

## Bingo immoral?

Some pastors wonder  
Page 5



## Laborers for the vineyard

Local parish has many vocations  
Page 9



# THE VOICE

Opinion section...Pg. 12-14  
Entertainment...Pg. 15  
Know Your Faith...Pg. 18-19

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## VATICAN ISSUES STATEMENT

# Marxism condemned, but...

## Liberation theology may use parts only if carefully critical of it

By Agostino Bono

VATICAN CITY (NC) — The Sept. 3 Vatican document criticizing branches of liberation theology adds an official, but not final, church chapter to the ongoing controversy over incorporating aspects of Marxist social analysis into Christian thinking.

The document, although strongly stating that Marxist doctrine and Catholicism are incompatible, leaves the door open for theologians who can prove they have extrapolated aspects of Marxism from its atheistic and materialistic philosophical underpinnings.

The document said that extracting these elements of Marxism is "difficult, and perhaps impossible."

The 10,000-word document criticizes only "concepts uncritically borrowed from Marxist ideology" and concepts used "in an insufficiently critical manner."

This means that some elements of Marxism are useable but under strict conditions, said Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, at a Sept. 3 press conference.

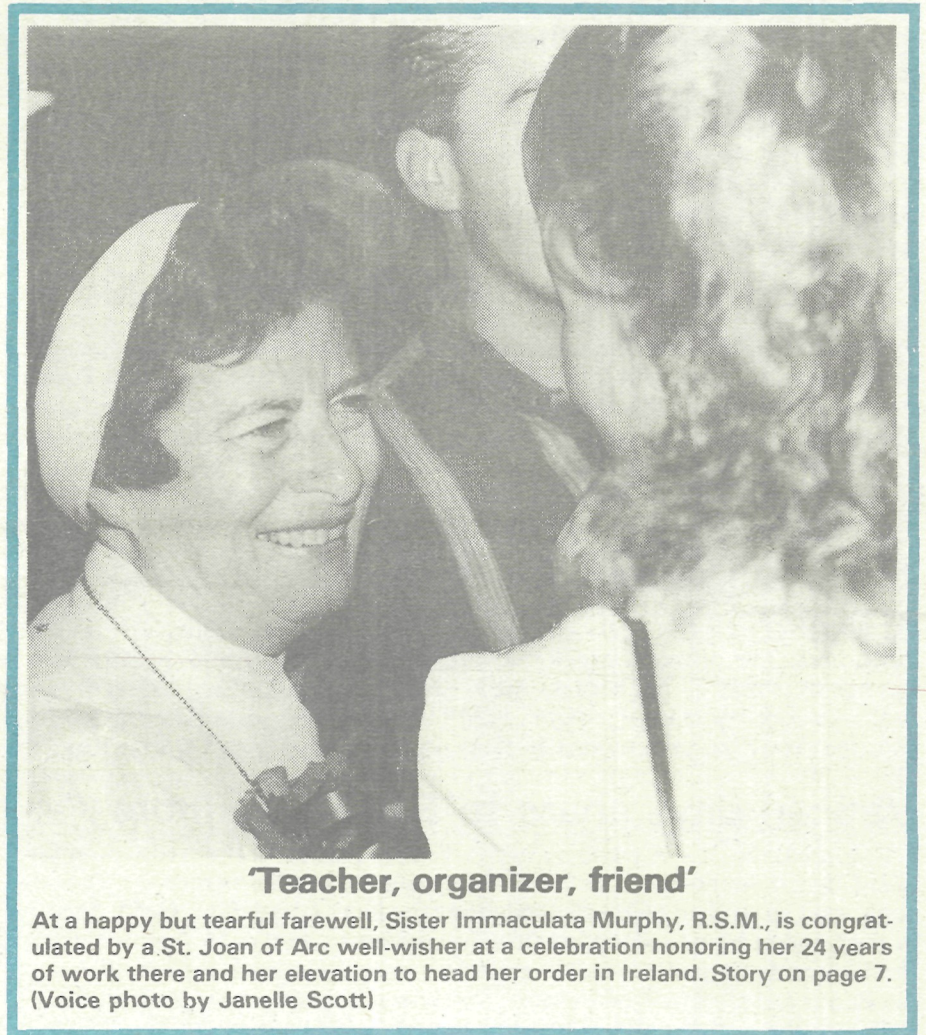
The doctrinal congregation issued the liberation theology document.

"The system of Marx was developed in opposition to Christianity, in opposition to the thirst for God and for His hope. This does not exclude the presence of some valid and useable elements. But this requires a much stronger vigilance and a much more conscious critique" than for elements borrowed from many other non-Christian philosophies, said Cardinal Ratzinger.

The cardinal did not list, when asked, the useable elements of Marxism. Instead, he said a Christian should use a two-fold criteria: the element should correspond scientifically to reality and it should not have an ideological stamp.

The issue of Christian use of Marxist elements has been heavily debated since the early 1970s, especially in Latin America. Theologians there began using aspects of Marxism to analyze regional socio-economic and political problems, giving rise to various currents of liberation theology. Also, politically active groups of priests and religious began

(Continued on page 3)



**'Teacher, organizer, friend'**

At a happy but tearful farewell, Sister Immaculata Murphy, R.S.M., is congratulated by a St. Joan of Arc well-wisher at a celebration honoring her 24 years of work there and her elevation to head her order in Ireland. Story on page 7. (Voice photo by Janelle Scott)

**'We must preach pardon while we are being assassinated'**

# From Castro's hell, a man of peace

## Freed Cuban poet has message for world

By Ana Rodriguez-Soto  
Voice News Editor

After two decades in hell, Jorge Valls emerged describing a vision of heaven.

And he wants us all to see it. What's more, he quietly affirms it is within our grasp to live it.

Since his release a month ago from 20 years of hellish life in Fidel Castro's prisons, Valls has been exalted as "a Cuban, a Christian, a prophet," and "a voice crying in the desert."

He also has been branded a traitor.

For Valls is an anomaly among Cuban "patriots" in exile, a man who has endured physical beatings yet rejects every notion of violence, a zealous defender of freedom who preaches forgiveness and understanding even of those who trample it, a former political prisoner, jailed for

his democratic convictions, who nevertheless eschews any war — even one against communism and his recent oppressors — as unholy and unworthy of the dignity of man.

"Pardon is never more needed than when violence is being used against us," Jorge Valls tells *The Voice* during a recent interview. "We must preach pardon while we are being assassinated."

In a sonorous baritone, he speaks eloquently of the innate beauty of the human heart and the "mission" of peace and understanding entrusted to mankind in general, Hispanics in particular.

### Hispanics' 'mission'

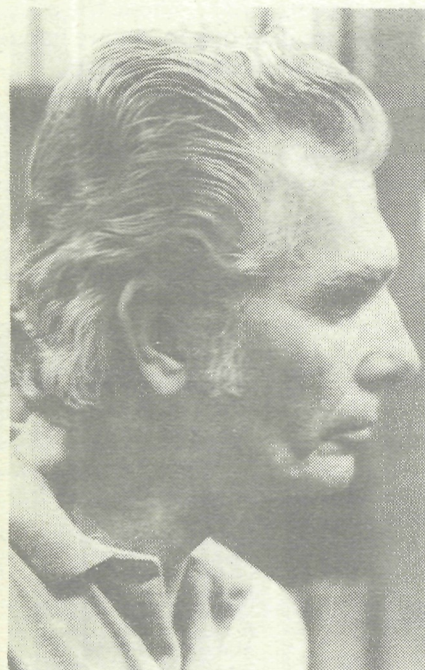
"A Hispanic is a man with a universal mission," he says. "We are the blood through which the Gospel of our Lord Jesus Christ was convey-

ed throughout the world. We can be very bad people, or we can be very good people. We must be faithful to our mission.

"We must serve as example and aid to all men. A crime committed by a Hispanic is twice a crime. We must be worthy of Don Quixote (protagonist of Miguel de Cervantes' classic novel) and St. Theresa (of Avila, Spanish mystic)."

Valls himself resembles the gaunt Quixote who often stands as a symbol of all Spaniards and their descendants. Thin, angular features, intensely penetrating eyes and thick, ashen hair are the physical attributes of this 20th century Cuban who in 18th century style bows and kisses ladies' hands while greeting or bidding them farewell.

Spiritually, he seems closer to St. (Continued on page 8)



Jorge Valls in Miami after 20 years in Cuban prison.



**FAMILY PLANNING** — In India, a group of women are instructed in the technique of natural family planning. The Catholic Developmental Help Organization reports encouraging results on teaching the method in extremely overpopulated Third World countries. (NC photo from KNA).

## New clue fails to save Orlandi

ROME (NC) — A cryptic note received by an Italian news agency put police helicopters back in the air searching for Emanuela Orlandi, daughter of a Vatican messenger, who disappeared in 1983.

Police said, however, that the Aug. 21 message from a group claiming to be her kidnapers had not shed much light on the case.

"WE'RE WAITING," said Nicola Cavaliere, a police official following the case. "We have no elements to be able to say whether she is alive or dead."

The message was a hand-written note allegedly from the girl which read: "Dad, listen to me, remember the newspaper clippings." Police initially believed that has a reference to clippings sent in a previous message, attached to a map with the Monte Amiata region in central Italy's Tuscany area circled in red.

After the message was received at the Milan offices of the Italian news agency ANSA, police resumed

helicopter searches for the girl and met at least twice with her parents.

EMANUELA FAILED to return home after a music lesson June 22, 1983. She was 15 years old. Since then police have been bombarded with hundreds of false phone calls and messages about the case. Police have not been able to determine whether she was kidnapped or is still alive.

The message was signed by a group calling itself the Turkish Anti-Christian Liberation Front.

Several letters allegedly from the same group have demanded and set deadlines for the release of papal assailant Mehmet Ali Agca in return for the girl's release. Agca, serving a life sentence in Italy for the 1981 shooting of Pope John Paul II, has denounced the alleged abduction, saying he had nothing to do with it and would not agree to be released.

THE POPE HAS issued at least a half-dozen public appeals for Emanuela's release since she disappeared.

## News at a Glance

### Vatican paper condemns 'satanic market'

VATICAN CITY (NC) — L'Osservatore Ramono, the Vatican newspaper, has condemned as "a satanic market" a reported international traffic in human fetuses for scientific research and for use in the cosmetics industry. In a front page editorial, the newspaper commented on reports that a French pro-life group had documented the worldwide sale of thousands of fetuses, some of which were deliberately delivered prematurely. The editorial said the conscience of the world should be shaken by such "planned murder" that is carried out "in the chill of reason."

### Paint caper gets pro-life priest in trouble

HUNTSVILLE, Ala. (NC) — Benedictine Father Edward Markley, pro-life activities coordinator in Birmingham, was arrested by Madison County Police on new charges stemming from an attack in June on a clinic which performs abortions. Already convicted of charges of third-degree assault on two employees of the Huntsville clinic, Father Markley was arrested for splattering red paint in the clinic in the same incident. He was freed on \$1,500 bond and his trial was scheduled for September.

### Salvation Army closes free lunch program

LANSING, Mich. (RNS) — The Salvation Army has served its last free hot lunch here. The program ended, Salvation Army officials said, because they ran out of money — not because the need no longer exist. Capt. Barry Swanson, who coordinated the program, said that in the year since the program began, the Army has seen hunger become a problem too large for it to handle.

### Vatican pays share to Banco creditors

(Undated) (NC) — A payment of nearly \$300 million to the creditors of the failed Banco Ambrosiano included more than \$152 million from the Vatican bank, said an official of the firm handling the bank liquidation. Gerry Paisley of the London-based accounting firm Touche Ross said that \$152 million from the Vatican bank and a "sizable amount" from the sale of Vatican shares in the Banca Del Gottardo of Lugano, Switzerland, made up the Vatican share. Banco Ambrosiano creditors had threatened to sue because of the Vatican's involvement with the bankrupt institution. The creditors agreed to drop further claims against the Vatican in return for the payment, which Vatican officials called a "voluntary contribution."

### Reagan says he 'rescued' social security

WASHINGTON (NC) — President Reagan told Catholic Golden Age Association officials not to worry about Social Security failing because his administration has "rescued" it and taken steps to protect Medicare and other government programs for the elderly. His remarks came during a White House meeting with about 120 chapter presidents of CGA, an organization of Catholics over age 50.

### President lauds 33 Catholic schools

WASHINGTON (NC) — President Reagan cited 262 American junior and senior high schools, including 33 Catholic schools, for educational excellence. In a speech at a Washington ceremony honoring the schools, which were selected by the Department of Education and the Council for American Private Education, Reagan called for a return to "traditional values" and study of "basic subjects."

### Pope says Christians and Jews need closer dialogue

VATICAN CITY (RNS) — Christians and Jews need to expel the myths they have historically perpetuated against each other by fostering closer dialogue, Pope John Paul II told an interfaith group here.

The pope said that "the image which each of us projects of the other should be really free of stereotypes and prejudices." Speaking in English, he called for "the proper teaching of history," saying that "such a concern is very understandable given the sad and entangled common history of Jews and Christians — a history which is not always taught or transmitted correctly."

### Church tells Africans to shun Marxism

NAIROBI, Kenya (RNS) — Africa's normally apolitical Catholic Bishops have urged their fellow African to shun liberal capitalism, Marxism or forms of "totalitarianism" that require them to yield autonomy and responsibility for managing their own affairs. The All African Press Service here said that the Bishops' warning came in a statement issued during the recent Symposium for Episcopal Conference for Africa and Madagascar (SECAM) in Kinshasa, Zaire. The statement said that dependence on such ideologies would make Africans "accomplices of the powers exploiting their countries."

