of years."

The tuition is \$800 a year for kindergarten and \$1,000 for 1-4. A discount is offered for parents with more than one child attending the school.

Farther south on University Drive is the new St. David elementary school which encompasses grades K through 3 in a recently completed two-story building behind the church

LIKE ST. MALACHY, there are plans to open up 5 new grades at a rate of one per year. The school also has pre-school facilities.

The average class size for the 110 students drawn mostly from public schools in the Davie area will be 25-30.

There are five faculty members at the school in addition to principal Mariann Kiar who will also double as a first grade teacher.

St. David school will be built on a philosophy of traditional values.

"WE ARE TRYING to establish a school where teachers instill a respect for adults in the child by having the children stand up when a teacher or adult enters the room" said ad-



Joe Latorraca, Principal, St. Malachy School, Tamarac

ministrative assistant Karen Mosley.

There will be a flag-raising ceremony in front of the school every morning where students will recite the national anthem and say a prayer.

Daily homework assignments will be required.

"Children need to be taught more Christian morality than they have previously been taught," says Mosley.

THERE ARE currently a few spaces available in the school, although the kindergarten is almost full.

The tuition for children of parishioners is \$900 per year. For non-parishioners tuition is \$1100 for one child. For families with more than one child enrolled discounts are available.



Coral Mosely, 6, helps her mother, Karen, prepare for the first day of school. (Voice photo/Prent Browning).

### OFFICIAL

#### ARCHDIOCESE OF MIAMI

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

**The Very Reverend Emilio Vallina, V.F.** - to Chaplain, Our Lady of Charity Council No. 5110, Knights of Columbus, Miami, effective August 7, 1984.

**The Rev. Kenneth Whittaker** - to Archdiocesan Director of Catholic Cemeteries, effective August 14, 1984.

**The Reverend Dionisio Oramas** - to Associate Pastor, St. Agatha Church,

and Campus Minister for Florida International University, both in Miami, effective August 1, 1984.

**The Rev. Jose Menendez** - to Archdiocesan Director of Youth Ministry, effective August 7, 1984.

Upon nomination by their Superiors:

**The Reverend Thomas Scanlon, OMI** - Assistant Chaplain, Cardinal Newman high School, West Palm Beach, effective June 15, 1984.

**The Reverend Bernard Justen, SDB** - to Associate Pastor, St. Philip Benizi Church, Belle Glade, effective August 10, 1984.

# News at a Snap



## Prayers for Nagasaki

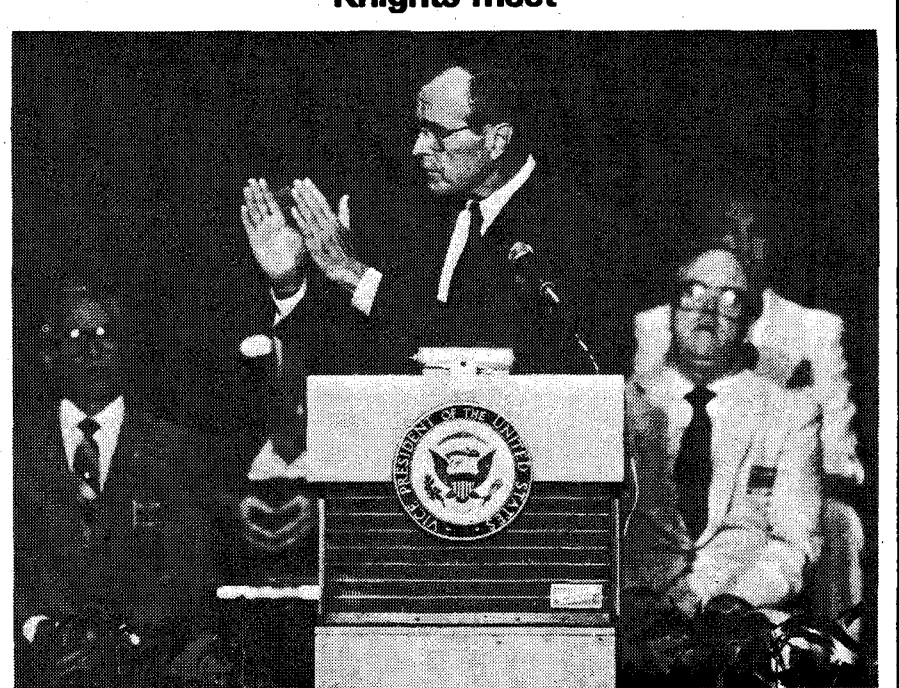
Women and children pray for victims of the world's second atomic bomb explosion during a Mass at Urugami Cathedral in Nagasaki, Japan. American forces bombed the city Aug. 9, 1945, near the end of World War II. (NC/UPI photo)



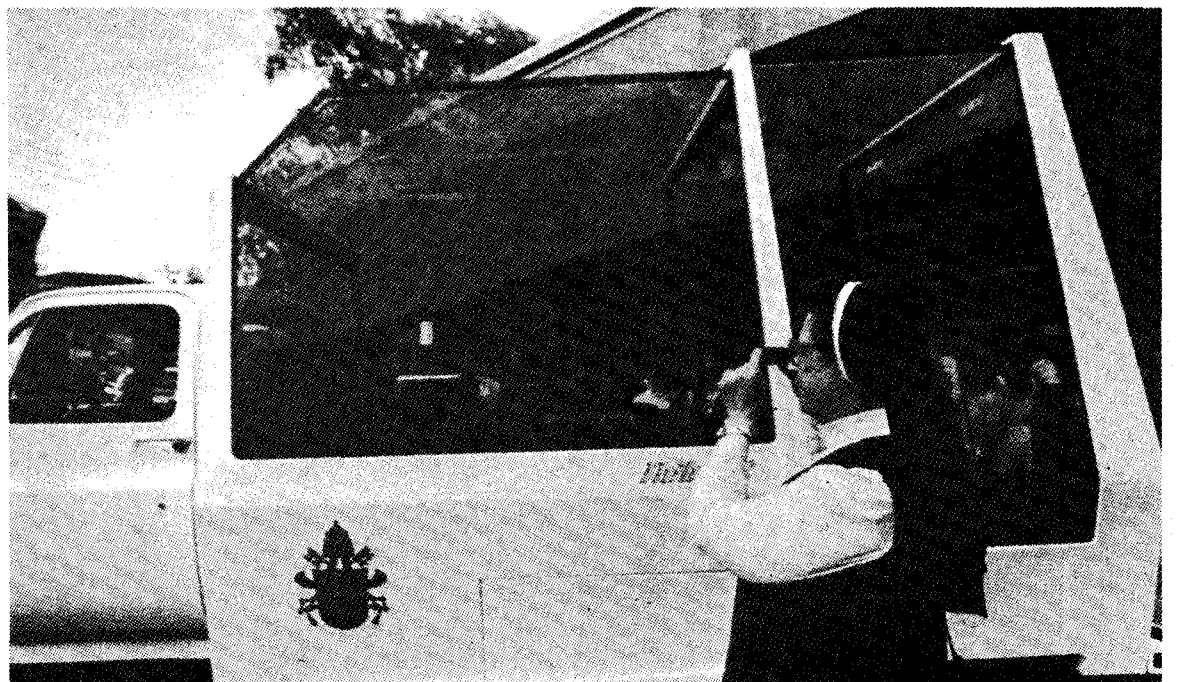
## Pro-lifers arrested

Police officers carry a pro-life demonstrator from the Women's Suburban Clinic in a Philadelphia suburb. Police arrested 19 of the protestors and charged them with "defiant trespass." Pro-lifers claimed that abortions were being performed in the clinic. (NC photo)

## Knights meet



Vice President George Bush makes a point during a speech to the Knights of Columbus at the organization's annual meeting in Denver. (Below) Knights in formal attire stand at attention during the meeting. (NC photos)



## Pope's vehicle

In Pierreville, Quebec, Sister Jeannette Guvremont takes a picture of the "popemobile" that will be used when Pope John Paul II tours Canada next month. The 11,000-pound vehicle is designed to protect the pope from possible attack during the Sept. 9-20 visit. (NC/UPI photo)

# Matter of Opinion

## Religion in politics —where to draw line

At this time of year there is a lot of hue and cry about religion in politics, both from the candidates and from various factions, and it is important that we sort a few things out as we make important decisions in this electoral year.

The truth is most people welcome the Church into public issues — when they agree with the Church's view. That is considered basic moral leadership by the bishops. But when they disagree with the bishops then the cry is, "Stay out of politics. What do you know about public policy?"

This all centers around the question of public versus private morals. That concept is particularly useful to vote-conscious politicians who welcome Church backing but not her moral mandates.

Bishop James Malone, head of the U.S. Catholic Conference, the public policy arm of the bishops, issued a statement rejecting the

### EDITORIAL

plea by some politicians and groups that so-called private morality should not enter into public policy.

It is partly a matter of semantics and partly a matter of where you draw the line.

Semantics: Child abuse is certainly a private matter, is it not? It takes place within the home and within the family. Yet, everyone favors public laws against child abuse, and no one would object to the Church speaking out in this area.

But what about a private area such as sexual matters? Fornication, for instance. Judaeo-Christian law forbids it and, indeed, most states have had laws against it, at least until recent years. But as a practical matter the laws usually have not been enforced, leaving any problems to be resolved by the individuals or the civil courts. In recent years it has become a practical judgment that this area is best left out of criminal law even though it sometimes has public ramifications (abortion, V.D., etc.).

The point is, you cannot make one simple rule as to where religion should or should not come into public policy. What you have to do is make a reasonable, informed judgment. And that is what Bishop Malone, in effect, is saying. He is saying that for a politician to make public policy judgments, he cannot conveniently segregate everything into public and private.

