

Nicaragua controversy

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Catechists praised

1200 Attend local meet, are honored as 'partners' in evangelization — Page 10

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7,500-WORD DOCUMENT

Put your love into action

Abp. McCarthy's letter tells how society can be transformed

By Ana Rodriguez-Soto
Voice News Editor

South Florida Catholics are receiving a love letter from their Archbishop this week.

No, not *that* kind of letter.

It's a letter *about* love: Love with a capital L, the divine version, the type that forgives, feeds, clothes and cares without hesitation, without a glance at skin color or country of origin.

Notice to Readers

With this issue, *The Voice* begins publishing every other week throughout the year. The change is due to a budget cutback prompted by the recent division of the Archdiocese of Miami.

The type that suffers on crosses. Archbishop Edward McCarthy says the world is forgetting that kind of love in its whirlwind quest for money and pleasure. The good love Christ came to share with us is being turned into bad love, selfish love, quick to anger and slow to forgiveness, fertile soil for the weeds of "greed, consumerism, indifference to the poor, alcoholism, drug abuse, crime, psychic disorders, despair, a rising suicide rate and moral mediocrity."

"As we Catholics take the priority of love seriously, we can become a great force for radical change in our society," writes the Archbishop in his pastoral letter, "Come Inherit the Kingdom," which appears in today's *Voice*. (See pages 1A - 8A.)

"We can incite a gentle but powerful revolution sweeping aside greed, consumerism, secularism and materialism," he says. "This Gospel transformation of our world by the miracle of love is not an impossible



dream! One of every four people in South Florida is Catholic. Many of other faiths are equally committed to change in the world of our day."

Evangelization program

The 7500-word pastoral kicks off
(Continued on page 9)

Pope: poor will judge rich

Says North must help South



Pope greets Native American at St. Anne de Beaupre. (NC photo)

EDMONTON, Alberta (NC) — Pope John Paul II, standing under a canopy shaped like a giant dove, said in a strong, loud voice Sept. 17 that world peace is impossible unless rich countries stop "amassing to themselves the imperialistic monopoly of economic and political supremacy" at the expense of the world's poor nations.

The pope's message focused on the relationship between rich countries of the northern hemisphere and the poor countries of the southern. Edmond is the capital of the oil-rich Alberta province.

"The South — becoming always poorer; and the North — becoming always richer. Richer too in the resources of weapons with which the superpowers and blocs can mutually threaten each other," the pope said. "This poor South will judge the rich North."

The pope, his white hair blowing and his vestments flapping in the gusts of wind coming across the Canadian prairie, asked individuals and governments to work "with ever

greater energy and determination" to redress the world economic and political balance.

"And all this really matters," he said.

Pope John Paul also criticized the nuclear arms race. But he said that this was only part of "the whole threat of injustice... coming from the rigid structures of ... systems which do not open themselves so as to permit themselves to go out towards man, to go out towards the development of peoples, to go towards justice."

"Peace is necessary; it is an imperative of our time. And so is this development of progress: the progress of all the disadvantaged," he said.

Pope John Paul said there is a strong contemporary social dimension to Christ's words, and, paraphrasing the Gospel of St. Matthew, said: "As you did it not to one of the least of these, you did it not to me."

Christ "is speaking of the whole
(Continued on page 5)

Panel studies fate of orphan embryos

SYDNEY, Australia (NC) — An Australian scholarly panel has recommended destroying two frozen embryos a Los Angeles couple stored at a Melbourne hospital before it was killed in an airplane crash last year.

But the attorney general for the state of Victoria, Jim Kennan, said the state will consider public opinion before deciding in December on the embryos' fate.

Kennan's announcement followed the recommendation of a state-appointed committee of scientists, legal experts, philosophers and theologians that frozen embryos should be destroyed if a couple dies or separates without leaving instructions on what to do with the embryos in such cases.

"We decided that embryos left in this way should not just be left in storage — they should be accorded the respect of being allowed to cease," said Eva Learner, a spokeswoman for the committee. The panel was appointed to study a wide range of issues raised by the creation of life in scientific laboratories.

The American couple, Mario and Elsa Rios, died in a 1983 plane crash in Chile without leaving instructions for the embryos, which had been conceived through in vitro fertilization at the Queen Victoria Medical Center in

Melbourne, Victoria.