### Jesuit supports African refugees

(Undated) (NC) — A Jesuit refugee official said African governments should make good on their promises to allow refugees to return to their native countries safely. Father Simon Smith, Jesuit Refugee Services coordinator for Africa, said there were many cases of refugees who had been assured of safety by their home governments, only to be killed on arrival in their countries. He was interviewed in Nairobi, Kenya, after attending the International Conference on Aid to Refugees in Africa, held in Geneva, Switzerland.

### Bishop praises liberation documents

WASHINGTON (NC) — Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, praised the Vatican document on liberation theology calling it a "particularly lucid and helpful analysis of one of the most discussed movements in recent years." The document, titled, "Instruction on Certain Aspects of the 'Theology of Liberation,'" was issued by the Vatican's Sacred Congregation for the Doctrine of the Faith and was released simultaneously by the NCCB in Washington.

### Mason secrets stir controversy

LONDON (RNS) — The British Methodist Church has named a top-level working party to investigate Freemasonry. The outcome could have implications for all the mainstream churches in the country.

The Methodist investigation has been ordered at a time when there is renewed concern, both in secular as well as religious circles, about the alleged "Masonic menace." A number of civic bodies are planning to inquire into the influence the clandestine society is said to have in government affairs.

Some Methodists have complained about what is alleged to be involved in Masonic liturgy. They say Masons are sometimes expected to pray to Lucifer while, on other occasions, Jesus is referred to only as one of a number of prophets. In many cases, they claim, Freemasonry is incompatible with Christianity.

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## Marxism condemned, but...

(Continued from page 1)

supporting Marxist movements and Marxist-influenced governments, causing tensions with church authorities, as with the situation in Nicaragua:

Among the contributors to the debate have been the U.S. bishops, who issued a lengthy pastoral letter in 1980 which said the theories of Marx "are clearly incompatible" with religious beliefs. Yet the bishops left the door open for Christians to cooperate with Marxists on specific socio-political issues such as achieving world peace and helping alleviate global poverty.

The bishops' letter was stimulated by the invitation many European Communist parties issued to Christians to join them. Many parties, such as the Italian Communist Party, said they were no longer requiring an abandonment of religious belief as a prerequisite for membership and recognized positive values in Christianity.

The bishops also noted that Pope John Paul II "partly appropriates Marx's critique" when writing about personal "alienation" in modern society. They quoted from the pope's encyclical "Redemptor Hominis" (Redeemer of Man) which said that the contemporary human being "seems ever to be under threat from what he produces, that is to say from the result of the work of his hands, and, even more so, of the work of his intellect and the tendencies of his will."

Two other key documents also prefigured the current statement. In 1977 the papally appointed International Theological Commission issued a critique of liberation theology which warned against reducing the Gospel to an exclusively political interpretation or identifying the Gospel with a single political option. It added, however, that there is much value in theological systems which see Christian faith as an impetus to social

renewal.

In 1980 Father Pedro Arrupe, then superior general of the Society of Jesus, the church's largest religious order, issued a letter to Jesuits saying that aspects of Marxism can be used if they can be fully separated from Marxist political, philosophical or ideological suppositions.

The letter was in response to a request by Latin American Jesuit provincials and was drafted after consultations with Jesuits from 25 countries.

"Someone, with a whole series of careful distinctions, could legitimately speak of Marxist analysis without accepting a reductive historical materialism or the theory and strategy of a generalized class struggle," said Father Arrupe's letter.

Yet the letter questioned the practicality of undertaking such a task and raised the question whether these elements, stripped of their Marxist presuppositions, can still be considered Marxist.

Many liberation theologians say they find Marxism helpful in analyzing Third World social situations because it helps them understand what produces material poverty. They see this poverty as an often insurmountable obstacle preventing people from realizing their spiritual potential.

"Theologians of liberation want to know why poverty exists," said Father Leonardo Boff, a leading Brazilian liberation theologian, prior to the issuance of the Vatican document.

"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," he said.

The Vatican document does not condemn this effort, but it strongly discourages it, and Father Boff was scheduled to discuss his views with Cardinal Ratzinger in early September.

## Social justice work still a priority, document stresses

VATICAN CITY (NC) — The Vatican's Sept. 3 document on liberation theology criticizes the use of Marxist social theory, but it also strongly reaffirms church teachings that Catholics have a moral obligation to work for a just social order.

"The warning against the serious deviations of some 'theologies of liberation' must not all be taken as some kind of approval, even indirect, of those who keep the poor in misery, who profit from that misery, who notice it while doing nothing about it, or who remain indifferent to it," said the document, issued by the Vatican Congregation for the Doctrine of the Faith.

The document, which was ordered published by Pope John Paul II, also said that the warning "should in no way be interpreted as a disavowal of all those who want to respond generously and with an authentic evangelical spirit" on behalf of the poor.

The document called the experience gained by church people working for the evangelization and advancement of the oppressed "necessary for the doctrinal and pastoral reflection of the church."

The document also repeated past church criticisms of the economic imbalance between developed and underdeveloped nations and the exploitation of the poor in Third World countries.

"The lack of equity and of a sense of solidarity in international transactions works to the advantage of the industrialized nations so that the gulf between the rich and the poor is ever widening," it said. "Hence derives the feeling of frustration among Third World countries, and the accusations of exploitation and economic colonialism brought against the industrialized nations."

The document also criticized "the scandal involved in the gigantic arms race which, in addition to the threat which it poses to peace, squanders amounts of money so large that even a fraction of it would be sufficient to respond to the needs of those people who want for the basic essentials of life."

Regarding Latin America, the document criticized "the seizure of the vast majority of the wealth by an oligarchy of owners bereft of social consciousness."

It attacked "military dictators making a mockery of elementary human rights, the corruption of certain powerful officials, and the savage practice of some foreign capital interests."

It praised church people who try to improve social conditions.

The document also criticized communist governments and called it the "shame of our time" that "millions of our contemporaries legitimately yearn to recover those basic freedoms of which they were deprived by totalitarian and atheistic regimes."

## Active, involved Canadian Church prepares to greet Pope John Paul II

VATICAN CITY (NC) — When Pope John Paul II visits Canada Sept. 9-20, he will find a Catholic Church that is a strong and vibrant part of national life.

The church in Canada is ecumenically active, has formed liaison groups with government officials on public policy issues and has been a key promoter of minority rights for Canadian Indians and Eskimos.

At the same time it is a church with internal strengths and weaknesses similar to those of the church in the United States and other Western countries.

For example there has been a steady decline in religious vocations, but the Canadian church continues

sending missionaries abroad and currently has more than 3,000 working in 96 countries.

Pope John Paul plans to discuss these and other issues in his "Proclamation of the Gospel within Canada," said a Vatican official involved in preparing the papal trip.

As has become the norm for his trips abroad, Pope John Paul draws his themes from the local bishops. He seeks their advice on how to develop the issues within the context of national life. He also conditions his messages to fit each area he visits within a country.

Canada is bi-lingual, so the pope plans to speak French while in the Province of Quebec, which was colonized by the French, and English in

the rest of the country.

OF CANADA'S 11 million Catholics, 6 million are French Canadians and most live in Quebec. Catholics form 43 percent of the country's total population of 25 million.

The Canadian bishops have prepared for the visit by developing a series of background papers, each called a "dossier," dealing with national church life and issues the pope is likely to discuss.

The papers reveal a church deeply involved in ecumenism. The Canadian Catholic Church is a member of more than 50 working groups with other Christian churches on theological and social issues.

"A current example of inter-

church cooperation is the peace and disarmament movement," according to the dossier on ecumenism. "The presidents of the Canadian Council of churches, and the Canadian Conference of Catholic Bishops together with leaders of the Anglican, Lutheran, Presbyterian, and United Churches have met regularly with Federal Government leaders to call for Canadian leadership for world peace and force changes in Canada's involvement in the arms race," the background adds.

The Canadian bishops note also that "Canada is the only country that has a permanent national level committee bringing together representatives" of national Jewish, Catholic and Protestant organizations.

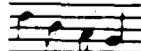
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# Pope on birth control:

## Natural methods require proper moral attitude

VATICAN CITY (NC) — Natural family planning requires "moral motivation" on the part of couples in order to be acceptable to the church, Pope John Paul II said Aug. 29.

"Natural birth regulation is not meant to be only a technique," the pope told several thousand people in St. Peter's Square. "It is a whole moral attitude," he said.

The talk was the seventh in a series on the encyclical "Humanae Vitae" (Of Human Life) Pope John Paul has given during his weekly general audiences.

He said the church fully supports natural methods of regulating fertility and spacing births, when "serious motives" exist for the couple.

"The use of these methods," the pope said, quoting from the encyclical, "requires that married couples have solid convictions regarding the true values of life and the family."

The natural methods, since they rely on "periodic continence" or abstinence from sexual relations, require a self-mastery in which the purity of marriage is demonstrated, the

pope said.

Such abstinence is a virtue, the pope said. The practice of such discipline, he added, "far from harming human love, ennobles it."

Above all, the pope said, the practice of natural methods of birth control require an "immediate moral motivation."

**COUPLES USING** natural fertility methods with such a proper moral attitude, he said, are "respecting the order of the Creator," and not simply obeying "an impersonal natural law."

"Humanae Vitae," written by Pope Paul VI in 1968, rejects artificial suppression of fertility or artificial barriers to conception, but allows for natural family planning methods which determine a woman's natural fertility cycle and rely on abstinence during the fertile period.

Church officials have promoted such methods as an effective and permissible means of regulating births.

In the previous week's talk, the pope said the conjugal act is incomplete and "ceases to be an act of love" when artificial means of birth control are used.

"The conjugal act means not only love, but also the potential for procreation, and therefore cannot be deprived of its full and adequate significance through artificial intervention," the pope said.

"Therefore, in such a case the conjugal act, deprived of its inner truth because it is deprived of its procreative capacity, ceases even to be an act of love," he said.

When artificial means of contraception are used, the pope said, a "bodily union" is possible, but not a real communion of the couple.

Pope John Paul stressed individual self-control by husband and wife.

"It is only when one achieves self-control that one can give oneself to another," the pope said.

Man has found new methods to dominate the forces of nature, the pope said, but contemporary people tend to apply these "artificial methods" to what ought to be the realm of self-control.

In doing so, he said, individuals make themselves "objects of manipulation."

# Vatican newspaper condemns trafficking in human fetuses

VATICAN CITY (NC) — *L'Osservatore Romano*, the Vatican newspaper, has condemned as "a satanic market" a reported international traffic in human fetuses for scientific research and for use in the cosmetics industry.

In a front-page editorial, the newspaper commented on reports that a French pro-life group had documented the worldwide sale of thousands of fetuses, some of which were deliberately delivered prematurely.

The charges were made by the organization "Laissez Vivre" ("Let Them Live") and detailed in a recently-published book, "The Traffickers of the Unborn," by French authors Claude Jacquinot, a judge, and Jacques Delay, a journalist. Jacquinot is the founder of "Laissez Vivre."

At first, the news of such sales seemed incredible, *L'Osservatore Romano* said. "We couldn't believe that things could reach that point," the editorial said.

"Now we can; the charges are precise and well-described and indicate the international scale of this satanic market, which like all markets has its centers of production and its price lists and its consumers — consumers of human life," the editorial said. The editorial was signed by the newspaper's director, Valerio Folpini.

"Not even the often-dark fantasy of science fiction writers could have imagined such a horrible degradation of human beings," it said.

The editorial said the conscience of the world should be shaken by such "planned murder" that is carried out

"in the chill of reason."

A report in the Italian newspaper *Corriere Della Sera* outlined some of the assertions made by the French authors. The book said that in 1977, the sale of thousands of fetuses from South Korea to the United States was discovered. The fetuses reportedly were sold for \$25 each.

In 1981, the book said, French customs police stopped a refrigerator truck and discovered it contained human fetuses. The shipment, the book said, came from Yugoslavia and Hungary and was destined for a Western cosmetic company.

The newspaper report said the examples were a small part of the book's evidence on the existence of the international fetus market.

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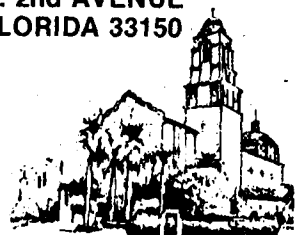
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**Some pastors argue:**

# Use of bingo a moral gamble

By Patricia Hillyer

DENVER (NC) — Bingo is a controversial topic in the Archdiocese of Denver, because the game is a form of gambling which attracts some people who cannot afford to play and yet helps some local parishes and schools survive.

"When I go home after working bingo, I sometimes feel dirty," said Mrs. Harold Lyda of St. Pius X Parish, where she and her husband have coordinated the bingo program for nine years. "When we see people who we know are on welfare and are cashing checks we try to talk them out of it..."

**BINGO IS A BIG** business for many parishes in the archdiocese. The game brings in more than \$2 million each year for 55 Denver parishes. Proceeds have built churches, kept schools open, launched numerous religious programs and paid for the Catholic education of untold numbers of school children.

"Without a doubt, our school would have closed if it were not for bingo," said Father Francis Kappas, pastor of All Souls' parish.

Denver's Presentation Parish illustrates the impact bingo can have. Its pastor, Father John Gibbons, leases the entire Bingo Palace building on West Colfax Avenue and sublets it to various churches and organizations when his parish is not sponsoring the games.

Last year the parish netted nearly \$500,000 through its bingo operations, according to the Colorado secretary of state's office.

**THE PARISH RECENTLY** dedicated a new church built from bingo profits, and the school has

erased a \$125,000 debt it owed when Father Gibbons arrived.

Many pastors reluctantly depend on bingo revenues.

"I'd get out of it so fast if I could... I think it's prostitution!" said Father Robert Halter, pastor of St. Joseph's Redemptorist Parish.

He said the 10-15 hours a week he spends on bingo problems "should be spent on other ministry."

Father Halter said he believes that poorer parish schools should be assisted financially by the richer parishes in the archdiocese, or the archdiocese itself, "so we don't have to depend on bingo."