The bishops have stated that they will not endorse candidates. But they also state that they, as any other group of American citizens, have a right to speak up on issues and define the moral dimensions for Catholics and others interested.

And in that regard, they make the point that it is not rational to say a politician can simply ignore his private beliefs in forming public policy. One need not be a dogmatic slave to given beliefs, but neither can they be ignored.

Can a politician say he believes it to be immoral to discriminate, yet vote for a law that discriminates? Could a congressman who



thought the Vietnam war was immoral vote for more napalm at that time? Most did not.

Politicians openly draw on their sense of morality in forming public policy and do not hesitate to say so in most instances.

There is, however, one key area where public versus private morality becomes a major theme. That is, of course, abortion. And we will discuss that next week.

## Letters to the Editor

### Injustice in Nicaragua

#### To The Editor:

I write to my many friends and acquaintances of the Archdiocese and to those who are concerned about the tragedies occurring in Central America, particularly in Nicaragua.

I have just returned from 12 days in Nicaragua, having traveled there with 14 others as "Witnesses for Peace", an ongoing project of U.S. Christians, who make sure that a group goes every 2 weeks.

We visited Managua, Esteli, Ocotal, Jalapo, Jicaró, (The last four have all been repeatedly attacked by the "contras") and two resettlement communities. These are for refugees coming down from the mountains where their isolated farms have been attacked and members of their families killed and kidnapped by the "contras" coming across from bases in Honduras.

Nothing was closed to us. We went where we chose. We were made welcome everywhere. We talked to hundreds of people, Nicaraguans, men, women and youth, to sisters, ministers, priests to soldiers, farmers, shopkeepers, students, teachers.

They said to us — "Remember our suffering, we know it is not the U.S. people but the U.S. government that causes our suffering. Our government (the Sandinistas) helped us understand that."

We saw and heard children crying in the night, shaking, crying as they woke because there had been attacks on their towns. We saw children with distended stomachs because the cows had been killed or driven over the border into Honduras by the "contras", who want to stop everything good and helpful.

We saw widows, orphans, whose husbands and fathers had been tortured, dismembered, killed before them.

We saw new houses, new schools, new health clinics, all built by the Sandinista government. We saw children's dining rooms where daily a hot meal is provided for hundreds of children whose families cannot do so. We heard that teachers, nurses, technicians, leaders, have been raped, tortured, killed by the "contras".

The U.S. government has been demanding that the Nicaraguan government hold national elections; the U.S.-backed "contras" threaten to kill anyone who works in the elections.

During our visit to the U.S. Embassy, where we went to tell our experience, we met such hardness of heart that one man and two women in our group cried.

How can one make sense of all this? What can we do as Christians to whom Jesus said, "What you do to

others, you do to me, love one another." I beg that each one pray deeply about the agonizing situation, that we open ourselves to truth and love and be willing to admit the sins of ourselves and our country.

The U.S. Administration justifies its actions against Nicaragua by saying the Sandinista government has not kept all its 1979 promises. How can this poorest country in Central America, the size of Arkansas, poorer than either Mississippi or Arkansas, go on with business as usual when the most powerful country in the world is bullying it?

Further: since the current administration has not kept all its 1979 or 1980 promises... does that mean an outside country can invade and try to overthrow our government?

I beg for responsible citizens' actions, demanding our legislative and executive leaders that this "secret" war against the poor of Nicaragua be stopped.

In hope and pain, in the Lord,  
Sister Majorie Fisher  
2415 N. Tyler  
Little Rock, Arkansas 72207

The Voice Welcomes letters to the editor. All letters must be signed. Write to: Letters to The Editor, The Voice, P. O. Box 38-1059, Miami, FL 33238-1059.

### Bar at parish saddens the spirit

#### To the Editor:

The article in last week's Voice, "Pompano parish mixes spirits with the spirit", put me into shock, unbelief, horror at what I was reading and then a great sadness settled deep in my own spirit.

My husband and I were owners of a neighborhood tavern (bar) in Florida for 31 years. After his death, I was left to operate the bar for 10 years.

In all those years I never saw a person helped by drinking alcoholic beverages. Sociability is, but certainly no holiness was ever produced by alcohol! A temporary feeling of euphoria is evident but the lasting effect are, guilt, depression, loneliness and a depleted money supply. Drinking alcohol is a carnal thing and wages war upon the soul. Only the "New Wine of the Holy Spirit of God" produces the happiness and holiness sought by Father Reynolds at St. Henry's in Pompano.

We all know of the many homes broken, lives and health ruined, children abused. I feel certain this project at St. Henry's is a work of Satan and its effect will be far reaching and disastrous. It is a scandal to our Protestant brothers and sisters and to sincere Roman Catholics alike.

Frances Stroud  
Davie

# Teaching the young to share

After the parish council meeting, two professional people - a family practice physician and general building contractor - made this observation:

"When we were young our parents taught us to use envelopes and bring them every Sunday to Mass for the collection. For some reason, we did not do this for our own children and now we realize that was a mistake."

I am not here going to speculate about the reasons why these two parents, and many others like them, failed to carry on such a tradition. Instead, this column will describe a new unique and practical program which encourages children from grammar through high school to make use of envelopes for weekly worship.

Called "Teaching the Young to Share", this project flows out of the sacrificial giving concept

United States possesses time and talents which can and should be employed in some manner to ease others' burdens. In addition, however, many of our youth earn or receive more treasures of money than we might expect.

BY FR. JOSEPH  
M. CHAMPLIN



For example, my high school senior niece in California, saving money for the fall when she en-

**Teaching the Young to Share is based on three principles: our youth, including very small children, possess abundant gifts of time, talent, and treasure; they need to share these possessions with others; these youngsters require motivation, training and a practical vehicle to develop this habit of sharing.**

for adults often mentioned in these pages. That idea stresses how we should return to God in gratitude a portion of the treasures we have earned or received by sharing part of them with others through a percentage contribution to the parish and to the poor.

"Teaching the Young to Share" is based upon three principles: our youth, including very small children, possess abundant gifts of time, talent and treasure; they need to share these possessions with others; these youngsters require motivation, training and a practical vehicle to develop this habit of sharing.

**FIRST OF** all, America's young people have much to share. Obviously, each person in the

ters an expensive university, recently babysat a house and two children for an entire week, earning \$200 for her efforts. A New York state pastor discussed with his sixth grade students this matter and discovered the average allowance for each pupil was \$3 per week.

Secondly, we believe our young from earliest ages should share and be trained to share their gifts of time, talent and treasure for these reasons:

- Sharing with others brings satisfaction, peace and joy to the giver's heart.
- Sharing with others builds up our family, community, Church and world.
- Sharing with others means we are following Jesus' words and example.

• Sharing with others carries out the teaching of the Second Vatican Council.

• Sharing with others, begun in our youth, will carry over naturally into our adult lives.

Thirdly, young people require motivation, training and a practical vehicle to develop this habit.

An Eastern church envelope company has just produced a simple, but complete package for parishes, parents and teachers to facilitate the formation needed.

Key to the approach is a series of weekly envelopes entitled "Sharing My Gifts" which come in a box for the year or can be mailed at regular intervals. Smaller than the adult size, but larger than the traditional children's edition, it provides space for two notations:

"THIS IS one way I used my time and talent during the past week for others—". Several lines give the young individual space to write some deed performed for another during the past week.

"Here is this week's share of my treasure for others \$ . . ."

The total package includes not only the box of these envelopes, but an explanatory, motivational flier for clergy, parents or religion instructors and separate leaflets geared for grammar, junior and high school students.

This program recommends that parents do not give money to children specifically for the church envelope. Instead, it suggests that they teach youngsters to take a portion of their allowance or other monies received or earned and used this for the Sunday Mass gift. Even if a young person has no treasure to share, she or he is still urged to fill in the time and talent portion and drop that envelope into the collection.

For a sample packet which includes a box of envelopes and the four motivational, explanatory fliers send \$1.00 to "Sharing My Gifts", Farnsworth Envelope Company, Camden, New Jersey 08105.

# Faith and tragedy

It was another city and a strange parish. The celebrant and homilist I did not know but he surprised me. It was the week of that terrible mindless massacre at a hamburger chain restaurant in California. The priest said he feared that a tragedy like this might shake the faith of ordinary people.

How he got that idea, I don't know, unless it somehow shook his own faith. I don't think there are many Catholics in this world who aren't aware that there are evil forces in the world and that madness can over-ride sanity. And they understand that good people can be the victims of evil and madness in the world. This doesn't shake religious faith, it only emphasizes its necessity.

Now there are other things that are not so easy to accept, that may test the faith of believing people — floods and earthquakes and tornadoes and hurricanes. These for believing people may be hard to bear for they are beyond our comprehension. How can a loving God allow a village to be laid in rubble by a tornado, people killed and injured? That's a question for which you'll not find any certain answer.

We had a professor in college who was discussing this mystery in class one day. It was his habit to not situate himself before the class but to walk up and down the aisles as he talked, whirling to ask a question if he thought a student behind him might not be giving full attention to his words. to ask a question if he thought a student behind him might not be giving full attention to his words.



BY  
DALE FRANCIS

Why is it God allows such things to happen? He whirled around on Lonnie who was looking out the window, "What is the answer, Lonnie?"

Lonnie didn't want to admit that he hadn't the vaguest idea of what the professor was talking about. "Well," he stammered, "it is... I'm sorry, I knew the answer but I've forgotten."

Professor Schultz raised both hands to his head in anguish.

"Lonnie, Lonnie, Lonnie! Only two have ever known the answer to that question. One is God and He won't tell us and the other was you and you've forgotten!"