Several archdiocesan pastors have found stewardship such as tithing to be a worthy alternative to sponsoring bingo nights. One priest said the dependence on bingo for support "proves that we have failed to give our people a correct view of stewardship."

The bingo craze, though, continues. Several other Denver Catholic organizations hold bingo licenses, and many parishes outside the city sponsor games.

**THE MORAL DEBATE** also continues over the game, which provides entertainment and companionship in the guise of high-risk gambling.

Bingo is, in fact, the least remunerative form of gambling, according to "The Art of Playing Bingo and Winning Consistently" by bingo expert B. A. Hartwell.

"The Catholic church takes a neutral stand on gambling, so bingo is not in itself immoral or sinful," said Jesuit Father William Miller of the Religious Studies department of Regis College in Denver.



Josephine James plays multiple cards in an effort to win at a Denver bingo palace, which sponsors bingo nights for Catholic parishioners. (NC photo by James Baca).

Father Miller said that ideally it would be preferable if bingo did not have to be a source of fundraising, because it encourages spending by some people who cannot afford the money.

Some priests, like Jesuit Father John E. Casey, maintain a sense of humor when facing this divisive issue. He was the pastor of Sacred Heart Church in Denver when it obtained the first bingo license issued to a

Catholic parish after bingo was legalized in Colorado in 1958.

"**I HATE BINGO!**" he says. "The worst purgatory I could imagine would be one with bingo going on 24 hours a day and Howard Cosell calling the numbers!"

But his humor is tempered by a sense of realism.

"We were the poorest of poor parishes, and we needed the bingo revenue. We had a large school to support," he said.

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# Cardinal: Christian duty to combat pornography

By NC News Service

Christians have an urgent duty to take personal and public measures against the spread of the "insidious epidemic" of pornography, said Cardinal Timothy Manning of Los Angeles.

In a pastoral letter published Sept. 7 in *The Tidings*, Los Angeles archdiocesan newspaper, Cardinal Manning said pornography is "the epidemic which now devastates the personal and the social well-being of contemporary man."

He said it is imperative that people "take countermeasures of healing and protection."

The evil of pornography lies in the "graphic representation of degrading or violent sexual behavior," according to Cardinal Manning.

The effects of exposure to this kind of material, which is available through every means of social communication, are "devastating," he said.

"PORNOGRAPHY fantasy has possessed our culture, and recreational sex is the normal expression of

it," Cardinal Manning said. "Aggressive eroticism expresses itself in revolting and public ways. It is a breeding ground for violence which follows so often."

He expressed particular concern

**'Complicity, participation, assistance and use of such unclean material is incompatible with our Christian vocation and witness.'**

Cdl. Timothy Manning

for the "tragedies" which result when children and youth imitate behavior they have seen in such material.

"Who can tell the sexual problems that develop in children and youth when their curiosity prompts them to taste and then become addicted to pornography?"

"There must be some conjecture of the hardening of conscience, the

deadening of the soul and the separation from Christ, from the sacraments of reconciliation and Eucharist and from the church," Cardinal Manning said.

Stressing the need for people to form a Christian conscience about the issue, Cardinal Manning called "consenting indulgence in any of the means by which pornography is propagated" an occasion of grave sin.

"Complicity, participation assistance and use of such unclean material is incompatible with our Christian vocation and witness," he said.

On a personal level, adults must assume more responsibility for supervising the reading and viewing material available to young people and "such tempting or alluring material" must never be allowed in the home, the letter states.

Neither can such material be "taken for granted as part of an adult and mature lifestyle."

Publicly, people must work to get existing laws enforced through "assertiveness and confrontation."

## Scholars warn against misusing Bible

By NC News Service

Two Scripture scholars have warned against taking the Bible out of its religious context to advocate political or social actions or a specific type of church leadership.

"Scripture does not have a political message. It does not have a social message. It has a religious message," said Dominican Father Giovanni Zerafa, who has taught Scripture for 24 years at St. Thomas Aquinas University in Rome.

Father Zerafa was interviewed by the *Catholic Bulletin*, newspaper of the Archdiocese of St. Paul and Minneapolis, while teaching a Scripture class in Medford, Minn.

Passionist Father Carroll

Stuhlueller, an Old Testament scholar, said the Bible does not dictate a specific kind of church leadership. It only provides "a modeling by

at Holy Redeemer college in Watford, Wis.

Father Zerafa said religious leaders can comment on social and political

**'Scripture does not have a political message...'**

which people of other histories can adapt the bible to their own religious history," he told the *Catholic Herald*, newspaper of the Milwaukee Archdiocese.

A professor of Old Testament studies at Catholic Theological Union in Chicago, Father Stuhlueller was participating in a spirituality institute

situations by drawing on general moral principles, such as human rights, duty and concern for others.

The Rome priest said he had not

## Guide to grant-giving foundations published

WASHINGTON (NC) — A new catalogue listing 384 foundations with religious funding interests has been published by Foundations and Donors Interested in Catholic Activities, a Washington-based association of private funding groups and individuals.

The 139-page book, "The Foundation Guide for the Religious Grantseeker," lists organizations which give donations to religious groups, provides tips on soliciting funds, and lists other national and local organizations offering funding information.

The book, in its second edition, added 161 new groups while dropping 99 foundations which no longer give donations to religious groups.

Francis J. Butler, FADICA president, is co-editor of the book.

The book can be purchased through Scholars Press, P.O. Box 4869, Hampden Station, Baltimore, Md. 21211. Cost is \$11.95, plus shipping.

read the U.S. bishops' 1983 pastoral letter on war and peace, but "I do not think, really, that the Bible has a specific message on that subject."

People today view the Bible's message as one of peace, and Christ is seen as a social agitator, he said, but in the times of the Crusades, Christ was seen as a warrior.

"You can make the Bible say whatever you want," he said.

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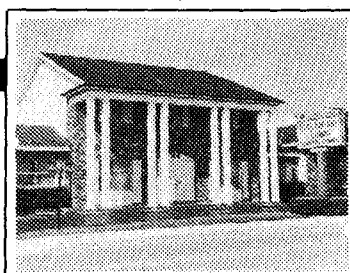
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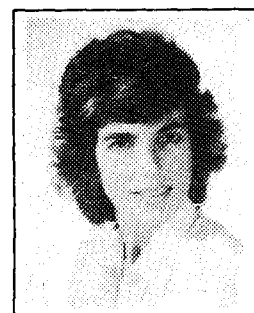
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# Goodbye to Sister, a friend to all

By Janelle D. Scott  
Voice Correspondent

BOCA RATON — One by one, they filed by, hugging her and trying to sum up in a few words what she has meant to them. Sister Immaculata Murphy, wiping away her tears again and again, found time for each of them, as she has for the past 24 years at St. Joan of Arc parish in Boca Raton. Now it was time to say goodbye.

"I don't think there is a family in the parish that hasn't been touched by her," said one longtime parishoner.

At a bittersweet farewell reception after 12:15 Mass, St. Joan of Arc parishoners packed the parish social hall to pay tribute to Sister Immaculata Murphy, R.S.M. —teacher, organizer, friend.

Sister Immaculata was one of four Sisters of Mercy from Ireland who started St. Joan of Arc School in 1960 when the infant parish operated out of a warehouse, and the sisters lived in a hunter's lodge in rural west Boca Raton.

Msgr. John McMahon, St. Joan's pastor, called her one of the parish's "founding mothers," who embarked on "a journey of adaptability and creativity."

"You invited and called everyone here to go with you on that journey," he reminded the congregation at the farewell Mass.

The journey spanned a generation of churchgoers and school children at St. Joan's and virtually all of Sister Immaculata's adult life. It was her first assignment after she took her final vows as Sister of Mercy.

She's now returning to her native Ireland as the first Superior General



Sister Immaculata Murphy receives a touch of affection from a parishioner at St. Joan of Arc celebration. (Voice photo by Janelle Scott)

of the newly combined Sisters of Mercy of the Cork and Ross Dioceses, a congregation of about 350 sisters in Ireland and in missions in Peru, Kenya, the Philippines and South Florida.

Sister Immaculata, St. Joan's director of evangelization, leaves behind an active parish, now 10,000 members strong, whose ministries touch countless families, Catholic and non-Catholic alike, in Boca Raton and the surrounding area.

"The Boca Raton community is continually touched by the love, energy and vitality of the people of St. Joan of Arc parish and so often, if you peel back the layers, Sister Immaculata is there at the base, with her support, love, wisdom and willingness to get her hands dirty," said the Rev. Conrad Braaten, pastor of Affirmation Lutheran Church in west Boca Raton.

Sister Immaculata now leaves a close-knit parish community for a

new challenge as administrator of a far-flung congregation of sisters, based in Cork, Ireland. But she's used to challenges.

A big challenge came when, after 12 years as a school teacher at St. Joan's, she was "coerced" by then-pastor Father Ronald Pusak, into becoming director of religious education, a new post at the time.

"I resisted because I knew I was a good teacher and I didn't think I had the ability to be an administrator," she recalled. "But I found out that that really was my forte."

She served as director of religious education for nine years, and in 1981, left that post to become full-time director of evangelization, one of the first such posts in any parish in the archdiocese. Along with visiting homes, organizing Saturday communion breakfasts and helping write

(Continued on page 8)

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## Ex-Castro prisoner preaches peace

(Continued from page 1)

Theresa, for he speaks, eyes and face looking up toward heaven, of a brotherhood of man under a "spiritual, not material" leadership, and he refers to God as an intimate, personal Father, the wellspring of all his life and strength.

### Faith strengthened

"Faith, in prison, is confirmed," says Valls. In fact, prison "is almost a liberation," for there, a true "Church of the Catacombs" is formed, one where men, regardless of religious affiliation, come together and pray the Rosary and become one despite the indignities and inhumanities routinely perpetrated on them.

He saw the face of God many times in prison, he says, recalling in particular the first time he received Communion under both species while incarcerated. He and another inmate, a priest, used the jailhouse cot as the altar table, their food bowl as the chalice, hard bread as the Body of Christ and smuggled wine as the Blood of Christ.

Another time, Valls remembers, the Blessed Sacrament was smuggled in, and all the prisoners knelt before it in their dingy little cells and praised God.

Valls faced the devil in prison also, although he says such tales are "not

for newspapers to print." When pressed, he admits, "We know each other, that character and I, and we have fought each other." Asked if the

***'We know each other, that character (Satan) and I, and we have fought each other.'***

— Jorge Valls

devil is merely a temptation to evil, unique for each individual, Valls shakes his head in disagreement. "He is an objective and concrete being."

### Anti violence

His experiences with violence in prison taught Valls another lesson, one he preaches incessantly. "War never brings either liberty or justice. Violence begets violence and tyranny.

"To affirm human dignity," he continues, "we must be prepared to make sacrifices, we must be prepared to endure violence being done against ourselves. It is at the moment we are being beaten that (the aggressors) recognize our existence."

In the Gospels, Valls points out, when the Roman guard slaps Jesus while He is being questioned by Pilate, Jesus responds, "If I have said anything wrong, correct me. If not, why do you hit me?"

"Nobody remembers the guard," says Valls. "Everyone remembers Jesus."

### Criticized

Some Cubans, however, judging from recent talk shows on Miami's Latin radio stations and opinion pieces in Spanish newspapers, fail to understand or are unable to accept Valls' insistence on the need for peace and reconciliation, even with the Castro regime. While in prison, they hailed him as a hero. Now that they have heard him speak, they label him a traitor.

Valls is confident his message is well-received by most of the Cuban community.

"I don't doubt that they understand me," he says. "And I believe in the destiny of my people. We are going through a bad time right now, but the bad time will pass. They should not be afraid, for that which afflicts Cuba today will pass sooner or later. They shouldn't lose hope. He who knows how to wait will receive everything he asks for, sooner or later."

### A poet first

The son of a Cuban pianist and a Spanish-immigrant father, Valls' fame as a poet preceded his political notoriety. He wrote his first poem at the age of 10, and won his first literary prize while in high school.

Fluent in English, French and his father's native Catalan, Valls was enrolled at the School of Philosophy at the University of Havana when Fulgencio Batista staged a coup d'etat in 1952.

His vocal opposition to that dictatorship as leader of a student group got Valls jailed for a brief period of time. Later, he went into exile and returned in 1959 to find that another dictator had taken Batista's place.

In 1964, he began serving a 20-year sentence for defying Castro's regime, spending more than half of that time in solitary confinement.

Valls' poetry, smuggled out of prison, published and translated into several languages, kept his name and his cause alive, and continued to earn him international literary prizes.

What message does Valls hope to convey to the world through his poetry?

"I want to say that the human heart exists. That man is unique, immortal, irreplaceable. That wisdom, kindness and beauty are more important than sacks of gold and cannons, than atomic bombs and rockets. We must rescue human dignity before the ruins of our civilization come down on us and crush us. The message is in the hands of the world's poor. It is they who will save us."

## OFFICIAL

### ARCHDIOCESE OF MIAMI

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

**The Reverend Laurence Conway** - to Archdiocesan Representative of the State Committee on Pornography, effective August 28, 1984.

**The Reverend Robert Christman** - to Spiritual Moderator, Office of Marriage Preparation, effective August 24, 1984.

**The Reverend Edward Olszewski** - to Chaplain, Council #3270, Knights of Columbus, Miami Beach, effective August 24, 1984.

**The Reverend Alfonso Esteve** - to Associate Director, Hispanic Catechumenate, effective August 24, 1984.

**The Reverend Guy Fenger** - to Chaplain, Council #3080, Knights of Columbus, Fort Lauderdale, effective August 29, 1984.

**Rev. Mr. Joseph Sommovigo** - to Chaplain, Monsignor John J. O'Looney Council #6590, Knights of Columbus, Margate, effective August 24, 1984.

## A Goodby to Sister

(Continued from page 7)

and edit pamphlets, she also trained volunteer evangelizers, sending more than 35 parishioners out knocking on doors to spread the Gospel.

She never stopped teaching, conducting adult Bible classes as often as four times a week. When she announced she was leaving, many parishioners sent cards or told her, "Thank you for opening up the Scriptures for me," Sister Immaculata said.

About four years ago, the Scripture presented another challenge:

"We were studying the gospel of St. Luke and felt challenged to do something for the poor," she recalled. She and a group of parishioners actively assisted the South County Migrant Coordinating Council and a farm labor camp near Boca Raton called In the Pines. They fixed up a classroom and meeting hall for the worker families and started an after-school program there for the children.

Through contact with the children,

Sister kept tabs on the needs of migrant families — clothes, food, money for rent.

"Whenever she knew of any need, she was always there, and she never failed to come through with help," says Ernesto Gonzalez, of the South County Migrant Coordinating Council.

Under her leadership St. Joan's organized a summer camp for about 70 children, busing them to the school for enrichment programs, and opening up parishioners homes for lunches and backyard swims.

At St. Joan's, Sister Immaculata became the one person you couldn't say no to when she called on you for help with her many projects.

As the time came for her to leave, the hundreds who had said "yes" when she called on them realized how very much they had received in return.

"She has a real gift for making every person feel very special," said Sue Blum, a co-worker on the evangelization committee. "She encourages you and affirms you to be

all that God intended you to be, to grow mentally, spiritually and emotionally. She was a real friend. I saw grown men who had to leave the (farewell) reception because they were weeping over the loss of such a friend."

Sister Immaculata is proud of the fact that she has trained lay people to take over several jobs she had at St. Joan's, including director of religious education.

"The number of sisters will continue to diminish. But I see the Church now as a partnership between priests, sisters and laity, all building up the kingdom. In the past, I think, too much was left to the priests or sisters."

Looking back, Sister Immaculata said her 24 years were a time when the Church was evolving, and she cherishes her involvement in so many new areas of spiritual renewal.

"I've been very happy here. I really believe that you are who you are because of those who love you. And I have been loved and affirmed here in everything I've done."

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Seminarians at left from Our Lady of Divine Providence are Leonell Prado, Javier Roman, Leonidas Mena, Daniel Botero, Marcos Somarriba, and Pedro Corces (not shown). In addition to the 14 lay women (above) who have committed to lay ministry are two sisters (below) who are making their perpetual vows, Sister Mercedes Cabral and Sister Nilsa Castillo. (Voice photos by Prent Browning)

## Vocations bloom in parish

By Jose P. Alonso  
Editor, La Voz

The Lord has heard the prayers of His people and sent more laborers into His vineyard.

The proof was in the 22 men and women from Our Lady of Divine Providence who promised service to God in a solemn and joyous ceremony recently.

Brightening the dark picture being drawn these days about vocations to the priesthood, six young men came forward to state publicly their intention to pursue that calling. One already has entered the Regional Seminary of St. Vincent de Paul in Boynton Beach and the other five will begin studying at St. John Vianney College Seminary this month.

In addition, two Theatine sisters from the parish made their perpetual vows and 14 lay women, the majority mothers and some even grandmothers, pledged to spend all their free time serving the community through prayer, caring for the needy and evangelization.

In a church packed with family, friends and fellow parishioners, the sheer joy of the occasion was expressed musically by an orchestra and a splendid choir, which sang as one with everyone in the congregation.

Father Ernesto Garcia-Rubio, pastor, and Msgr. Bryan Walsh, filling in for Archbishop Edward A. McCarthy, concelebrated the joyous liturgy with Father Gerardo Diaz, associate pastor, and Jose M. Guerra, permanent deacon.

First, Sisters Mercedes Cabral and Nilsa Castillo vowed perpetual service

to God and His church before Superior Begona Exposito, representing the Superior General of the Theatine Order. Each received the sign of their commitment, two rings symbolizing their espousal with Christ, from Msgr. Walsh.

Then the seminarians, Pedro Corces, Marcos Somarriba, Daniel Botero, Dr. Leonidas Mena, Javier Roman and Leonel Prado, were called up by Father Garcia-Rubio and given breviary, a gift for each one from the parish community.

Finally, the 14 women made a formal, public commitment to dedicate their lives to prayer and service to the church, and to live in evangelical poverty.

Father Garcia-Rubio explained the origins of the newly-formed group of "lay sisters."

"About two years ago," he said, "four of our sisters, lay women of the parish, made a personal, private commitment, to dedicate all their free time to serve the community. From this commitment, and the love and devotion of many parishioners, Bethany House began, a house of prayer and service to the needy."

"During these two years, they have visited 900 sick; helped hundreds of the spiritually and physically poor; taken the Eucharist to hospitals and senior citizens homes and prayed and praised the Lord," he said.

"Their example and experience have moved 10 more women of our parish to the same kind of service, and today they wish to make a solemn promise before Msgr. Walsh, representing the Archdiocese, and before you, their brothers and sisters

in the community, to continue to serve the Church more formally," said Father Garcia-Rubio.

The women, all of them active in some type of parish ministry, will continue to serve in their chosen area, but their commitment will be more profound.

Among the ministries the women are carrying out, Father Garcia-Rubio said, are religious education, door-to-door evangelization, caring for the sick and providing for the care of refugees, among them many young Nicaraguans sent here by their parents because of the political situation in that Central American nation.

"Many homes of our parish have opened their doors and embraced these young men," said the pastor. "And Our Lady of Divine Providence Parish will continue to protect these refugees and these children who need us."

After the Mass, Lila Muina, one of the four founders of Bethany House, said the newly-pledged members will be meeting soon to "adopt the set of rules which will govern our community life."

Carlota Guerra said Father Garcia-Rubio was instrumental in getting the women to consider the more formal commitment to God. "It's an example of our true role as laity in the Church," said the door-to-door evangelizer, recalling an especially encouraging encounter with a Protestant woman. After opening the door to Guerra and explaining that she was not Catholic, the woman enthusiastically added, "Thank God the Catholics have begun taking the Word of God into people's homes, where it is needed most!"

Speaking during the Mass, Msgr. Walsh recalled his own journey



toward a deeper commitment to God, and the day, 36 years ago on Sept. 8, when he entered the seminary.

He said the evening's celebration had brought to mind the words of a Spanish hymn, "Fisher of Men," which portrays Christ as seeking laborers from among the fishermen who toil in the seashore. In the song, he urges them to leave their boats, follow Him and become fishers of men.

"God calls each one of us in a different way," said Msgr. Walsh. "Many times, in life, we don't listen very well... but God continues to call us. There's no doubt Christ has a place and a plan for each of us..."

One thing we can be sure of: Christ seeks neither the 'wise nor the rich.' Very few of us are wise and even fewer are rich. In our boats we have 'no gold, only our sins.' Christ needs 'our hands to help those who need Him, our labor to relieve others' burdens and our love to continue to love them..."

"I am convinced," he said, "that the vocations to service in the Church will come about as a result of our life as a community. I have no doubt about this because if I did I would be doubting faith itself."

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# Broward Catholic youth I

By Prent Browning  
Voice Staff Writer

The second time around the tracks the Olympic torch was passed to a new runner. Taking off with a renewed burst of speed, the flames blazing in the hot summer sun, he was cheered on by a crowd of, well, 60.

No, it wasn't the Los Angeles Summer Olympics, nor can we remember a sack race competition category at the international games (although

two reigning superpowers may have made the tug-of-war an interesting event) but a good time was had by all at last Sunday's Broward Youth Day held at St. Clement's in Ft. Lauderdale.

It was the first time the event was held in Broward although Dade parishes have been holding youth days for years, and it was only natural that organizers who had been

planning it since June should seize upon the Olympic theme.

**THE IDEA** originated in the parishes, at St. Boniface and St. Clement, who received help from the Archdiocesan Youth Ministry office. Teenagers belonging to seven Broward Catholic Youth groups attended the Youth Day which began in the morning with each group walking a lap around the track at St. Clement

carrying a banner of their parish.

Then the "olympic torch" was lit, and after several laps placed in a special holder at one end of the field.

Following that, track races were held in several heats for both the boys and the girls.

Results of the competitions, tabulated for the individual and parish, were fed into a computer on a picnic table nearby, which occasionally mystified its operators with lines of barely decipherable symbols.

**NEITHER THE PERILS** of modern technology nor the onslaught of mother nature, occasionally hurling a summer shower on the participants, could hold the day up for long and the afternoon continued with volleyball games, a balloon toss and other events.

At the end of the day winners received awards at a special Mass celebrated by newly appointed Bishop of Venice John Nevins. Nativity parish received the best overall score in all events, followed by Holy Family and St. Vincent.

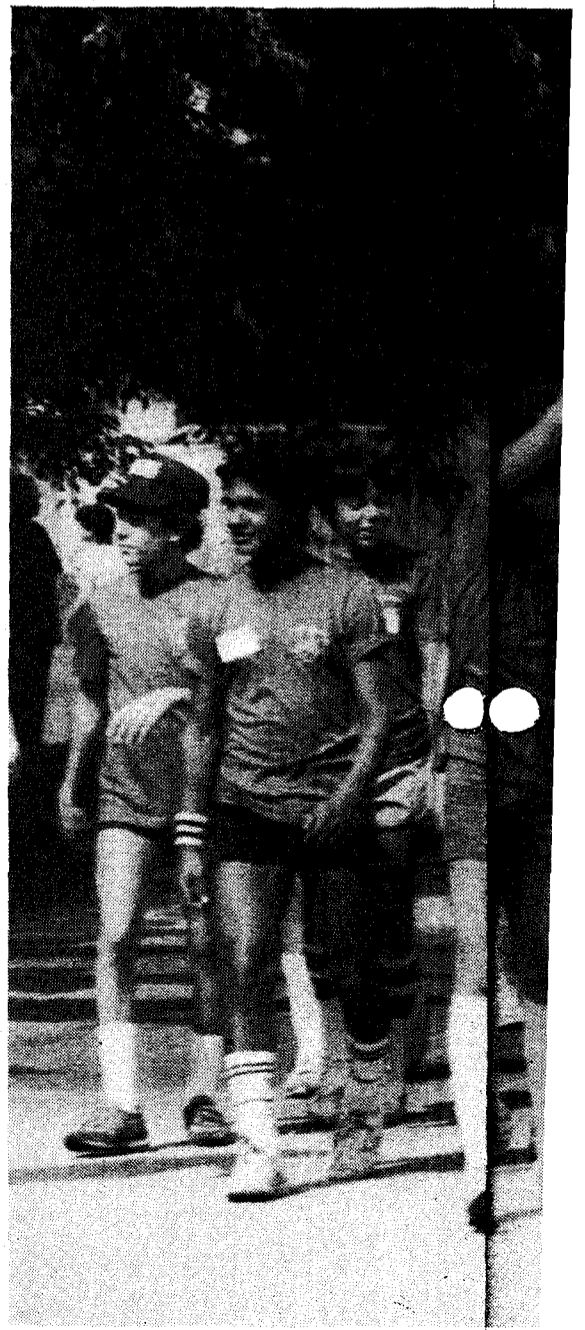
Youth Ministry director Fr. Jose Menendez was pleased with the attendance at the event and hopes that there may be more in the future, perhaps several a year.

"If they (the parishes) want it then we will push for it," he said.



Voice photos  
By  
Prent Browning

Top right: Broward youth groups found Nativity Parish hard to beat in volleyball. Bottom right: Like the athletes of the recent Los Angeles Olympics, the youth groups take a parade lap around the track, showing off their banners. Left: Michael Hernandez and Lisa Hofsetter place the torch in its resting place during the competition. Top left: Tom Netina, cheered on by a friend, completes a 440-yard relay win for Nativity.



# h have their 'Olympics'



# Matter of Opinion

## Can abortion morality be privatized?

Last week we discussed the issue of "public" versus "private" morality as applied to government policy.

We pointed out that most laws have moral implications and the politicians who forge these laws must inevitably draw on some moral or religious beliefs in shaping laws. We also observed that most people welcome church input into public policy-making when the church agrees with their point of view, but cry for separation of church and state when they disagree with the church.

For the Catholic Church's part, the Pope and bishops have asserted their right and

### EDITORIAL

duty to speak out on the moral implications of government actions but have wisely drawn the line at endorsing or condemning specific candidates. The Church has also had to decide which policy areas to enter into publicly and which are best left to "in-house" practice and teaching.

The U.S. Bishops have issued major teachings on social justice, poverty, racism and recently on the moral implications of nuclear war, all because these affect virtually everyone in a fundamental way and are matters affected greatly by government policy. The Bishops are soon to issue a teaching document on economics, again because of the serious moral implications and impact economic policy has on all our lives.

But out of all of this, there is one issue that has called into question the issue of public versus private morals more than any other, and that is, of course, abortion.

Politicians are constantly being called into account for their stands on this volatile issue, unlike any other. Nuclear war, thank God, is only theory, so far. Abortion is an actual on-going practice by the thousands daily. It is a practice that was outlawed until only 11 years ago in the U.S. and which is opposed by many Americans. Consequently it must be dealt with.

Abortion is a difficult issue because it deals with the actions of private individuals,



yet has become a matter of government policy and funding.

Therefore, many public officials have stated "personal" opposition to abortion but supported the right to abortion as "public" policy, pleading that they can not force their religious views on others.

How does one respond to this plea? While we do not feel that abortion can be the sole test for public office, (nuclear holocaust, poverty, racism are crucial life areas) it is fundamental to all of life and must be weighed heavily against the other factors.

Therefore, we would have to ask a few questions of politicians who say they don't want to impose their "pro-life" beliefs on others.

Does not every law you pass impose your belief on those who opposed it?