Good people are called upon to carry heavy crosses. Illness and misfortune come to those who are faithful to God. There's a story that St. Teresa of Avila complained to God about this and He answered, "I give the heaviest crosses to my best friends." St. Teresa answered, "No wonder you have so few good friends."

But what we may not understand, we can accept in faith. There are blessings in crosses. We cannot

expect in our finite world to understand the infinite. Sometimes we get hints of explanations. I found one when Marianne, who now has children of her own, was two or three. The doctor wanted to give her a shot, she didn't want it, he asked me to hold her still. I did and the doctor gave her the shot. She looked at me, tears in her eyes, with both reproach and bewilderment. I was her loving father. I not only didn't protect her against the pain, I held her so he could give her the shot. Why had I betrayed her, let it happen? No use to tell her, she wouldn't understand, not then.

If faith must strengthen us to meet the tragedies in our lives, to help us carry the burdens we are given, we must also not be surprised if such things come to us. The question for the believer is not "Why me?" but, remembering how Our Lord Jesus Christ suffered, "Why not me?"

Believing in Jesus Christ, living in a way that serves the least of those among us as our faith compels us to do, there are many joys and comforts, but there is no magic. There's no promise of health, wealth and popularity. All may come but not as a reward of faith. Heaven is our destination.

St. Teresa of Avila wrote: "Let nothing disturb you, nothing frighten you; all things are passing but God never changes; patient endurance attains all things; who possesses God is wanting in nothing; God alone is enough."

(Dale Francis is a nationally syndicated columnist.)

## Time capsules

Reminiscing about his experiences overseas, Bob Hope once said, "I attended Cardinal Spellman's midnight mass for the troops in Viet Nam, but I was dead tired and fell asleep. So the next morning I called upon the Cardinal to offer my apologies."

"That's all right, Bob," Cardinal

Spellman said, "I once saw your show at Loew's State and did the same thing."

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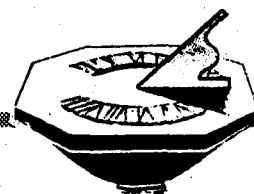
In his will, Patrick Henry wrote: "I have now disposed of all my property to my family; there is one more thing

I wish to entrust to them and that is the Christian religion. If they have that, and I had not given them a shilling, they would be rich, and if they have not that and I had given them all the world, they would be poor."

\*\*\*

Lord Beaverbrook's servants

By Frank Morgan



## The Lord is walking in the park

always referred to him as "the Lord." When Winston Churchill called at Arlington House he was told by the butler, "I am sorry, sir, but the Lord is walking in the park."

"Oh," said Churchill. "On the lake, I presume?"

## Ferraro and women

When news broke that Rep. Geraldine Ferraro of New York was Walter Mondale's running mate on the Democratic presidential ticket, reaction among U.S. feminist groups was fast and affirmative.

Kathy Wilson, head of the National Political Women's Caucus, stated elatedly on an NBC-TV news broadcast: "Mondale changed the rules."

No question: The selection of Ms. Ferraro makes history because she is the first woman to be a vice presidential candidate.

**THAT FACT**, however, has been followed by an amazing number of assumptions, criticisms, confusions and predictions. The bottom line question raised by all this furor is blunt — and I paraphrase more commentators than I can count:



BY  
ANTOINETTE  
BOSCO

"Has Ferraro broken the mold and opened the doors for women in America to aspire to the highest offices? Or, will she, if the Democratic ticket is defeated, set back the cause of equality in public life for women?"

I don't know the answers. But I have been involved in many discussions about Ms. Ferraro. A number of people have asked me if I identify with the 48-year-old woman from Queens — implying that this would cause me to vote for her.

We have several similarities. We both are daughters of Italian immigrant fathers; attended Catholic schools and graduated from Catholic women's colleges; got married

young and raised a family.

But the similarities — and the identification — end there. And if I vote for her, it will be her stands on issues, not because she is a woman or because I might "identify" with her.

**ONE CAN'T** help but relate Ms. Ferraro's escalation in public life now to John Kennedy in 1960. I asked a priest friend if he identified with Kennedy back then.

He answered, "He was male, Irish and Roman Catholic and that's where the identification ended. But he inspired me, made me believe in great principles again and I respected him. That's why I voted for him."

My friend also believed, he said, that by 1960 the time had come to put aside the barrier of religion in electing a leader to public office.

He expressed precisely what I am feeling now. By inviting Ms. Ferraro to run with him, Mondale has read the signs of the time and taken a giant step forward in politics.

The choice of Ms. Ferraro is highly symbolic. She is the visible witness that just as religion no longer can exclude one from a high position in public office, neither can gender.

**HER NOMINATION** is to be applauded because it moves us as a nation closer to democracy, where equal opportunity has substance.

If anyone still has doubts about how major a step this is, I would suggest remembering the camera action during her acceptance speech. One camera was positioned on Ms. Ferraro's mother in her Queens home, flanked with neighbors.

Here was Antonetta Ferraro, a widowed seamstress, who raised a daughter alone, glowing and applauding.

She looked like so many Italian mothers I have known, pleased with and proud of their children. That's when I knew for sure: This was a night for women.

(NC News Service)

## Getting through school

**Q. School life is fun. I meet new friends and usually have a good time. But every once in a while I don't feel like going to school. I try to stay home but then I get behind in my school work. How does one manage to get through 12 years of school? (Arizona)**

**A.** A number of problems must be dealt with in your question. The first concerns school life.

The main reason young people are sent to school has nothing to do with fun, meeting new friends or having a good time, even though all three of these things sometimes happen at school.



BY TOM  
LENNON

Education is mainly concerned with such things as sharpening your mental skills, increasing your fund of information, exposing you to new ideas, telling you about the past so that you may better understand the present and helping you prepare for life in the future.

**THESE AND** other educational tasks are not always easy. They can be very difficult and involve hard struggles. Sometimes it's tempting to shut the books and give up for a day — or even longer.

But if you base your actions exclusively on your feelings, you're headed for trouble. Right now you may skip school for a day just because you "don't feel like going."

Later on you may skip work for a day... and then two days... and longer. Then your boss finally will fire you.

At this time of your life it is important that you learn about duties as well as rights. Unless sickness or some other serious obstacle prevents attendance, I think you should go to school every day, no matter how you feel. There are times when you must tough it out.

**PERHAPS YOUR** biggest question, however, is: "How does one get through 12 years of school?"

One might ask also: "How does one get through 9,000 days of work in an office or factory?"

Or: "How can a person cook more than 10,000 meals in a lifetime?"

The answer is to be found in the simple title of a weekly TV program, "One Day at a Time." Don't be thinking about 12 years, or 9,000 days, or 10,000 meals. That way leads to madness!

You have only the task of today. Often that task is both fun and challenging.

**BUT SOMETIMES** it is difficult, almost impossible. At such times one must slowly develop courage, patient endurance and toughness of spirit.

If you run away from the hard tasks and from other crosses of life, you will never find lasting happiness. You will never know the satisfaction and joy that result from hanging in there when the going gets tough.

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

## Behind the Marian image

Aug. 15 was the Feast of the Assumption of Mary into heaven. To understand devotion to the mother of Jesus, however, one must go deeper than the trappings of popular piety. Forget about the plaster statue, the halo and the blue veil. Forget about the words "handmaiden," "obedient," "victim," "submissive." If you want to know the woman behind the image, you have to think about her first as a woman.



BY FR.  
JOHN CATOIR

Theologian Doris Donnelly tells about a time in her own life when she was grief-stricken. She rediscovered Mary in that time of need, but first she had to yield up the image of "a docile, domesticated and vapid girl and find a tough young woman who deliberately counted herself among the marginalized, who knew safety was an illusion, who was alive to the tragic, who wept, who laughed and who chose life every inch of the way."

She discovered Mary as a mature, committed woman. Consider Mary's 90-mile journey from Nazareth to Bethlehem when she was in her ninth month of pregnancy. She traveled by foot and donkey. For a woman close to labor, undertaking a strenuous journey like that without the security of a place to stay, much less a hospital, must have taken great courage.

Consider the flight from Herod. She knew the fear of danger and the threat of corrupt power. She was the prey of a powerful ruler. She would easily understand today's justice issues where tyrants engage in mass murder to protect their power-base. When the church gives priority to the poor it is because the church is Christ and in Mary, from the beginning, it has known oppression.

Consider the primitive lifestyle of a poor family in Galilee 2,000 years ago. Buying food, cooking, washing clothes — all very different experiences by today's standards. Mary was a hard-working mother.

Consider the crucifixion. Mary once saved her infant Son in a flight for life, but 33 years later she was powerless to help Him. She could only stand by Him. Mary didn't swoon in weakness or excuse herself from the participation in His suffering and death. The Gospel records her as standing by the cross. She stayed to the end and helped take Him down. The Pieta shows her cradling Him in her arms, the wounded, bloody body of her Son.

Mary was a woman of faith and courage, a model for women everywhere. Blessed be the great Mother of God, Mary Most Holy.

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



"YOU'VE BEEN TOO NICE, FATHER. IF IT'S OKAY BY YOU, NEXT WEEK BOB AND I ARE GONNA START USING THREATS."



## The difficulties of single life

Dear Dr. Kenny: The single adult is not identified anywhere. No typical organization or church program has ever been addressed to the single adults.

Believe me, there are many problems to face for the person who remains single — the greater percentage "not by choice."

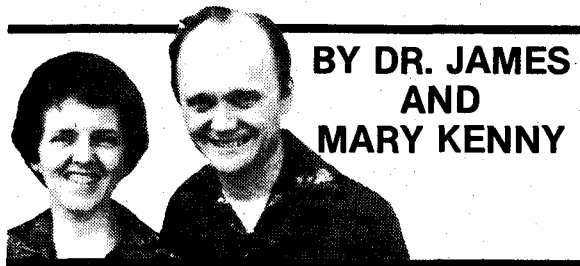
Does anyone who is married give moral support to a single adult? How many come to the aid of a single man or woman when they are caring for an aged or ill parent, brother or sister?