Does not law funding abortion impose the pro-abortion view on those taxpayers who oppose abortion but must pay for someone else's?

Do you not support anti-discrimination laws which impose a moral view on private association of individuals?

It just doesn't wash. We would at least expect to find some sense of reluctance in these politicians' pro-abortion voting or rhetoric.

These policy-makers usually cite the horror stories of rape or life-threatening pregnancies as justification for their "pro-choice" support. Therefore, we would expect that if they must support "choice," they would at least limit it to the "horror" cases. But they almost never do. They support the right to abortion for any reason whatsoever, thus reducing the value of the unborn life to virtually nothing. Which, in turn, leads one to wonder if such politicians' avowed private belief in pro-life is as real as they profess.

One would at least expect them to occasionally urge individuals to control their bodies before they have created life in the womb. One would at least expect them to publicly urge women and doctors to consider the sanctity of life while making the vaunted private decision between the woman and her doctor. One would expect them to support laws requiring abortion counselors to explain the facts of fetal development while explaining the facts of abortion to a pregnant woman so that the "choice" would be an informed one.

But it never happens. Politicians try to side-step many issues and abortion is just one of them.

Judging the qualifications of a candidate is a complex one, but while considering the abortion part of the question, we don't feel a politician should be allowed to play word games about "public" versus "private" to avoid being nailed down precisely on what they are or are not willing to do in public office concerning abortion or any other issue.

## Letters to the Editor

### Ferraro 'anti-life', not just pro-choice

To the Editor:

I want to comment on your editorial and article on vice-presidential candidate Geraldine Ferraro: "Ferraro's abortion stand a dilemma for Catholics."

Your editorial rightly criticizes some Washington pro-lifers for calling Ferraro "a Catholic judas" and "a sinner" but does not mention that Ferraro herself accused President Reagan of not being a good Christian, a judgment she has no right to make either.

Ferraro claims to be a defender of the poor, yet in a speech before Congress (June, 1979) she declared that she believes a fertilized ovum is a baby but she has no right to impose her beliefs on others. She then went on to say that "the cost of putting an unwanted child through the system far outweighs the cost of funding these procedures" — meaning abortions.

In other words, "they are babies all right, but she calculates it's cheaper to kill them than to feed them." (Columnist Joseph Sobran)

Is this concern for the poor? Doesn't her stand in favor of forcing us taxpayers to pay for abortions violate our freedom of conscience and our religious principles, to say nothing of the rights of the unborn

children of the poor?

Ferraro's pro-abortion stand is no dilemma for Catholics. It is enough of itself to disqualify her where it concerns the Catholic vote. But her consistent attacks on the Reagan Administration's anti-infanticide efforts in the Baby Doe case show that her anti-life views go far beyond abortion.

Magaly Llaguno  
Comite Pro Vida  
Miami

### No 'dilemma' on Ferraro

To the Editor:

The headline "Ferraro's Abortion Stand . . . A Dilemma for Catholics" (*The Voice*, July 27) makes a terrible, biased statement. If the brutal murder of one and a half million pre-born babies a year is morally wrong, then where's the dilemma?

As Christians, we Catholics will oppose Ferraro and everyone else responsible for the continuance of this holocaust. Won't we?

But the unidentified story writer is telling us that because of her excellent voting record in disarming our military and her expansion of our socialist-welfare state, we might want to overlook the blood on her hands.

For the sake of a few new social programs just how far left and how low will we be asked to stoop?

James W. Carroll  
Stuart

### Nicaraguan Replies to Sister's Letter

To the Editor:

I am writing you this letter to make a comment about the letter from Sister Marjorie Fisher that came out in *The Voice*, Aug. 24, (supporting the Sandinista government of Nicaragua).

I was an ex-member of the National Guard of Nicaragua, and I patrolled all over the country during the war, and I was sick when I heard news of certain Sisters and Priest who were taking advantage of their congregations to begin talking against the group that they opposed (examples of these religious people are Fathers Ernesto Cardenal, Miguel d'Escoto, members of the government, etc.) saying that they witnessed all kinds of torture, dismemberment and killing of men, pregnant women, children and any cruel story they can bring up (against the U.S.).

I know that 98 percent of all the stories these people came up with are pure nasty political propaganda; and what I would like to ask dear Sister Fisher is why she went so far into Nicaragua, like Esteli, Ocotal, Jalapa and Jicaro to look for children with distended stomachs. She could have found them right in the capital, Managua, and if she wanted to see widows, orphans, tortured, dismembered and disappeared persons she could choose any of the prisons over the country and she

would have met hundreds of political prisoners in those terrible conditions.

Something else that I'd like to ask this lady who calls herself "Sister of GOD", is part of her letter where she says that JESUS said "What you do to others, you do to me, love one another;" she also said that we should be willing to admit the sins of ourselves and our country. What I would like to know, if she is referring to the U.S.A., is which are the sins that this country has, because I don't know any other country in this world where you could have freedom and opportunity like in the U.S.A.

And I believe that this sister should not speak out in that way about a communist government like the one in Nicaragua, that doesn't even believe in Jesus; and I can't understand why a sister who says she is a servant of Jesus can speak out in that way about a government that condemns any religious believer in Jesus, and is only using her congregation to get the attention of the American people to obtain some political objective. I believe that this sister and her "Witnesses of Peace" did not even speak to the Bishop of Nicaragua, Obando y Bravo, who several times condemned the Sandinista government because its leaders spoke out against the Church.

Edwin E. Hooker  
Miami

# Sharing one another's burdens

When Bishop Odore Gendron brought together all the priests of his Manchester, New Hampshire diocese for a four day convocation in June, he wished to promote through this gathering a closer bond among the clergy. During that time these 240 men listened to lectures, prayed together, spent meals, at social hours, during walks or in small informal rap sessions.

The bishop hoped that as a result of this unique undertaking, these priests would come to know one another better, be closer to each other and share more easily their common burdens, successful pastoral practices and spiritual victories.

**HIS DREAM** came true, but one of the most powerful events which helped realize that goal developed quite unexpectedly.

Three seriously ill priests arrived at the conference not out of any obligation, but simply

The three men agreed to be anointed and five others then came forward asking to receive this sacrament as well.

After an opening hymn and prayer plus appropriate scriptural readings with brief homily,

BY FR. JOSEPH  
M. CHAMPLIN



Bishop Gendron led the assembly in a litany which contained the petition: "Give life and health to our brothers on whom we lay our hands in your name ..."

few of the priests, were classmates of some, had worked with, helped and hurt still others.

When the last priest had passed by, the eight men stood up and in turn laid hands upon one another, often with embraces which touched the on-lookers.

Bishop Gendron proceeded to anoint each man with the sacramental oil, and, in conclusion, read this prayer: "Father in heaven, through this holy anointing grant these men, our brothers, comfort in their suffering. When they are afraid, give them courage, when afflicted, give them patience, when dejected, afford them hope, and when alone, assure them of the support of your holy people."

The priest with the cane stood up following that prayer and said:

"I want to thank you men, not so much for the laying on of your hands or for this anointing sacrament, but for something else. You know from your own priestly ministry how when people are dying their relatives and friends often treat them like they have the plague or an infectious disease and stay away. You have not, and did not tonight. On behalf of the eight of us, I thank you for that."

**THESE WORDS** brought the entire community to its feet and the sustained applause which ensued expressed sentiments of the heart too complex, diversified and intimate for me to describe.

Afterwards, about 20 priests were available for the sacrament of penance and several heard confessions for over two hours.

One of the participants, moved by the healing ceremony, went to the room of the priest with the cane and spoke with him for half an hour, begging his forgiveness for a misunderstanding of the past.

These men indeed shared each others' burdens that night.

*Three seriously ill priests arrived at the conference not out of any obligation, but simply through a desire to join their brothers. One of them stood out because of his cane, emaciated body, jaundiced skin and lost hair...*

through a desire to join their brothers. One of them stood out because of his cane, emaciated body, jaundiced skin and lost hair - visible effects of a rampant cancer and the radical therapy designed to cure it.

With such critically sick men present, the convocation leaders decided after some discussion to modify the schedule and celebrate an evening healing service combining the sacrament for the anointing of the sick with the sacrament of penance.

Following that invocation, the eight ill men moved to a slightly elevated platform and sat down facing the community. For the next 35 minutes, their brothers — all 250 of them, including the bishop, silently and slowly filed by these men, and with great care and deep emotion, gently laid hands upon each one.

**THERE WERE** noticeable tears among many and not so visible, but equally profound inner stirrings among all. For these sick men had baptized a

# The virtue of patriotism

What marked the Olympics at Los Angeles was the prevalence of patriotism, a greater show of patriotism than at any other of the Olympics that had preceded it, long time observers said.

Predictably, there were critics in the press, offended by the very idea of the emergence of patriotism. That's a remnant of the error that emerged in the recent past, an error that failed to see patriotism as the virtue it is.

The error is understandable. It is not in reaction to patriotism but to nationalism, which brought such evils to the world in the recent past and led to World War II.

**THE TWO** are not the same at all. Nationalism makes the political state the object of loyalty; patriotism is loyalty to the values, the contributions of heroes and ordinary citizens through the decades, to the spirit of a people united in love of the nation they have formed and maintained.

If you are to understand the patriotism that existed so beautifully at the twenty-third Olympiad then you must understand it as existing among all of the nations. Because it was held in Los Angeles, the greatest number of spectators were Americans, and because the United States team gained the greatest number of gold medals, the greatest demonstrations of patriotism were shown by Americans. But the show of patriotism came from all nations. Our gold medal winners showed great emotion as they heard their national anthem played but so did the gold medal winners of China, Japan, Korea, Romania, Portugal, Spain,

Canada, France, Great Britain and all the other nations when the national anthems were played.

What is most important, all the competition was fierce but the winners wherever they came from were cheered, honored as the champions they



BY  
DALE FRANCIS

were. I said in the beginning what marked the Olympics at Los Angeles was the prevalence of patriotism but this must be understood as the patriotism of all those who participated, showing their love for their own national heritage. It is right that we should love our own nation and its heritage, it is right that those of other nations should love their own national heritage. One of the most touching moments came when a Japanese gymnast won the gold medal in a spirited competition with American gymnasts. He was overcome with emotion that he had won a gold medal for his nation and thousands of spectators, probably most of whom had been hoping an American would win, gave him a thunderous ova-

tion.

This is a patriotism as patriotism should be, loving your own national heritage, but respecting and honoring the patriotism of those of other nations.

The government press of the Soviet Union denounced the show of patriotism at the Los Angeles Olympiad. That was to be expected. But at the 22nd Olympiad in Moscow there was booing of athletes of other nations, that is nationalism and nationalism has no place in the Olympics. But patriotism, athletes coming together, representing their own nations, loving their own nations, is the very essence of what the Olympics should be.

**IN CATHOLIC TEACHING**, patriotism has a high place. Pope Leo XIII said the patriotism was, together with religion itself, one of the "two duties of the first order from which no man, in this life, can exempt himself."

Pope Benedict XV described patriotism as a twin virtue with religion, both being forms of piety by which we are bound in gratitude, loyalty and love to the sources of our being. Pope Pius XI spoke of patriotism as a "great and noble sentiment, productive of many virtues. He described it as the "lawful love of one's fatherland... and a sentiment of due piety towards one's one nation."

At the twenty-third Olympiad, the virtue of patriotism was honored by people of many nations, not in nationalism but in respect and love for the values found in their varied roots.

(Dale Francis is a nationally syndicated columnist)

## Time capsules

Bethlehem, the birthplace of Jesus, is today a town of 35,000 people of Jordan five miles from Jerusalem. It's name comes from the Hebrew words which mean "house of bread".

\*\*\*

Tradition says that the three Wise men returned to their kingdoms, gave up their high positions distributed their property to the poor and went out and preached the gospel of the Prince of Peace. Many years later, legend has it that St. Thomas met them in India, baptized the trio and ordained

them as Bishops of the Christian Church. They were the persecuted for their faith and suffered martyrdom together.

Three hundred years later, Empress Helena, the mother of Constantine the Great, ordered the bones of the Magi placed in the Constantine the Great, ordered the bones of the Magi placed in the mosque of St. Sophia in Constantinople where they stayed until the first Crusade when they were transferred to the Cathedral of Milan.

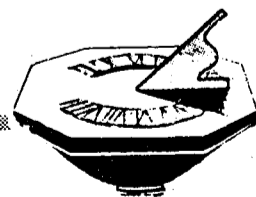
When Emperor Barbarossa conquered Milan in

1164, he bequeathed the relics to the Archbishop of Cologne who placed them in a marble shrine at the Cathedral of Cologne, Germany where they remain today.

\*\*\*

May there always be work for your hands to do.  
May your purse always hold a coin or two,  
May the hand of a friend always be near you,  
And may God fill you heart with gladness to cheer you.

... an old Irish blessing



By Frank Morgan

## The legendary martyrdom of the Magi

# The blessing of the sun

Here we are, well past midsummer and it's easy to tell those who have had their vacations from those who haven't. The vacationers are red-skinned or tanned. The still-at-homes are pale.

A friend who manages a travel agency told me that what people want when they come into her office looking for a place to spend their vacation can be expressed in one word — "sun."

Some want to go sightseeing but even if they're talking about Europe, they're likely to throw in the idea of a side

is wonderful, she said. She insisted that she feels herself capturing energy from the sun.

**LISTENING TO** her, I couldn't wait to take my week in the sun. This spring and early summer, the sun got my attention because we saw so little of it. In the Northeast, we have rain, storms, floods and more rain. For the first time ever I was isolated by a flooding river, unable to get to my home, which was nearly floating away from all the water in my basement.

The wetness made me yearn for the sun and think about its wonder.

The sun is, after all, the instrument of the power that gives us life. It's the source of light, heat, energy. It controls the rivers, oceans and weather.