Very few families truly share the burden. Immediate family members shun the responsibility. The married say they have their own problems. Others say Jack or Mary is doing a good job, or we don't want to interfere. So very few offer to relieve the single member so they can have a breather.

I find the greatest need is for support of an adult who is too old for the CYO or Catholic activities groups, but too young for senior citizens groups. Somehow the divorced, the separated, the widowed are thought of sooner.

You say the Marriage Encounters started small, but if you review the initial efforts, so many individuals and a Religious were there to be support. Perhaps a Religious is not always present, but they know someone is available when there is a need. There is no apostolate to help the single person. — Pennsylvania.

I am sympathetic to your position, but am not sure what you are asking. Do you wish for more understanding in your role as a single? Are you asking for the church to set up support groups for singles? Or are you asking to be accepted into a



BY DR. JAMES AND MARY KENNY

family in some loose but substantial way?

I think you are asking for all of these, but we have already responded in an earlier column to the second and third questions.

Your first point is that being single is hard. I agree, and we all need to hear your frustrations and desperation as you face important life tasks alone.

Beyond the problem of singleness, be careful of the fallacy of thinking that the grass is always greener on the other side of the fence. Everyone spends time wanting to be somewhere else.

You might focus on some of the good aspects of being single. It is not clear what permanent commitments you face, but in most cases as a single you are free of commitments, which means you are free to develop latent talents. Use your freedom creatively.

You have more time for recreation and entertainment. Hurrah! Learn to recreate by yourself or with a friend. Enjoy traveling. Find local places of interest to visit.

Develop your mind. You can take an adult education course, a vocational course or a college course. Visit your library. Learn more about your

religion. Take lessons in arts and crafts.

Develop your body. Learn about aerobic exercises to develop heart, lungs and endurance. Try calisthenics to strengthen muscles and improve posture.

Making friends should have a high priority. Don't wait for people to come to you. Give thought to where you might meet new people. Consider taking part in various community and church activities.

Try serving others. Do your local schools, nursing homes, hospitals, probation departments and welfare agencies need volunteers? Are there overburdened families where you might help occasionally as a cook or baby sitter? To paraphrase President Kennedy, "Ask not what others can do for you, but what you can do for others."

Singleness, like every other state in life, has both problems and opportunities. If you take advantage of the opportunities, the problems may take care of themselves. In any case, by so doing you will remain more positive and in charge of your life.

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

(Some of the best of Dr. James and Mary Kenny is available in popular book form. Send \$6 to Dept. J-10 St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210, and ask for the book "Happy Parenting." Contains more than 100 selections. Payment must accompany order.)

(NC News Service)

## Parents, adolescents, and beer

The good news is there's talk of a national minimum age law of 21 on beer drinking. The bad news is that alcohol usage is starting at age 11. Why is it that parents always inherit the mine-strewn battleground between good news and bad news?

Last year, four sets of Dallas parents threw a graduation party for their collective graduates. They rented a bus to get the teenage guests home. "The bus was really a safety measure," one mother said. "We're concerned parents and we want to protect our kids. For the party, we rented a margarita machine, and, of course, we had a keg of beer. We wanted to make sure that the kids who had too much to drink would not be driving home in their own cars."

The result was numerous phone calls from angry parents. "They were furious that we served alcoholic beverages to their kids. Look, I don't like kids drinking, either. But the fact is they are going to do it, anyway, and I'd rather have them do it at home, where I can control the amount and provide the bus. Let's face reality. High school seniors drink beer. If we didn't at least have beer, nobody would have wanted to come to the party."

One of the mothers who objected disagreed vigorously. "I'm just sick and tired of all the compromising that parents are doing these days," she said. "If the little darlings couldn't possibly have

a party without alcohol — well, then, I know what I would do. I wouldn't give them a party. Nineteen is the legal drinking age in the state. Serving alcohol to minors is against the law."

Although parents can be fined \$500 for serving liquor to juveniles, many are doing it because they



BY DOLORES CURRAN

say they feel chaperoning a drinking party for their teens is the only way to control the situation. They claim that if they don't have beer, kids won't come.

Attesting to this was another Dallas mother who said, "I had a lovely graduation party planned for my daughter last year. I didn't allow a drop of anything alcoholic. Within an hour and a half, the kids were all scattered up and down the street drinking in their cars."

She added, "My friends told me I handled it all wrong. If I had just gotten one keg of beer, the

kids would have stayed at my party. If you're watching, they don't drink as much."

Teenage drinking is a great worry for parents. In some states, beer is legal at 18 which puts the problem right into the high school. One assistant principal told me her seniors go to the local tavern for lunch and come back half-sloshed for afternoon classes. "Look," she said, "what can we do when this is legal?"

To complicate the issue there is a counter movement today — one that is trying to make it a misdemeanor for parents to serve their underage children anything alcoholic at home. How to handle it as a parent? With children ages 22, 19, and 16, I recognize that there will be beer drinking, but I would not host a drinking party for adolescents. Not only is it illegal but we have a moral responsibility to other people's children, as well as our own, and to their parents.

But I wouldn't support a law that denies parents the right to serve their adolescents a glass of wine at holiday time. To me that's the way we teach proper attitudes toward drinking. It's not a game to see how much beer one can guzzle in an hour but a pleasure to share moderately at the right time in the right place. If the young learn that with us at home, maybe they won't need to prove their capacity with peers elsewhere.

(Alt Publishing Co.)

By Terry and Mini Reilly

### Opening prayer

Thank you, dear Lord, for summertime. Thank you for its good fruits, the music of rain showers, desert dust devils that dash across the open plains, and warm, clear, star-filled nights. Thank you, too, for smiling children's faces and for unselfish parents. Thank you now and always for your gift of love. Amen.

Dear Friends in Christ,

For most of us families the next few weeks will bring the fall school rush. The lazy summer of fun is about to end, and new schedules will begin for kids and adults. A new season will be unfolding; whether it be first grade, tenth grade, or college, there will be an aura of anticipation and excitement. For parents and for families without children the neighborhood will be suddenly quiet. (There will be moments of reflection, for time again is passing.) Tonight,

let us pause in thanksgiving for "summertime."

The Reillys

### Lesson

#### Young Family

Materials: construction paper, notebook, paper, crayons, glue or scotch tape, one piece of yarn. Make a "Family Summer Memory Book." Put in special dates of outings, fun moments, ticket stubs, funny stories, each person's height and weight (Mom and Dad, too), and one thing each would like to do next summer. Save it to look at next May.

#### Middle Years Family

Materials: daily calendar, paper, pencils. Look back over the summer months. Everyone chooses his favorite moment, day, or week during the summer. If all could share the summer again, would the family do anything different? What? What was the funniest thing that happened this

summer? The worst thing? Take turns sharing. Make a list of things the family would like to do next summer. Put away until next May.

#### Adult Family

Materials: poster board, pens. Make a poster with two columns for lists: one column for good deeds accomplished by each person or the family together; second column, ways God was present in the family over the summer. (Examples: prayers answered, special moments, nature experiences). Place it near a family gathering place. Entitle the poster, "God lives with the \_\_\_\_\_ (family name) \_\_\_\_\_."

### Snack

Taffy apples, or apple crisp.

### Entertainment

Hold a "story-make-up." Have someone start a make-believe story, talk for one minute, have each family

member add to it. Anything can happen!

### Sharing ideas

1. Take turns sharing what the favorite time of day is for each person.

2. Each share one thing he is especially looking forward to this coming fall.

3. Each share a moment he felt loved.

### Closing prayer

— Scripture: Romans 11:33-36  
— Spontaneous Prayer  
— Suggested prayer: Lord, prepare our family for the fresh adventure of this fall season. Help us to be aware of your presence in this time of transition. Thank you, dearest Lord, for this past summer and for the growth and awareness it has brought to us all. Thank you, too, for our Family Nights. Amen.

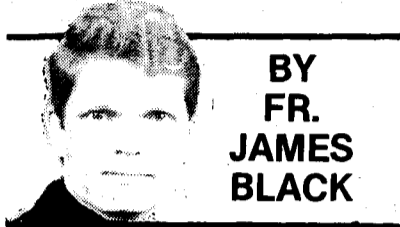
# Scriptural Insights

## 'Who do you say that I am?'

Readings: Isaiah 22:19-23; Romans 11:33-36; Matthew 16:13-20

### BACKGROUND:

In the first reading for this Sunday, the prophet threatened the Southern Kingdom of Judah with destruction. Because of their unfaithfulness, even the court officials would be put out of office. Eventually, a new Davidic king would rule with authority.



BY  
FR.  
JAMES  
BLACK

The reading from Paul's letter to the Romans reminds us clearly that God's ways were different from those of humanity. God was not obliged to follow our rules or customs.

The gospel reading from Matthew is an important one because of the question that is asked. Jesus asked his disciples, "Who do you say that

I am?" They had to come up with an answer.

Incidentally, some people claimed that Jesus was Elijah because of a widespread Old Testament belief that Elijah would return.

### REFLECTION:

"And you," he said to them, "who do you say that I am?" Undoubtedly, this is one of the most important questions in the Gospel, for it is the one that requires an answer of personal faith. Additionally, it must be answered with it.

We could answer with the words of the catechism formula, "You are God, the Second Person of the Blessed Trinity." But Jesus didn't ask who the catechism said he was. He asked each of us.

He wanted to know what we had to say — what our response would be.