The precision with which its rays are meted out to us is so essential that it caused J. Berke and V. Wilson to say: "Our allowance (of sun rays) is so delicately calculated that it makes you think that some higher intelligence must be at work." They are the authors of a book called "Watch Out for the Weather," Viking Press, 1951.

Well, as Christians, we know a higher intelligence is at work. We acknowledge it every week on Sunday.

**WE SAY THE** word all the time without giving much thought to how this day came to be known as "Sun-day." In early Christian history it was sometimes called the eighth day of the week — the day of the new creation.

Since the rise of the sun signifies the new creation of each day, the celebration of the new creation of the world in the Lord was to be called, appropriately, "Sunday."

The Christian significance of this day goes further. Jesus was described as the "Sun of Justice," the one to bring the world that was in darkness into the light.

Meditating on the sun in this context, all Christians become "sun worshippers."

(NC News Service)



BY  
ANTOINETTE  
BOSCO

trip to the Riviera. The majority want a vacation that gives them the chance to lie in the sun.

**ONE YOUNG** woman who works in my office came back this week with a flush that defied description. "Why," I asked her, "did you get so much sun?"

"Because I'm a sun worshipper," she replied, repeating a phrase I hear every summer.

Not that everyday Americans are sun worshippers in the old sense of the word, like the Incas or the Aztecs. There's no religious or mystical reason why most Americans are lured to the sun.

The beach has drawing power, says my young friend, because of the sense of relaxation it gives. The feeling of lying there alone but not isolated, having your thoughts all to yourself, yet conscious of children laughing around you

# What can we talk about?

**Q. How can I learn to talk easier with people I just met or don't even know? What do you talk about so you don't bore each other? (Delaware)**

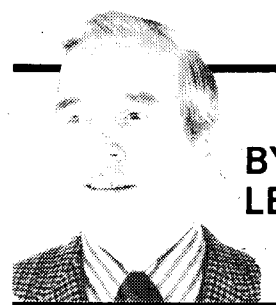
A. First a bit of bad news. If you're like most of us, you will run into people who are hard to talk with from time to time.

Right now a young man is doing some work on my house and it's just about impossible to get a conversation going with him at any time.

He's a hard worker, an amiable, cooperative person, but nonetheless taciturn. That means (says the dictionary) that he is temperamentally not given to speaking much.

**WITH SUCH PEOPLE** you simply do the best you can. Don't feel bad if you can't kindle a conversation. It's not necessarily your fault.

With people you've just met, your



BY TOM  
LENNON

best bet is to do some conversational fishing and hope that one of the following remarks (or some similar ones) will cause your new acquaintance to "bite:"

"Hey, I like that shirt! Where did you buy it?"

"Man, I sure wish they would turn the air conditioner up. I'm sweltering... but you look cool. How do you do it?"

"I saw you at the pool last week. Where did you learn those neat dives?"

"I thought you were great in the debate yesterday. How did you find out so much about Reagan and Mondale?"

**NOTE THAT** all four of those remarks manage to involve the other person and all four require a response from the person.

Even so, some conversations tend to fizzle out. Where can you find fuel to rekindle them?

Try to watch a TV newscast at least once a day. If you can get Cable News Network, so much the better. On such programs there are often human interest stories or unusual items that you can tuck away in your head for use when conversation lags.

Newspapers, magazines and books also offer useful material.

So do your hobbies and your favorite sports.

Oddly enough, so do some of your failures and mistakes, especially if there is a comical element to them. When you tell how you absentmindedly almost put the cat in the refrigerator, you may well endear yourself to your listener as a very human, fallible person.

**IN SPITE OF** all your preparation and efforts, however, some conversations are going to fall flat. Don't be dismayed when they do. And avoid these two traps:

Don't resort to negative comments about classmates and friends.

Don't voice complaints about your home and school.

Instead, keep up your positive efforts. These will increase your determination and eventually your skill at conversing with others.

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

# Service or servitude?

A too literal interpretation of St. Paul's admonition, "Wives, be subject to your husbands," has been the cause of much needless pain down through the centuries. St. Paul never intended loving service to become servitude.

The woman's issue is, at root, an authority issue. It has to do with power and dominance. Women do not deny there is need for structure, authority and law, but in interpersonal relationships between human beings of equal dig-



BY FR.  
JOHN CATOIR

**WHEN AN INCONSIDERATE HUSBAND** pushes a good wife to the limits of her endurance and imposes unjust conditions on their relationship, he is sinning. She is free to choose whether she will accept her role as that of a slave to a master or elevate the relationship to an equal partnership for the benefit of all concerned.

A husband who constantly belittles or denigrates his wife and tries to exact from her a submission of servitude, should be put on notice - service "yes," servitude "no." A true reading of Jesus Christ reveals that He never asked for servitude. He said, "I do not call you servants, I call you friends."

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

nity, they demand due respect and so they should. The supreme law is the law of love, and it is binding on all, equally.

When the authority issue becomes strained, God help the woman who doesn't know the difference between servitude and labor, or better, service. She is in trouble, and not only on the level of day-by-day living. Her own sense of worth is at stake.

**SERVICE IS** freely given; servitude is unjustly imposed. The slave is bound to accept abuse; the free person is not. Women who are ground down by servitude become very unhappy, and angry. Not so with service.

Service is a free gift of love, even though it can be offered without compensation. When a woman chooses to be where she is for some higher good, her service is not at all imposed. Service can involve terrible drudgery, tiring work, constant commitment and extraordinary sacrifice, but it is never done in a relationship of slave to master. Anyone who uses the Bible to achieve this end is a liar and a hypocrite.

A mother with young children will pour out her love until she drops. So, too, a wife with a sick husband... but they are not slaves, they serve for a higher motive freely and gratuitously and they are fulfilled in the process.



"I LOVE THE WAY WE ALWAYS GET A BIG UPSURGE IN ATTENDANCE AFTER ONE OF PRESIDENT REAGAN'S LITTLE JOKES."

## 'Glitter' shows worship money, deny Gospel

TV Guide recently did a photo spread on the exotic cars driven by the main characters of television series. The wealthy men and women who populate "Dallas" and "Falcon



By  
James  
Breig

Crest" and "Dynasty" cannot be seen in just any ordinary jalopy. They have to cruise around in one-of-a-kind limousines and sports cars. "Matt Houston," for example, has several unusual flivvers he tools about in.

I remember with some nostalgia a detective series which starred Darren McGavin. Called "The Outsider," it ran only briefly some years ago. In the show, he played a private eye who barely made it from scene to scene in a beat-up, rusted-out and coughing convertible.

**SOMETHING HAS HAPPENED** between that show and "Matt Houston," something which cars only signify. Wealth, glamor, sumptuous house, lavish parties, furs, jewels, designer clothes — all of those can be found in series after series. Look at some of the new programs debuting this month. They, too, continue this worship of the material. What else is "Glitter" but an aptly-titled celebration of high-priced goods?

If you really want to view the single TV program which stands as the epitome of money-worship, then you have to turn aside from the network dramas to a syndicated hour called "Lifestyles of the Rich and Famous." It is hosted by Robin Leach, a man who narrates at the top of his lungs as the leads us from beach-front homes

worth millions to private wine cellars, from four-figure dinners for one to people who purchase jet planes the way you and I buy Bic Bananas.

Mr. Leach first surfaced in my consciousness on "Entertainment Tonight," which also has a penchant for bowing down at the altar of Mammon. Since he has an English accent, he was often assigned to high-tone interviews and features (a bit of stereotyping which is rarely noticed).

Now he is the central figure on "Lifestyles," which does not try to conceal precisely what it is: a tongue-out and green-eyed perusal of anything which reeks of cash.

**'Jesus didn't tell us to build bigger barns. He told us to sell our goods and help the poor.'**

**THUS, A TYPICAL SHOW** might list the nation's top ten millionaires, visit a Frenchman who has made a fortune from perfume, tour a castle which is on the market for megabucks and generally make you feel like a sap for thinking twice before using your MasterCard.

People have always been interested in how the other half lives. Was it F. Scott Fitzgerald who said that the rich are just like the rest of us, only have money? That observation does not dissuade us from wondering what it would be like to have six-figure incomes—monthly. Why else are state lotteries so popular?

But it seems to me that it is getting worse. Television was founded on the premise that money buys happiness, a notion which propels advertising. Yet it appears to be a notion which is fast becoming not one of many components to the tube but its main (and

### Shock Waves

There are more television sets in the homes of Americans than there are refrigerators, toilets or telephones. And if all those sets were placed end to end they would circle the globe,

twice. "Shock Waves: Television in America" takes a probing look at the impact this powerful medium has on our lives at 8 p.m., Sunday, Sept. 9 on Channel 4, WTVJ.



**SMALL FRY SPY** — Davey, played by Henry Thomas, tells his father played by Dabney Coleman, that he has just witnessed a murder in "Cloak and Dagger," a Universal release. The USCC calls the film, "a pleasant surprise... entertaining and unpretentious." (NC photo).

soon only?) cog.

**CHARACTERS ON TV** shows don't find happiness in matters of the spirit; they find it in matter itself—in refrigerators on quiz shows, in parting gifts on game shows, in cars on commercials, in mansions on daytime serials and in Excaliburs on nighttime programs.

"Magnum" lays his head down in a sprawling manse; "Houston" has helicopters at his command; the Ewings can snap their fingers and get what they want; the families in such comedies as "Diff'rent Strokes" and "Silver Spoons" have servants. Gone are the days of the ghetto comedies and kitchen comedies like "Honey-mooners," "Good Times" and "Sanford and Son." Even "The Jeffersons" are "movin' on up," as the theme song tells us, "to a deluxe apartment in the sky."

So what? For one thing, it clashes with a central teaching in the Gospels. Jesus didn't tell us to build bigger barns; He told us to sell our goods and help the poor. We try to do that and are, to varying degrees at various

times in our lives, successful. Do people on TV try to follow that teaching?

Another problem is that the rising tide of materialism tends to wash over more than things. It also floods people. Television isn't content to tell us that inanimate objects can give us pleasure. It also tells us that people can be used and bought and sold and cast aside or traded in on new models.

**I ALSO WONDER** what the images on TV do to the self-respect of poor people. What does a poor black kid think when he or she sees nothing but elegance on the tube? What happens to the pride of a poor white child who sees that his or her house doesn't have the sleek, columned facade of an oilman's plantation? What do poor parents of any color tell themselves and their children when the unspoken but obvious message from the television is that personal achievement can be measured only in bank accounts?

A friend said to me the other day, "I don't see how somebody can watch 'Dynasty' or 'Dallas' and call themselves Christian." I am beginning to understand what he meant.

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## First Genesis to be held Sept. 15-16

The Office of Apostolic Movements is pleased to announce the celebration of the first Genesis in the Archdiocese of Miami.

Genesis is a program for young unmarried couples between the ages of 15 through 21 who desire to grow in their friendship and love relationship. The organization and format of the Genesis program is very similar to the program of Camino del Matrimonio but Genesis does have its own identity. The content of the talks is focused to that period of the relationship where the commitment to receive the Sacrament of Matrimony has not been made.

The first Genesis will take place on the weekend of Sept. 15-16, at Little Flower Church in Coral Gables. The schedule will be Saturday, Sept. 15 from 9 a.m. to 4 p.m. and Sunday, Sept. 16th from 9 a.m. to 5 p.m.

For further information please contact Deacon Rafael de los Reyes at 665-0046.

## Christopher book store owner dies at 63

A Mass of Christian Burial was concelebrated Tuesday in Little Flower Church for Mrs. Eula J. Barry, manager of the Christopher Book Shop for the past 25 years.

An active member of Little Flower parish since she came here 41 years ago from Charleston, S.C., Mrs. Barry died last Saturday at the age of 63. She was a founding member of the Miami Archdiocesan Council for Catholic Women and had served as retreat chairman in the South Dade Deanery of the St. Augustine Council for Catholic Women before the Diocese of Miami was established. She was also a member of the Little Flower Society in her parish.

In addition to her husband, John J., she is survived by two sons, John J. Jr. in Miami and Edward J. of Riverdale, Ga.; a daughter, Mrs. Kathryn M. Wolf, St. Cloud; a sister, Mrs. Beulah Wall, Gloverville, S.C.; nine grandchildren and 1 great-grandchild.

Burial was in Flagler Memorial Park under the direction of Ahern-Plummer Funeral Home.

The family requests that donations be made to the Robert G. Barry Burse Fund for the education of a priest and may be sent to Little Flower Church.

## Holy Cross offers diabetic course

Is a member of your family diabetic? If so, Holy Cross Hospital's Diabetic Education Center can offer valuable information. The two-day course is available by physician referral at a low cost. For more information, call Holy Cross' Diabetic Education Center at 492-5727, Monday through Friday between 8 a.m. and 4:30 p.m.

## It's a Date

The North Dade Separated and Divorced Catholics Support Group have weekly activities. For further information call Kristen at 758-4136 or Pete at 754-6754.

The Ascension Parish Women's Club will hold their first meeting of the Womens Club, Sept. 18 at 7:30 p.m. in the parish hall. Mines program. For more info call 997-1573 or 997-6852.

Women's Aglow Fellowship will hold a luncheon Sept. 5 at 11:00 a.m. at the Calder Holiday Inn. \$5. Evening Aglow on Sept. 6 at 7 p.m. at the Home building in Hollywood. \$6.

A support group for separated and divorced persons of all faiths meets at 8 p.m. the first and third Thursday of every month at St. Vincent Catholic Church in Margate. For further information call 979-3375.

# Thousands to honor Patroness of Cuba

Thousands of Latin and Anglo South Floridians will participate in the 23rd annual celebration of the Feast of Our Lady of Charity, patroness of Cuba, and the Nativity of the Blessed Virgin during a concelebrated Mass at 8 p.m., Saturday, Sept. 8 at the Marine Stadium, Key Biscayne.