It's a particularly trouble some question because it cannot be answered with words alone. If we answer it as Peter did, then we have to be willing to live a life that proves



'Jesus didn't ask who the catechism said he was. He asked each of us.'

we believe what we say.

The question is most difficult because it can only be answered satisfactorily with our life.

\*\*\*

(Father Black welcomes your letters and comments and will answer as many of them as possible. Send to: 2300 Elliston Place, Nashville, TN. 37203.)

## Ex-wife won't cooperate

**Q. Seven years ago I was married in a civil ceremony to a divorced man. My parish priest told me that I would never be happy or have any peace of mind between myself and God.**

**To this day I have no regrets. Our one child was baptized and is being brought up in the Catholic Church.**

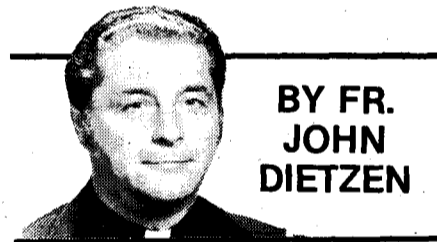
**I have talked with various parish priests about receiving Communion and have received different answers. My husband, a Baptist, was married in the Catholic Church the first time. After the divorce he talked to a priest in our parish and tried to proceed with an annulment.**

**His ex-wife treated all the questions as a big joke and said so in most of her answers. As a result we abandoned the annulment avenue. Please help us. (Ohio).**

**A. The fact that his first wife refused to respond would not automatically rule out the possibility of an annulment for you. Attempts always are made to contact and receive the testimonies of both partners. Sometimes, however, the statement of one former spouse is simply unattainable, because of animosity, unavailability or other reasons.**

Tribunal officials generally make every effort to conclude the case in spite of this lack of sufficient, reliable information is available from other sources.

Please find a priest you feel you have confidence in and tell him just



BY FR.  
JOHN  
DIETZEN

what you told me. I will pray that something can be done for you and your family.

**Q. I read in our Catholic paper your answer concerning a marriage of first cousins. We know a dispensation is possible from the church, but civil law in some states, including ours, does not permit such marriages.**

**Would you help us find a way we can be married in another state? (Missouri).**

**A. My only suggestion is to find a good attorney and follow his advice. Most states which prohibit first-cousin marriages also provide sanc-**

tions against couples who simply go to another state to circumvent that law.

It is even possible that when the couple returns home, their own state would not recognize the marriage, resulting in enormous legal complications.

Be sure you know the facts before you act.

**Q. My granddaughter is helping teach CCD classes (third grade). She says she is learning much. One thing that puzzles me is her understanding that if we cannot get to our own church on Sunday we might go to a Protestant church instead. I would like your opinion on this. (Texas)**

**A. It puzzles me too.**

Surely there are times when we can and should join other Christians in prayer. The ancient Christian practice of sharing in the Sunday celebration of the Eucharist, however, our church considers and always has considered an absolutely essential element of our life of faith.

Various reasons may excuse us from being there on a given Sunday. But, if we really understand what that Eucharist is about, we also understand that no other of service — even in a Catholic church — can "substitute" for sharing in that celebration.

A free brochure outlining Catholic

laws on marriage and explaining the promises made in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

**Q. A columnist in our local paper recently was asked by a woman if she would be excommunicated from the Catholic Church if she had an abortion. The answer was that if she confessed to a priest she would be forgiven and not excommunicated. Is that true? What is the church's position? (Pennsylvania)**

**A. Procuring an actual, successful abortion is one of the serious sins by which a person incurs automatic excommunication, according to our church law. (Canon Law No. 1398)**

However, many circumstances such as the age of the individual, fear that might have been involved and so on affect whether or not the excommunication in fact was incurred.

The lifting of any excommunication for this offense would be taken care of within the sacrament of penance. It is true, then, that if the woman goes to confession, she can assume the priest has done whatever is necessary and that, if there was in fact an excommunication, it no longer exists.

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## Cosby hopes to bring clean fun and family hour back to TV

It would be difficult to come up with a clearer contrast than the one provided by Bill Cosby and John Ritter when the two actors separately discussed their upcoming comedy series for the Fall.

In their remarks, the two men offered polls-apart opinions on television's role in upholding family life, traditional values and marriage.

**LET'S GO FIRST** to Mr. Ritter, who has played Jack Tripper for years on ABC's "Three's Company," a sitcom which has laid

curred to me. I never looked at it like that. I didn't think we were poisoning the minds of the youth of America."

At the other end of the gamut is Bill Cosby, who will debut on NBC this Fall in a new comedy entitled "The Bill Cosby Show" (clever, no?)

Discussing why he is returning to television after succeeding in "I Spy" and failing in another sitcom, Mr. Cosby had this to say:

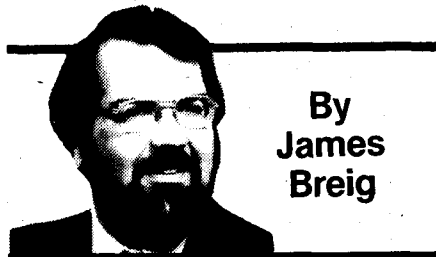
"I watch TV a lot. But if I see one more car crash, one more man

"I'm not involved in this series to make money. But, at the risk of sounding like a missionary, I think television needs more shows which provide legitimate family entertainment. I'll be proud if our show does that. That's why I'm here."

**I DON'T BELIEVE** I have to add much more to that. Can you guess which series I'll be tuned in to this autumn?

(Annually, the Humanitas Awards are given to programs which "affirm the dignity of the human person and probe the meaning of hu-

man life." They are given by the Human Family Educational and Cultural Institute, headed by Paulist Father Ellwood Kiser, who also hosts "Insight." The winners this year include "Family Ties" for an episode in which the husband was tempted to commit adultery; "Hill Street Blues" for a segment on an officer's agony over the shooting of a child; and "Choices of the Heart," the TV movie starring Melissa Gilbert as Jean Donovan, one of the Catholic missionaries slain in El Salvador.)



By James Breig

claim to representing all that is nasty about TV's portrait of sexuality. The series is smarmy, tasteless, sophomoric and simple-minded. This Fall, Mr. Ritter will be taking his character into a revamped series entitled "Three's A Crowd."

In his new show, Mr. Ritter will no longer be living with two women on a platonic basis while pretending to be a homosexual. Now he will move in with his girlfriend.

When reporters asked the actor if he was worried about reaction to his series about live-in-lovers, he responded, according to reports, with jokes. Then, realizing the reporters did not share his flippant attitude, he answered more seriously.

Here is some of what he said: "THE THING that makes this all right with me is that they both love each other from the bottom of their hearts. My character wants to get married, but Vicky can't fit marriage into her value system. The fact that her parents used to fight and are divorced makes it difficult for her to commit to a marriage. It's she who suggests we live together."

After joking that their relationship was "really adultery" (and getting no laughs), Mr. Ritter went on: "None of us are Baptist fundamentalists. We don't believe every word in the New Testament is the word of God. I'm a Christian. I believe what we're showing is that some people behave like we do. I lived with my wife for two years... So if that be sin, so be it... The idea that our series might be immoral never oc-



**MAGIC SUMMER** — (Left) Kermit the Frog combs New York in a search for a producer to stage his musical in "The Muppets Take Over Manhattan" hailed by critics like Gene Shallit as good summer fun for the whole family. The USCC rates it A-I (recommended). This third muppet movie features all of Jim Henson's regulars with cameo appearances by Dabney Coleman, Joan Rivers, Art Carney and New York Mayor Ed Koch. Noah Hathaway (Right) as Ateyu, hunter of the purple buffalo, receives instructions from Moses Gunn as Cairon, the Empress' chief representative, to save Fantasia from a destructive force known as the Nothing, in "The Neverending Story," also rated A-I by the USCC and PG by the Motion Picture Association. (NC photos)



drop to his knees and pull out a .357 Magnum, or a prostitute talking to her black pimp, I'll throw up. That's why I'm back on television. NBC needs me and television needs some family entertainment.

"Our show will attempt to display how adults raise — or try to raise—their kids. The series will reflect what goes on in family life—the real relationships between parents and children.

"I do a lot of observing about the laughter and tears which are exchanged between parents and youngsters. The focus will be on the parents. I play a guy who comes home in search of a perfect nap, just like most fathers with four or five youngsters.

"**OUR NEW** series will be in a time period which the networks used to call 'the family hour.' I don't know what they call that time period now. But it certainly isn't a family hour. At least, my family doesn't enjoy sitting down together and watching murders and muggings.

## 'Pope' — a film about lost dreams

**THE POPE OF GREENWICH VILLAGE (R) (A-III) adults**

**NEW YORK (NC)** — "The Pope of Greenwich Village" (MGM-UA) is about two young men raised on the streets of Little Italy who dream dreams.

The dream of Charlie (Mickey Rourke) is more firmly grounded in reality than that of his cousin Paulie (Eric Roberts), an inveterate foul-up in the eyes of one and all whose ambition outruns his talent in about the same ratio as his eagerness to deceive out runs his guile.

Charlie wants to own his own restaurant and Paulie wants to gain riches as the owner of a race horse. Charlie has a closet full of expensive suits, but most of them aren't paid for. And, like Paulie, he's in hock to money lenders whose collection methods are extremely elemental.

The resemblance of plot and character is so similar to those of Martin Scorsese's "Mean Streets" that it might present grounds for litigation. But be that as it may, director Stuart Rosenberg ("Cool Hand Luke") has made a quite different kind of movie.

There is none of the frenetic energy of Scorsese's minor classic, but "The Pope of Greenwich Village," thanks in large part to Patrick's script and some excellent acting, is more thoughtful, more intelligent and, in some respects at least, more moving.

Two performances that stand out are those of McMillan as Barney and Geraldine Page as the tough mother of the crooked policeman. Especially affecting is a scene at a subway station when Barney, fleeing from the police, says goodbye to his wife, Nora (Betty Miller).

The main burden of the film falls upon Roberts and Rourke, however, and they overdo things a bit at times — in Roberts' case, at almost all times.

Though it lacks dramatic power, and the ending is a bit too neat in its eschewing of neatness, "The Pope of Greenwich Village" is an interesting and entertaining film, especially this summer in which movies made for grown-ups are practically non-existent.

Because of its extremely harsh language and some moderate violence, it has been classified A-III — adults — by the U.S. Catholic Conference.

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# St. Thomas to sponsor Pace High School

Beginning this year, Monsignor Pace High School will be sponsored by its neighbor St. Thomas University. The two Catholic institutions begun in the early sixties in the midst of the early wave of Cuban refugees, are preparing to celebrate their twenty-fifth anniversaries in 1985 and 1986.

The move is based on the call by Pope John Paul II's appeal to religious orders to move into areas where there are high concentrations of refugees. Archbishop Edward McCarthy of Miami is also anxious to have diocesan schools staffed by religious communities to free up more diocesan

priests for service in the parishes in the new boundaries of the Archdiocese of Miami. St. Thomas University was founded in 1961 by the Augustinian Order which brings to Miami a seven hundred year tradition in education.

During the next year of transition, Fr. William Hennessey will remain as Principal. Joining him from the Augustinian community at St. Thomas will be the Father John C. Maloney, O.S.A. who will be Co-principal. Other members of the Augustinians will join Fr. Maloney over the next five years.

Fr. Maloney brings extensive experience to his new position. Having served in Florida for thirteen years, he was Vice President for Student Affairs and Dean of the Graduate School at St. Thomas University. He taught high school in Washington, D.C. and was Headmaster of Austin Preparatory School in Reading, Massachusetts.

Commenting on the new arrangements, Fr. Pat O'Neill, O.S.A., President of St. Thomas University,

stated "we welcome this opportunity for inter-institutional cooperation. Over the years we hope to share facilities including our library and computer services. It makes sense for two Catholic schools adjacent to one another to share as many resources as possible without undermining the autonomy of each."

Fr. Hennessey who has been at Pace High School for seventeen years is equally enthusiastic about the move. "The association with St. Thomas University will strengthen our programs and provide ready access for our faculty and staff for continuing education. We are already planning a tuition remission program at each school for faculty and their families."

Over the years many Pace graduates have enrolled at St. Thomas. There are programs already in place for seniors at Pace to enroll in college-level courses at the neighboring university. These will be expanded now that St. Thomas will be the sponsoring institution.

## Office of Worship and Spiritual Life: fall workshop scheduled

All workshops and training days will be conducted in English and Spanish in separate rooms. This procedure will depend upon the number of candidates and the preferred language chosen for the session.

### Training days for special ministers of the Eucharist

Sept. 22, 10 AM - 3 PM, St. Elizabeth Parish, Lighthouse Point.

Sept. 22, 10 AM - 3 PM, St. Louis Parish, Kendall.

Oct. 6, 10 AM - 3 PM, St. John the Apostle Parish, Hialeah.

Oct. 13, 10 AM - 3 PM, St. Clement Parish, Ft. Lauderdale.

Nov. 3, 1 PM - 4 PM, St. Peter, Naples (with permission from the Bishop of Venice).

#### Requirements for commissioning:

1) Candidates must be recommended by their pastors (or, if institutions, their chaplains or spiritual directors), to the Office of Worship.

2) Candidates must attend one full-archdiocesan training day (as scheduled above).

Fee: \$5 per person, payable in advance. Reservations necessary.

Procedure: Letter of recommendation should include the following:

1) Names of all those candidates being recommended from a given parish or institution.

2) Check to cover their registration fee(s) (includes lunch), payable to the Office of Worship and Spiritual Life.

3) Specification as to number of candidates per language group who will be attending.

4) Specification of which Training Day your candidate(s) will be attending.

All training days are one Saturdays. Deadline for reservations is the Wednesday prior to the workshop you specify.

## Archdiocesan Lector Workshops

Sept. 29, 10 AM - 3 PM, Christ the King Parish, Perrine.

Nov. 17, 10 AM - 3 PM, St. Rose of Lima Parish, Miami Shores.

Nov. 17, 10 AM - 3 PM, St. Andrew, Coral Springs.

\*Reservations necessary. Please reserve no later than the Wednesday prior to the workshop being attended. All workshops are on Saturdays.

Fee: \$5 payable in advance or at the door.

## Evenings for liturgical ministers

Sept. 18, 7:30 - 10 PM, Our Lady of the Lakes Church, Miami Lakes

October 29, 7:30 - 10 PM, St. John Neumann Church, Kendall

Nov. 3, 7:30 - 10 PM, St. Peter Church, Naples (with permission of the

Bishop of Venice)

Nov. 26, 7:30 - 10 PM, Nativity Church, Hollywood

Dec. 3, 7:30 - 10 PM, St. Coleman Church, Pompano Beach

No registration/fee necessary)

## Advent Workshops

Oct. 17, 7:00 - 10 PM, Dade County.

Oct. 20, 9:30 AM - 1:00 PM, Broward County.

Registration fees as follows: \$6 per person, \$20 (5 to 10 people), \$30 (11 to 15 people), \$40 (15 to 25 people), \$50 (25 people or more).

Workshops will be presented in English and Spanish. Further details will be announced very soon.

\* All correspondence should be mailed to: Office of Worship and Spiritual Life, 9401 Biscayne Blvd., Miami, FL 33138. For further information, telephone 757-6241, Ext. 351.

## Family Enrichment Center offers Positive Parenting Program

Would you like to become a more effective parent and a less hassled and happier person? The Family Enrichment Center has the answer for you in its six-session Positive Parenting Program.

The series will cover the following topics: understanding children's behavior, the encouragement process, communication - how to listen, and how to speak so as to be heard, natural and logical consequences, and

the family meeting.

The classes will be offered in St. Martha's Parish in Miami Shores. They will be conducted by Rev. Michael Flanagan, psychologist and counselor for Community Catholic Services in Miami and by Mrs. Carol Farrell, mother of six, who is responsible for the Ministry to Parents.

The starting date: August 28 at 7:30 p.m. for six consecutive Tuesdays.

## It's a Date

The Catholic Daughters of the America's Court Palm Beach #780 will have a covered dish at 12:30 p.m. on Sept. 5 at the Cultural Center of St. Juliana Church at 4500 S. Dixie West Palm Beach. Meeting follows. Anyone interested in becoming a member should call 655-1809.

The Widow and Widowers Club of Broward County will have a social gathering on Sept. 2 from 2 p.m. to 5 p.m. every 1st and 3rd Sunday at the Wilton Manors Recreation Hall at 509 N.E. 22nd Drive. For more information call 735-8363 or 564-1180.

The Catholic Widow and Widowers Club of

Hollywood will have their monthly meeting-social on Sept. 4 at Nativity Parish Hall at 700 Chaminade Dr. in Hollywood at 7:30 p.m. Bowling Sept. 15. For more information call Joan at 981-2508 or Dora at 431-8275 after 6 p.m.

The North -Dade Catholic Widowers Club will hold a meeting - social on Aug. 24 at 7:30 p.m. at Visitation Church social hall, 191 st. and North Miami Ave. All faiths welcome. Call 653-2849 or 653-2689.

Good Shepherd Catholic Church will be the location of a two part talk on "The Church's

## Seeking prayer petitions

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

## Reno to speak at Catholic League Meeting

On August 29, 1984, at Pastoral Center (9401 Biscayne Boulevard) the South Florida Chapter of the Catholic League will host an evening with Janet Reno, Dade County State Attorney. Ms. Reno will speak on various topics of concern to Dade Countians. The meeting is scheduled to begin at 7:00 pm and refreshments will be served afterwards.

Understanding of Marriage and Annulments" by Fr. Andrew Anderson, Director of the Marriage Tribunal, on Sept. 4 and 11 from 7:30 to 10 p.m. The church is located at 14187 S.W. 72nd St.

The Life Education Center will host a Meet the Candidates Night on AUG 28 at 7:30 p.m. at the Anacapi Inn in Ft. Lauderdale. For further info call Donna Snapp at 434-1010 or 565-6342.

The Cenacle Retreat House will hold a retreat for those involved in parish ministry on Sept. 7-9. Given by Rev. Greg Comella and Sr. Barbara Young. Registration \$65 from from

5-6 p.m. on Friay. There will be a 3-week program on how to interpret the Bible beginning on consecutive Thursdays Sept. 13. Time: 9:30 to noon or 7 to 9:30 p.m. Offering \$25.

The Chaminade High School Class of '74 will hold their 10 year class reunion on Sept. 1 at 7 p.m. in the Chaminade cafeteria. Call coach Vince Zappone for reservations at 989-5150.

The North Dade Catholic Singles Club will attend a party at Maria's. \$3. For more info call John Gioia at 769-0487 or Joanna Casale at 989-5083.



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**5A-NOVENAS**

Thanks to St. Jude for prayers answered for our special baby. Publication promised. Paulette

Thanks to St. Jude & St. John Bosco for prayers answered. Publication promised. E.C.

**5A-NOVENAS**

**PRAYER TO THE HOLY SPIRIT**

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

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



Thanks to St. Jude for Favor Received. Elizabeth Joseph

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Thanks to St. Ann & St. Jude for prayers answered. E.M.P.

Thanks to St. Jude for prayers answered. Publication promised. J.P.W.