The observance, begun in 1961, by the late Archbishop Coleman F. Carroll, first Archbishop of Miami, also commemorates the first Mass offered in what is now the United States in 1565 in St. Augustine.

Archbishop Edward A. McCarthy, principal celebrant, will concelebrate the Mass with Bishop Boza Masvidal, former auxiliary Bishop of Havana, forced into exile in 1961 by the Castro regime, and now residing in Los Teques, Venezuela; Miami's Auxiliary Bishop Agustin Roman, Archdiocese of Miami Vicar for Hispanics; and priests of the Archdiocese.

As a tribute to Bishop Boza, who is observing his 40th anniversary in the priesthood, and as a gesture of gratitude from the local Hispanic community, a donation of \$50,000

will be presented to Archbishop McCarthy for the education of a priest for the Church in Miami.

Meditations on the Rosary will begin at 7 p.m. and culminate with the arrival of the statue of Our Lady of Charity of Cobre which will be brought to the Marina by boat. The small statue was smuggled out of Cuba 23 years ago.

On Friday, Sept. 7, an all-night vigil of prayer will begin at 9:30 p.m. at the Shrine of Our Lady of Charity located on grounds adjoining Mercy Hospital in southeast Miami.

## MACCW plans safety conference, tea

A safety conference and membership tea are planned by the Miami Archdiocesan Council of Catholic Women during September.

"Preview for Safety" will be presented by the Dade County Citizens Safety Council of which Mrs. Esther Ellis is chair for the Women and Home Division, beginning at 8:30 a.m. on Friday, Sept. 21, at the Miami Shores Country Club, 10000 Biscayne Blvd.

Featured on the program will be representatives of the Metro-Dade Police Department speaking on the topics, "Traffic & Stress," "Home Security" and "Sexual Assault." A buffet luncheon will be served at 12:30 p.m.

Reservations must be made no later than Sept. 14 by writing to the Dade

County Citizens Safety Council, P. O. Box 557549, Miami, 33255-7549.

A "kick-off" membership tea for the Council of Catholic Women is slated from 1 to 3 p.m. on Sunday, Sept. 23 at St. Gabriel Church, 731 N. Ocean Blvd., Pompano Beach.

Presidents of all affiliations in the Counties of Dade, Broward, and Monroe, which now comprise the Archdiocese of Miami, as well as their membership chairs, all deanery president and chairs, and MACCW officers and Commission Chairmen are invited to participate.

Reservations must be made no later than Sept. 15 by contacting Mrs. Joyce Masso, 15501 SW 88 Ave., Miami, 33157 or by telephoning her at 235-7997.

The tea is a prelude to the observ-

ance of MACCW Membership Sunday on Oct. 28 when affiliations will encourage and enlist new members following the division of the Archdiocese to establish the new Dioceses of Palm Beach and Venice.

## 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 their 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

## Doctorate of Ministries information meeting

The Institute for Pastoral Ministries, at St. Thomas University announces a Doctorate of Ministry Program Informational meeting on Sept. 12, (10:30 a.m. to 12:00 p.m.) The meeting will be held in the Library Building second floor, Media Center.

This Doctorate of Ministry program is sponsored by St. Mary's Seminary College, Baltimore, Maryland and is schedule to begin in the Spring of 1985.

Anyone interested contact: Dr. Joseph A. Iannone, Director, Institute for Pastoral Ministries, St. Thomas University, 16400 NW 32nd Avenue, Miami, Florida 33054, 305-625-6000 extension 141.

## Remember them in your prayers

The following is a list of priests who died in the month of September: Monsignor Manuel Travadelo - Sept. 9, 1983; Rev. Christopher Konkol - Sept. 25, 1980; Monsignor Jose M. Juaristi - Sept. 26, 1982; Rev. Thomas A. Kelly - Sept. 29, 1983.

## Catechetical Day registration closed

Registration for Catechetical Day - September 15, 1984 is already closed. There will *not* be registration at the door.

## St. Francis forms Catholic nurse assoc.

Sister Margaret McManus, O.S.F., President and Chief Executive Officer, is pleased to announce that the nurses of St. Francis Hospital, Miami Beach, have formed an Association of Catholic Nurses in order to enhance their mission of healing and to weave the ideals and principles of their faith into the everyday life and service of the hospital.

An organizational meeting was held on June 26, 1984, highlighted by the appointment of a steering committee. Mary Zagacki, R.N., Director of Nurses, announced today that the group has now held the second of their planned monthly meetings, by-laws have been written and a calendar of activities established for the remainder of the year.

Meetings will be held during the third week of the month at varying times to accommodate all shifts. Spiritual, social and educational projects are underway. A weekly prayer group has been formed and a choir is preparing a rehearsal schedule.

## Fr. Joseph Hompes

Fr. Joseph Hompes, 59 an assistant pastor at St. Henry's parish in Pompano Beach for the past two years passed away Aug. 30th in his home parish of White Fish, Ontario.

Fr. Hompes has also served as an assistant pastor at St. Ambrose church in Deerfield Beach but has spent most of the years since his ordination in 1943 ministering in Canada.

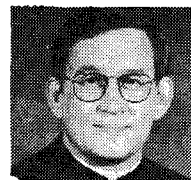
Funeral services will be held in White Fish on Sept. 1st.

## Adult Bible Classes

Sr. Ruth Elsner, O.P. (M.A. Biblical Studies) will offer classes on late Old Testament Books including Wisdom Literature. They will stress the Church's guidelines for interpretation of Scripture. For beginners as well as those advanced in Scripture study. Evening class — Wednesday, 7:45-9:45 PM. Begins Sept. 19. Morning class — Thursday, 9:30-11:30 AM. Begins Sept. 20. For further information, contact Sr. Ruth at 238-2711.

## Fr. Whittaker heads cemeteries

Archbishop McCarthy has appointed Father Kenneth Whittaker as the new Director of



Cemeteries. He succeeds Father Vincent Sheehy who served as Director of Cemeteries for the past seven years.

With the Division of the Archdiocese of Miami, two Catholic Cemeteries will serve the faithful of the Archdiocese — Our Lady of Mercy, 11400 N.W. 25th Street, Miami, and Our Lady Queen of Heaven on State Road 7 in North Lauderdale.

Our Lady Queen of Peace Cemetery will continue to serve the people of the new Palm Beach Diocese.

gram, film, refreshments. Everyone welcome.

St. Anthony's Divorced and Separated Ministry first fall meeting on Sept. 12, at 8 p.m. at St. Anthony's clubhouse, 801 N.E. 2nd Street, Fort Lauderdale. The guest speaker will be Sr. Agnes Gott whose topic will be "Has Mother Church failed her Separated and Divorced Members?" For further information call Sr. Agnes Gott at 651-0280. Also available for information are Magdalene 761-8830 or Millie 772-7771 evenings.

St Basil Catholic Church in Miami, is sponsoring a Pilgrimage to St. Augustine on Sept. 28 and 29. Accommodations at the Ramada Inn adjacent to the Shrine and a bus will provide transportation. Please phone Mrs. Lillian Slagle at 691-4991, days or 654-0426, evenings for information and reservations.

Women of Light — sponsored by the Archdiocese of Miami — monthly bible breakfast, will be held at the Holiday Inn-Fort Lauderdale North, 4900 Powerline Road, Fort Lauderdale, Florida, on Saturday, Sept. 15, at 9:00 a.m. to 11:30 a.m. Scripture teaching, music and a personal sharing by a guest speaker. Reservations must be made in advance. Cost \$7. Call 752-3008; Lila 753-2037; or Sharon 721-8486.

The Dade Catholic Singles Club will attend a Mass at St. Louis Catholic Church and meet at dinner afterwards on Sept. 9. For more info call Maria 552-6858. There will be a party at St. Theresa Church of the Little Flower in Coral Gables at 8 p.m. Sept. 15. Admission \$3. More info call Mariana at 385-8510.





If you sometimes experience your life as a complex maze trying to keep in balance your activities as a spouse and parent with other commitments to your job, parish and community, you are not alone. Inevitably, a point arises when conscientious Christians begin to examine the use of precious resources like time and energy. Can God really be found in the whirl of all these daily activities? (NC sketch by Ed Harvey)



# A question of time

*Maybe we should stop everything we're doing to kneel in silent prayer — then again, maybe we shouldn't*

By Dolores Leckey  
NC News Service

You, the reader of this article, very likely are an expert in the fine art of balancing work life, home life and leisure time.

Or perhaps you have refined your skills as a juggler — keeping tasks as a spouse, parent, parish minister, school aide and neighborhood representative going at once.

You probably are a busy person. And the truth is, if you sometimes experience your life as a complex maze you're not alone. You're not alone either if, as a Christian, this complex maze sometimes poses a perplexing dilemma.

Inevitably, a point arises when conscientious Christians begin to examine the use of precious resources like time and energy. Can God really be found in the whirl of all these daily activities? Instead, should we be our knees somewhere in solitary prayer?

This dilemma is not new. Apparently in the late Middle Ages, serious and devout lay people thought that the love of God would naturally lead to the life of a monastery.

The Dominican, Father Johann

Tauler, one of the German mystics known as "The Friends of God," preached many stirring sermons about this dilemma.

In one he recounted the story of a farmer, someone who enjoyed a deep and steady relationship with Christ. But the farmer began to think that he should abandon his lay life and go to a monastery.

Then Christ spoke to him and assured him that his love and service in the world were God's will for him.

Another time Father Tauler said that if he were not a priest but instead a shoemaker he would try to make shoes as best he could and he would count it a great privilege to earn his bread by the work of his hands.

Father Tauler, like others before and after him, pointed to the sacredness of all our work.

The late Jesuit Father Pierre Teilhard de Chardin put it this way in his book "The Divine Milieu": "God is at the tip of my pen or at the tip of my rush."

This is what needs to be recognized.

Basically, this recognition involves the kind of awareness we associate

with contemplation. For the contemplative person is aware that God is found in all the ordinary events of daily life. In being attentive to home or friends or work, one praises God.

Centuries ago Brother Lawrence, a monastery cook, wrote about his ordinary contemplation in a small gem of a book, "The Practice of the Presence of God." The pots and pans of kitchen work served as reminders of God for him.

But, to say the least, most people don't come to this steady kind of awareness all at once. Like so many other things in life, it is a matter of practice.

In learning over a period of time to give ourselves and our attention to whatever task is at hand, we learn to give ourselves and our attention to God.

For Simone Weil, A 20th-century French philosopher and mystic, prayer was defined by the word "attention." As we develop the capacity for singleminded attention, we stretch our capacity for God.

Contemporary Christians are caught up in the demands placed on them to give attention to their work, their homes or civic commitments.

However, there is something else

to consider: the need for some form of outward service in society. For it is quite possible to become insulated from the poor and the needed people of our communities.

This can mean overlooking the genuine opportunity for meeting Christ in others who are poor or whose human needs — whatever they might be — deserve attention.

This doesn't mean that people have no need to set time aside solely for God. The rhythm produced by movement from activity to rest and back into activity again are inherent in the world God has created. We women and men, residents of the earth, are meant to live in this kind of balanced way.

There is a need to pull back regularly from places of busy activity — whether in classrooms or courtrooms or social-action projects — in order to pray. This way of spending some quiet time with God energizes people.

Then they can move out again into the world of work and human relationships. They are more alert to the possibility of discovering God in the world. And they are more attentive to the voice of God that may speak to them through the world.

By Father John J. Castelot  
NC News Service

Jesus was the perfect agent of God's love. Like all the others in the long line of such agents, Jesus was deeply involved in human affairs.

But what other agents of God became deeply involved in human affairs? Think back, for example, to

- Moses. He liberated his people from oppression and slavery in Egypt. He guided them through the desert, forming them into a people. He gave them a charter, consisting mainly of civil law that covered every aspect of their existence.

- Or Solomon. He was an astute political administrator, a builder, a financier.

- And Isaiah. A nobleman, this prophet was intimately involved in domestic and international politics.

Moses and Solomon and Isaiah felt that in devoting themselves to human concerns they were devoting themselves to divine concerns as well. For the heavenly Father is supremely interested in his children.

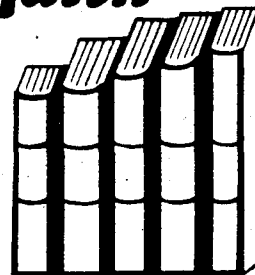
God created the universe, pronouncing it good, very good (Genesis 1:31). He entered into relationships with humanity, promising to lead it to a glorious destiny.

God entered our history and com-

## God and the world

# Prayer gives us new perspectives on life and God

know  
your  
faith



## Keeping God in daily life

Think back to the last time you felt genuinely frustrated.

- Maybe you had an argument with someone at work or in your family — a misunderstanding; afterward you realized that if either party had understood the other, the argument would not have occurred.

- Or maybe you felt frustrated when you saw the impact of real injustice on people's lives.

Now think back to the last time you experienced a sense of disappointment.

- Was it when a child you care about was trying for a place in your community's summer All-Stars Swim Meet? She placed 13th in tryouts, but only the top 12 qualified.

- Or was it after you prepared a fine dinner for close friends, only to find at the last minute that they had been struck by the flu and couldn't come? Once again you realized that well-made plans can come apart at the seams.

Frustrations. Disappointments. In one degree or another, they are among the stuff of daily life. Can people be expected to believe they can encounter God — or learn about life's meaning — in the midst of such uninvited events?

Of course, frustration and disappointments do not tell the whole story of daily life. In daily life you get to witness the personal growth that has occurred in others or in yourself. Daily life is a forum where something unexpected may yield a solution to a complicated problem. And daily life offers opportunities to express love and to share talents.

Daily life, it seems, is a mixed bag. So what does it really mean to speak of God's presence there?

Think about it. Talk it over.

It is easy to think that God cannot be encountered in the messiness of daily life — or that if God were encountered there, a person would be too busy to notice.

Thus, it pays to step back from the rush of events in order to ponder what is happening in your life. God surely can be encountered during the quiet moments when you take stock of things.

But isn't it also possible to encounter God when the frustrations and disappointments of daily life tear at you? Often they force you to give attention to something or someone that means much to you. They push you to come to terms with why you care so much and how much you care.

How is God present in daily life?

What do you think?

By Father M. Basil Pennington, OCSO  
NC News Service

Trappist Father Thomas Merton's spiritual journey was in some way the journey of every man and woman. He shared it with millions through his books and articles.

Father Merton always had deep sensitivity for his fellows. As a young man it led him to espouse many causes. He was even a card-carrying Communist for a short time.

Finally he found something big enough for him: Catholicism. With his usual vigor he described the way to pursue his quest for God was to join a monastery.

In his first days within the monastery, Father Merton, whose religious name was Louis, left the world behind in every way he could. It was only after some years of prayer and reflection that this changed.

One day he had to accompany a visitor into Louisville, Ky., a rare thing for a Trappist monk. As he stood on the corner of Fourth and Walnut awaiting his guest, he suddenly became aware of the great beauty of every person passing around him — a beauty most didn't seem to appreciate, least of all the persons themselves.

Father Merton saw that God loved each one and was present in each. From that moment his quest for God and deep concern for humans became one. He tried to share every person's burden and cry of hope.

Each of us hears the cry of the poor, who look to us for bread and clothes. But the poor look to us for something more — the reverence due a person made in God's image and loved by the Father.

But will we see others this way, even when we are harried by the events of life? To do so we need to spend sufficient time looking at the face of God in prayer.

Then we will see God's face in others and recognize the beauty that they themselves often do not see. And we will be able to reflect this beauty back to them, enabling them to find their true dignity.

This experience of prayer enables us to know we have all the divine creative energy at our disposal. So we will not be overwhelmed by the magnitude of the tasks encountered.

This perspective develops through the Holy Spirit. We can begin to give him the space to teach us by allowing time each day for a listening prayer.

- Find a quiet moment in a place a bit apart.
- Close your eyes and turn to God within.
- Gently repeat his name as you listen.

Rather soon you will see some result: greater peace, greater reliance on God, a clearer sense of God's presence in you and in everyone.

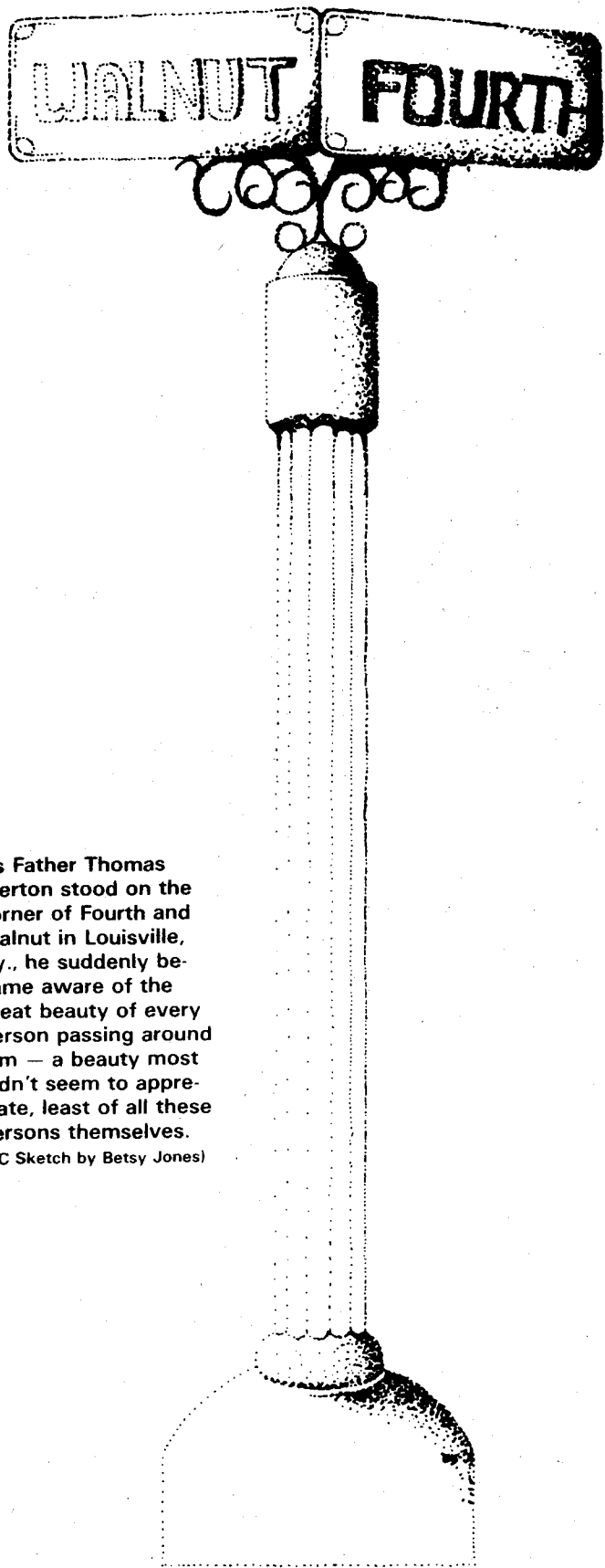
This prayer offers the perspective needed for serving God in others. Sometimes we need more of this kind of space as we sense we are losing our perspective or becoming overwhelmed by what needs to be done in the world.

Other times we will find unbounded energy and a clear perception of God in all people as we expend long hours in service of others.

A friend or a spiritual guide who shares our vision can help us develop this perspective. A guide can help us see what truly is happening in our lives and whether we are giving ourselves sufficient space to listen to God.

Father Merton once explained that he saw no conflict between the active and contemplative life "if both are raised to the level of love."

Speaking of Father Merton recently, Sister Mary Luke Tobin commented: "He saw contemplation not as some abstract, otherworldly act but as reality, the way a person lives."



As Father Thomas Merton stood on the corner of Fourth and Walnut in Louisville, Ky., he suddenly became aware of the great beauty of every person passing around him — a beauty most didn't seem to appreciate, least of all these persons themselves.

(NC Sketch by Betsy Jones)

mitted himself to it.

In fact, God loved the world so much that he gave it his only son (John 3:16). But what world has it that he loved so much? Was it some never-never world? Or was it the world of agriculture and industry, arts and sciences, politics and commerce, of loving and birthing and parenting?

The answer is obvious. There is only one world for him to love: It is the world in which we live, the world in pilgrimage to the kingdom.

Put simply, there really is no sharp distinction between secular and sacred — not in God's world. All creation is permeated by God's

presence, power and saving love.

Christianity, by its very nature, is interested in the world and the life of human beings. For God created humanity in "the divine image" (Genesis 1:27). God loved humanity, redeemed it, destined it for glory.

Reflect for a moment on the career of Jesus. He did not go around saving disembodied spirits. To the Jewish mind in the time of Jesus there were only people — people who did not "have" bodies, but "were" bodies.

Jesus ministered to these living, breathing, laughing, crying, dancing, hurting people. He cured the sick, gave sight to the blind, fed the

hungry, consoled those who mourned, healed the crippled, raised the dead, restored dignity to the exploited.

He taught them how to find happiness here and now by living in accord with the designs of loving Father. He taught them to seek happiness by being reconciled to this Father and to each other.

"Surely (the Lord) did not come to help angels, but rather the children of Abraham; therefore he has to become like his brothers (and sisters) in every way... Since he was himself tested through what he suffered, he is able to help those who are tempted" (Hebrews 2:16-18).

# Three priests *on the run*

By Mary C. Uhler

MADISON, WISC. (NC) —

Three priests from Our Lady Queen of peace parish in Madison say that running leads them not only to healthier bodies - but to healthier ministries.

Father Daniel Bauer first donned jogging shoes in high school and took up the sport to relieve an asthmatic condition; Father William McBride began reaping the benefits from the exercise during a trip to Europe after col-

***'It is kind of nice for them to see that the guys ministering are also out running...'***

lege; and Father William Connell hit the track during seminary days to aid him in losing weight.

"I'm convinced it's helped me a lot. Running gives me more energy and helps me relax. I can study better and longer when I run," said Father Bauer, a member of the Society of the Divine Word who is living at the parish while completing his doctoral studies at the University of Wisconsin.

"It also helps me in my work as a priest," he added. "It gives me a different self-concept; I'm more hopeful and vigorous. I think that comes through in my preaching, in celebrating Mass and in helping others."

Father McBride, associate pastor at Our Lady Queen of Peace, has run in the Boston and San Francisco marathons since he began entering "fun runs" during his theology-level studies. His best marathon time is 2:23.00, which places him in the top 1 percent of American runners.

He runs about nine miles a day and sometimes runs with two parishioners who competed in the 1984 summer Olympics in Los Angeles: Cindy Bremser, who came in fourth in the women's 3,000-meter event, and Steve Lacey, who competed in the Olympics men's 5,000-meter race.

But the third priest, Father Connell, also an associate pastor at the parish, has never enjoyed



Fathers William McBride, Daniel Bauer and William Connell of Our Lady Queen of Peace parish in Madison, Wis., take off on one of their regular runs. Although they rarely run together, the three priests share a belief that running has helped them physically and helped their ministries. (NC photo by John Rielly)

running.

"I can't stand it," he said. "The best thing about running is when you're done. It does feel good then."

He said he prefers tennis, racketball or soccer, but running fits more easily into his schedule. He tries to run three miles a day.

"It has helped my ministry," he said. "I've even gotten a cou-

ple good sermons out of it."

Although they rarely run together, the footloose clergy have entered races together. In one local race they, along with two Dominican nuns, entered under the family name as the "Queen of Peace Family."

Their pastor is not a runner, but "he is very helpful and supportive," Father Bauer said. "He

doesn't make us feel guilty about taking the time to run.

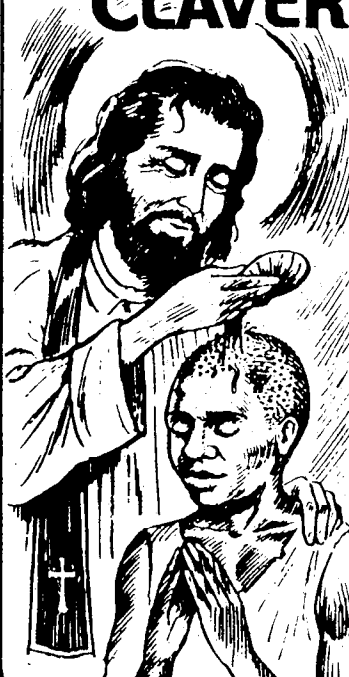
"We have lots of runners in the parish, so it gives the people something to identify with us. It's kind of nice for them to see that the guy ministering are also out running," Father Bauer said.

Father McBride also has started a running club at Our Lady Queen of Peace School.

## the Saints

by Luke

### St PETER CLAVER



PETER CLAVER WAS A SPANISH JESUIT. HE WAS ORDAINED A PRIEST IN NEW GRANADA IN 1615 AND WAS SENT TO CARTAGENA IN WHAT IS NOW COLOMBIA. IT WAS KNOWN AS THE GREAT SLAVE-MARKET OF THE WEST. THERE, HE VOWED TO WORK FOR THE SALVATION OF THE AFRICAN SLAVES. HE CALLED HIMSELF "THE SLAVE OF THE SLAVES."

ABOUT 10,000 SLAVES PASSED THROUGH THE PORT EACH YEAR FROM AFRICA UNDER SUCH INHUMAN CONDITIONS THAT ABOUT ONE-THIRD DIED IN TRANSIT. PETER FED THEM AND HELPED THEM GET WELL AGAIN. PETER SAID, "WE MUST SPEAK TO THEM WITH OUR HANDS BEFORE WE TRY TO SPEAK TO THEM WITH OUR LIPS."

PETER SERVED THE SLAVES FOR NEARLY 40 YEARS, TEACHING AND BAPTIZING ABOUT 300,000. HE PREACHED IN THE CITY SQUARE AND ESTABLISHED CHARITABLE SOCIETIES AMONG THE SPANISH PEOPLE OF CARTAGENA. HE DIED ON SEPT. 8, 1654, AFTER A FOUR-YEAR ILLNESS. HE WAS CANONIZED BY POPE LEO XIII IN 1888. HIS FEAST IS SEPT. 9.

## Catholic Whoop-la

By Hilda Young  
NC News Service

I never really understood that old saying, "What goes round, comes round." But after attending the baptism of our niece recently I think I have a better idea.

JUST WHEN I thought pomp and grand ritual were almost dead in the church, I attended a baptism that made the marriage of Prince Charles and Lady Di look like a last minute idea.

Whoop-la has returned. We have attended installations of the parish lectors that rival presentations of the Olympic gold medals.

The commissioning ceremony for a friend as a eucharistic minister was so elaborate he has asked to be referred to as "his potential eminence."

When our 7-year-old made First Communion, we should have packed a lunch. We almost leaped out of our pews when trumpets an-

nounced the entrance of the class. Two 10-year-olds bearing flags led the group and from somewhere I thought I heard the theme song from "Chariots on Fire."

ABOUT AN HOUR into the liturgy, my husband leaned over to me and whispered, "Good heavens, Hilda, I think they're going to ordain him."

I enjoyed the three Hollywood-style scenes they dropped from the ceiling depicting the birth, life and crucifixion of Jesus. But I was glad to hear they had decided against strewing flower petals in front of the group during the recessional.

It might sound like I am making fun of some ceremonies, but actually I'm glad we Catholics seem to be paying more attention to celebrating important moments and ministries with special church observances.

I'M CONCERNED about my niece though. Judging from her baptism, my brother had better start saving now for her wedding.