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

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Thanks to Jesus, Our Lady, St. Jude, St. Anthony, St. Joseph for prayers answered. L.W.

**THANKSGIVING NOVENA TO ST. JUDE**

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

Thanks to St. Jude & Our Lady of the Miraculous Medal for prayers answered. K.E.W.

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Thanks to Sacred Heart, St. Jude, Blessed Mother & St. Anthony for prayers answered. Publication promised. A.M.G.

Thanks to Sacred Heart of Jesus for prayers answered. M.H.G. & G.L.G.

Thanks to God above, St. Jude, Immaculate Mary, St. Anthony for prayers answered. C.D.R.

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

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

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# MARY

## Virgin, Mother of God, Morning Star — The real woman behind the fancy titles

By Sister Christine Allen, RSM  
NC News Service

Anxiety. Danger. Fear. Sorrow. Lack of understanding: Each of these played a role in the life of Mary, the mother of Jesus.

As Pope John Paul II said recently: "Mary had a life like ours. She knew the daily difficulties and trials of human life. She lived in the darkness that faith involves."

Often when people think of Mary today, some phrase or description regarding her will spring to mind: Mother of God... Ever virgin... full of grace... Morning Star.

Even though each phrase holds deep meaning, we sometimes find that the very same words seem almost empty just because they are so familiar. How can we break through the shell which habits can produce? Perhaps one way would be to return to Scripture to discover in a fresh way what it meant for Mary to live as a woman of faith in her own time.

For Mary, as for everyone, the future was hidden. She, like the rest of us, had to struggle at times to keep her faith in God and to discover what her mission in life was, even when she didn't understand completely what was happening.

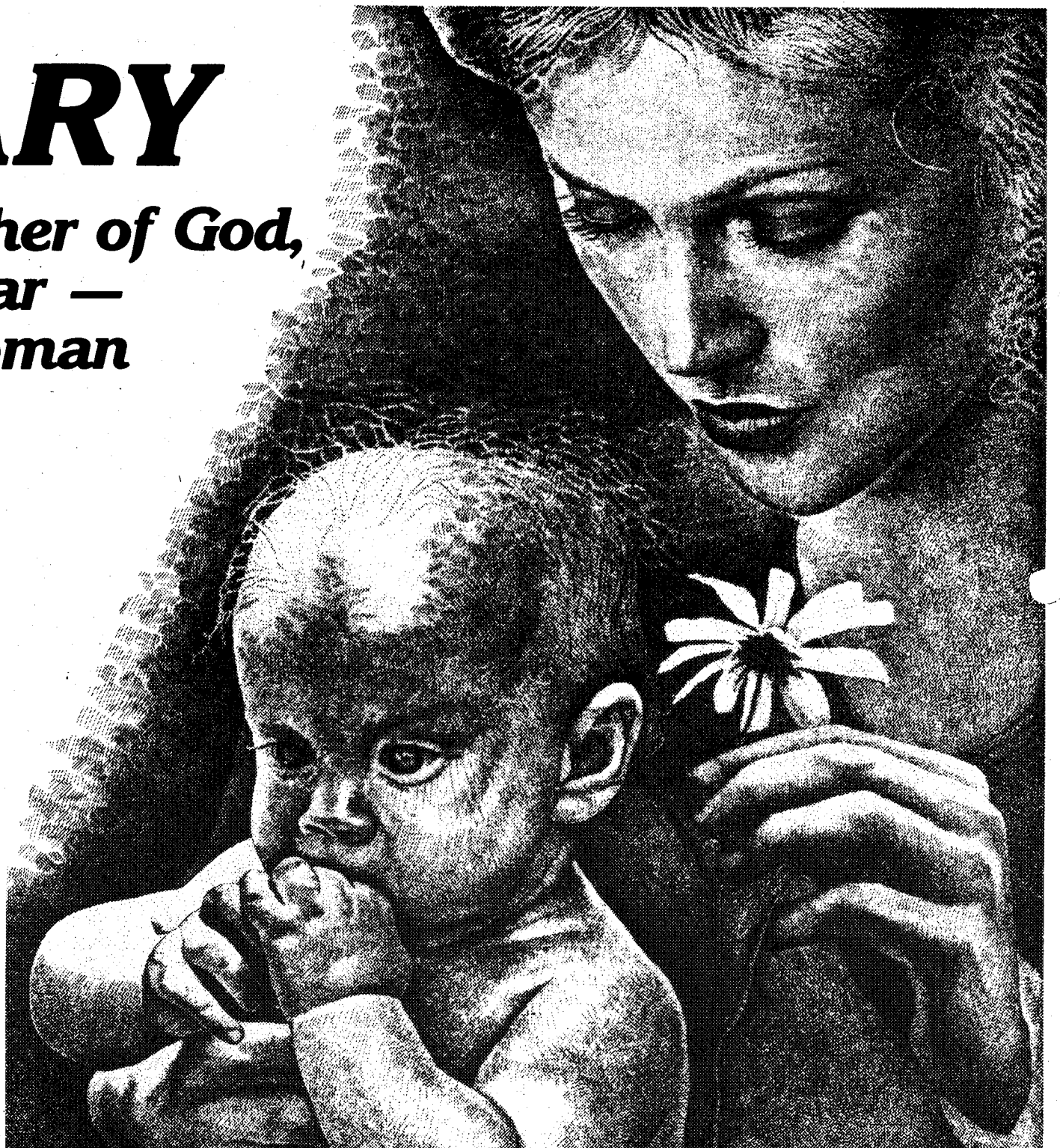
Imagine the anxiety Mary must have experienced throughout her pregnancy. Think how she felt as her body began to change in response to the growing infant within her.

First she waited in silence for understanding from her fiancé, Joseph. For months Mary waited, knowing all the while that her punishment for infidelity to her betrothed, according to Jewish law, could be stoning to death.

Worrying about the damage to her reputation and fearful for her life, Mary must have struggled courageously to hold onto faith.

Imagine her relief when Joseph, after receiving a message in a dream, decided not to abandon her, but to take her as his wife after all.

But even the companionship of a husband couldn't protect Mary from the difficult situations to come. Her faith was to be tested repeatedly. As the biblical stories indicate, her faith grew in the midst of real struggles,



Mary had to struggle at times to keep her faith in God and to discover what her mission in life was, even though she didn't understand completely what was happening. It was precisely her capacity to believe in the midst of difficult situations that made Mary so great. (NC photo — Etching by Marvin Hays, from "God's Images." Copyright 1977 by Oxmoor House, Inc. Reproduced by permission of the publisher.)

dread and danger.

**MANY WOMEN** today, especially while pregnant with their first child, worry about reaching the hospital in time for the birth. Think of the dread that must have seized Mary when Joseph had trouble find-

Herod "had all the male children killed who were 2 years old or under" (Matthew 2:16). Compare that to the way one feels at hearing today of an innocent child's murder.

Mary's son was a child of promise. But the fulfillment of this pro-

**'Mary must have feared for the life of her son when the 12-year-old was lost for three days and nights. Think of the shock felt now on reading in the newspaper that a child is missing.'**

ing a room in Bethlehem when she was about to go into labor.

Then, shortly after her baby was born, Mary was forced to flee, to take an arduous journey to Egypt with her husband. She learned firsthand what it was like to be a refugee.

Imagine the pain Mary must have experienced when she heard that

promise was revealed to only a few: Elizabeth, the Magi, Simeon and Anna. Most of the time Mary had to hope in the future.

Mary must have feared for the life of her son when the 12-year-old was lost for three days and nights. Think of the shock felt now on reading in the newspaper that a child is missing.

When Jesus died on a cross, Mary experienced fully what Pope John Paul II calls "the sign of contradiction." She saw her son humiliated, tortured, killed — the son she thought destined "to rule over the house of Jacob forever." Yet Mary remained faithful, while many others ran away.

It is easy to forget that the women and men who knew Jesus during his life on earth didn't have the same perspective on him that we do today in light of the Resurrection and Pentecost. Mary, along with Peter, John and the other disciples, lived her faith in the context of uncertainty and confusion. "They did not understand what he meant."

Yet it was precisely her capacity to believe in the midst of difficult situations that made Mary — and these others — so great. It is also this that makes them relevant to us today.

## Know Your Faith



## A double edged sword

By Father John Castelot  
NC News Service

Imitate Mary. Is that realistic advice?

Consider these points: A man cannot imitate her motherhood; a woman cannot imitate her virginal motherhood. No one can imitate her Immaculate Conception, which was a completely free and extraordinary gift from God.

What then? In his theological portrait of Mary, Luke highlights her role as the first Christian disciple.

She heard the word of God and kept it. That can be imitated.

Mary was chosen to be the mother of God's son because she

# GOD in the Human Situation

## A model for women—and men

By Katharine Bird  
NC News Service

Contemporary women can find in Mary a fitting model for their 20th-century lives, said Bishop Matthew Clark of Rochester, N.Y., in an April 1982 pastoral letter on women.

Many Catholic feminists today are turning to Mary in their search for a "strong, caring model, a woman faithful to herself and to the church," noted Sister of Mercy Patricia Smith.

But Mary can't be restricted to women alone, Sister Smith said in an interview. Mary is a "model for all faithful men and women." Sister Smith teaches theology at St. Mary's Seminary and University in Baltimore, Md.

In his pastoral letter, Bishop Clark said that when Mary's "place in the life and continued ministry of the church is recognized and understood, the place of all women in the church is assured." Women, he said, are "integral co-workers, as necessary to the incarnation of Christ in our world as Mary was to the first incarnation."

Both Bishop Clark and Sister Smith regarded Mary as a woman of action and strength. "There is nothing vapid or sentimental about her," said the bishop. "She is a woman with her feet planted firmly on the earth."

Mary shows us "what it is to be Christian: to believe in God — to stand firm — to serve others. She heard the word of God and acted on it," said Sister Smith.

In response to student requests, Sister Smith developed a popular course on Mary.

Often the Mercy Sister finds that people's "understanding of Mary has a lot to do with their understanding of God." Those who view God as one who calls human beings to cooperate with him in his work in the world are likely to think of Mary in this light too. They look at the

***There is nothing vapid or sentimental about (Mary). She is a woman with her feet planted firmly on the earth.***

Annunciation, for instance, and see a woman cooperating with God in that work, Sister Smith said.

She added that Mary keeps us "rooted in history." Because Mary is a woman who bore a son, she keeps us "from believing in a totally spiritualized Christ."

**THE SCRIPTURES** present Mary as "a woman of her time, the wife of a poor working man, the mother of a wandering rabbi," Sister Smith said.

Mary aligns herself most clearly with the poor and the oppressed in her song, "The Magnificat," Sister Smith said in an article she wrote for the November-December 1983 issue of the magazine, *Today's Parish*.

"Mary could hear the cry of the poor and



Bishop Matthew Clark of Rochester, N.Y. and Sister Patricia Smith say Mary can be a model for both men and women of the 20th century. She was "a woman of her time, the wife of a poor working man, the mother of a wandering rabbi," said Sr. Smith. (NC photo)

proclaim it so eloquently because she was one of them," Sister Smith wrote. The Magnificat, she suggested, is Mary's public acknowledgement of the call to work for justice.

For Mary, doing justice meant "treating all with dignity and respect, because all were made in the image of God," she added.

"It has ever been the task of the church to let the questions of the day challenge and deepen her understanding," Bishop Clark pointed out in his pastoral letter. In today's world, a proper

understanding of Mary's role and that of woman might mean taking a fresh look at the way women participate in the church, he suggested.

He called for an ongoing dialogue in his diocese and in the church to find creative ways for women to participate more fully in the life of the church.

"It is this kind of dialogue between believers and their culture... which under the guidance of the Holy Spirit keeps us growing toward the full stature of Christ," he concluded.

was the "highly favored daughter" (Luke 1), the object of God's love. It was not because of special merit on her part.

Like all Christians, all Mary could contribute was her free acceptance of God's favor. She did that, in spite of the fact that she was "deeply troubled" and did not understand the implications of what was happening to her, or what God had in store for her.

Mary's response in Luke's first chapter was that of a model disciple: "I am the servant of the Lord. Let it be done to me as you say."

This same theme is repeated in the Visitation scene, when Elizabeth hails Mary with these significant words: "Blest is she who

trusted that the Lord's words to her would be fulfilled."

Then, still in Luke's first chapter, there is Mary's moving reaction to God's offer of grace: "My being proclaims the greatness of the Lord... For he has looked upon his servant in her lowliness... God who is mighty has done great things for me, holy is his name."

In the episode of the Presentation, an aged man named Simeon foretells the dramatic destiny of her son. And Simeon gives Mary this cryptic warning: "You yourself will be pierced with a sword" (Luke 2).

The nature of that sword — one involving choice and decision — becomes clear in the following

story about finding Jesus in the temple, when he was thought lost. When Mary chides Jesus for subjecting her and Joseph to such anguish, Jesus replies: "Why did you search for me? Did you not know I had to be in my Father's house?" (Luke 2).

Gentle as this rejoinder from Jesus may have been, it expressed clearly the fact that he had his own work to do. His work would mean separation from her — a prospect to twist any mother's heart. What made the sword even sharper was the fact that Mary did not understand, as Luke goes on to say immediately: "But they did not grasp what he said to them."

Nevertheless, the account contin-

ues, Mary kept trying to understand: "His mother meanwhile kept all these things in memory." This is the model disciple, one who gratefully accepts God's offer — the person who listens to God's word, trusts it, follows it.

Once again in his Gospel, Luke reminds readers that here is where Mary's true personal greatness lies. We read of a woman in a crowd who cried out to Jesus, saying "Blest is the womb that bore you and the breasts that nursed you!" Rather, Jesus responds, "blest are they who hear the word of God and keep it" (Luke 11).

Mary is a model for disciples. She heard the word of God and kept it.

# Rosary bonds strangers in train wreck

By Cori Fugere  
**WINOOSKI, VT. (NC)** — In moments, Gerald Schreiber's peaceful early morning train ride through the rustic Vermont coun-

**'A lot of people pray because they want a new car... an 'A' in a course, some crazy thing... we were praying because we wanted to live.'**

tryside was shattered by terror and a life and death struggle.

When the Montrealer train violently left the tracks at 7 a.m. on July 7, five persons were killed and 150 injured.

Pinned in the mangled remains of his sleeper car, Schreiber found out that faith in God can unite two total strangers. As he waited anxiously for his rescue, he heard a woman cry out from an adjacent car. When she asked if he would pray the rosary with her, he agreed. Invisible to each other, but bonded together by their faith and their fear, the two prayed.

Still, Schreiber had trouble quelling his panic. During the three hours he wondered,

What if the crackling noises he heard were a fire?

What if the gnarled mess that had once been a train car continued to shift, eventually crushing him?

From his hospital bed at Fanny Allen Hospital, Schreiber recalled

the ordeal for *The Vermont Catholic Tribune*, the newspaper of the diocese of Burlington, Vt.

The Fanny Allen Hospital, sponsored by the Religious Hospitalers of St. Joseph, is the only Catholic hospital in Vermont.

Schreiber, a member of Holy Trinity Church in Glen Burnie, Md., said, "A lot of people pray because they want a new car... an A in a course... some crazy thing. We were praying because we wanted to live."

But Schreiber, who is a systems engineer for Westinghouse Electric Corp., knew he also had to take care of his injuries. He recognized that his left arm was broken, so he made a splint from a piece of the compartment wall and tore ties from his bedsheets,

**'What if the crackling noises he heard were a fire?..'**

breaking a front tooth in the process.

He then took another piece of the wall and poked it through his broken window. He moved it when he heard voices outside, and stopped when he heard a man call attention to the moving piece. "It stopped," the man said. Schreiber quickly moved it again because he knew rescue workers had spotted his signal, and he wanted them to know he was alive.

Meanwhile the recitation of the



A grateful survivor of a tragic derailment of the Amtrak Montrealer train on July 7 in Williston, Vt., Gerald Schreiber of Glen Burnie, Md. said that praying the rosary with a woman in the next car kept hope alive until rescuers arrived. (NC photo by Cori Fugere).

rosary continued, and finally workers with picks and axes broke through the bottom of Schreiber's 4-by-5 sleeper car compartment that had slowly been shrinking as the wreckage

shifted.

Schreiber had been headed from Baltimore to Montreal to visit friends. He had expected, he said, a trip that was "nifty, relaxing and non-hectic."

## the Saints *by Luke*

### ST. POEMEN



IN THE EARLY FIFTH CENTURY, POEMEN AND SEVERAL BROTHERS RETIRED TO SKETE IN THE EGYPTIAN DESERT TO LIVE AS HERMITS AND DEDICATE THEIR LIVES TO PRAYER AND CONTEMPLATION IN SOLITUDE.

IN 408, RAIDERS FORCED THEM TO FLEE. THEY SET UP A COMMUNITY IN THE RUINS OF A PAGAN TEMPLE AT TERNUTHIS, WITH POEMEN AND HIS BROTHER ANUBIS ALTERNATING AS ABBOT.

POEMEN LIVED A LIFE OF GREAT AUSTERITY AND BECAME SOLE ABBOT ON ANUBIS' DEATH. HE WAS KNOWN FOR HIS INSISTANCE ON FREQUENT COMMUNION, AND HIS SHORT, PITHY STATEMENTS OF SPIRITUAL WISDOM AND ADVICE.

THE FEAST OF ST. POEMEN, ABBOT, IS CELEBRATED ON AUGUST 27.

## Detonating potatoes

I often wonder if I would truly enjoy cooking today had it not been for Sister Helene.

Probably not, but it's comforting to think a sister might have something to do with my non-talent.

SISTER HELENE was our home economics teacher in the days boys took shop and girls studied home economics. I was never clear what the class had to do with economics other than Sister Helene fined us if we wasted too much sugar or flour or did something like melt the tin measuring cups onto the stove burners.

Now that I look back on it, I'm sure she did not like cooking at all. I remember her more than once saying, as she sifted flour or ran for the fire extinguisher, "For this they sent me for a master's in English!"

There were other hints, like her being absent on days we were supposed to make souffles or things requiring separating whites from yolks.

She had unique forms of discipline, too, like putting a canning pan over your head and tapping it with a rolling pin to get your attention.

I'm sure it was Sister Helene's inspiration that led me to conclude there are basically four species of cooking utensils and appliances:

A. Those that can burn you: waffle iron, frying pan, spoon pulled from bubbling oatmeal, etc.

B. Those that can gouge or cut you: knives of all sizes, potato peeler, etc.

C. Those that can mangle various parts of your body: eggbeater, can opener, meat grinder, etc.

D. Those that can, if dropped at the correct angle, either break your foot or let the air out of your cushioned linoleum floor: rolling pin, meat tenderizing mallet, lids from pressure cooker, etc.

OF COURSE, there are sophisticated appliances and gadgets now that can do horrifying things to you — juicers and food processors, to name only two.

This is not mentioning the microwave oven which can burn the gold edging off a dish in a dramatic display of sparks, or blow open its own door by detonating a potato.

I was thinking about all this when husband popped his head around the corner. "What's for dinner?" he bubbled.

"You guys in shop always had it easy," I snapped at him.

(You may correspond with Hilda Young by writing Box 19219, Oakland, Cal. 94619.)

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