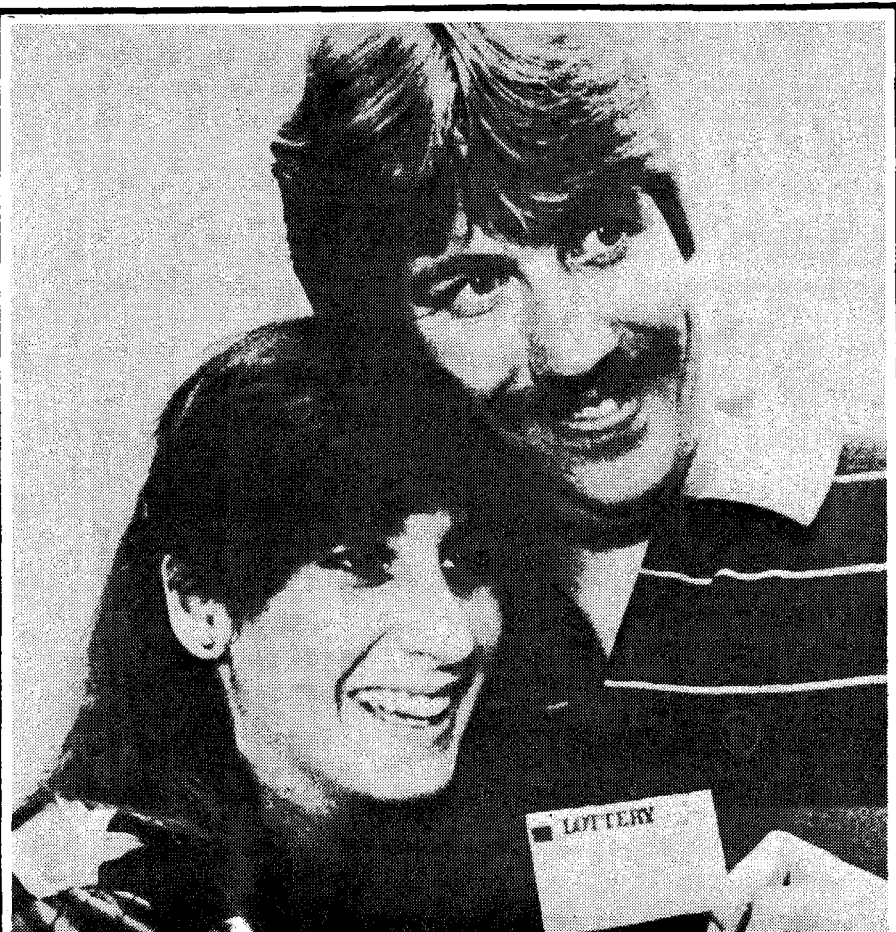
Experts have said the embryos probably wouldn't survive thawing because they were frozen when the technique was in its pioneer stages. Dr. Alan Trouson, a member of the medical center's in vitro fertilization team, was quoted as saying their chance for survival is "virtually zero."

In vitro fertilization involves conception through laboratory procedures rather than through intercourse. It requires masturbation and artificial insemination, two practices condemned by the Catholic Church.

After the crash, there was speculation among lawyers on whether the embryos has a claim on the Rios' \$1 million estate.

Pro-life groups demanded that every effort be made to save the embryos through implantation in a surrogate mother. Surrogate motherhood also has been opposed by the church.

Richard Doeflinger, legislative assistant to the U.S. bishops' Committee for Pro-Life Activities, said in June that those involved "must make the best of a bad situation... Essentially (they are) two children that are abandoned, and they need temporary foster care to save their lives."



CATHOLIC WINS — Michael Wittkowski, 28, and his girlfriend, Francine Pappas, 22, show off his \$40 million dollar winning ticket in the Illinois State lottery. The largest single payoff in U.S. history will be doled out to the winner at \$2 million a year for the next 20 years. The Chicago printer used to coach the Immaculate Heart of Mary grade school basketball team near his Chicago home. (NC photo from UPI).

News at a Glance

Abp. Hannan praises Catholic press

NEW ORLEANS (NC) — Archbishop Philip M. Hannan of New Orleans told Catholic journalists that they are doing an essential job serving a diverse audience. "The Catholic press has got to be aware of the very many divisions of thought among our people," Archbishop Hannan said in his homily during a Mass at the southern regional meeting of the Catholic Press Association. "We have got to teach the truth with far more care, far more reasoning and far more prudence. It is not enough to say, 'the Holy Father said.'"

Episcopal Church in Brazil will ordain women

LONDON (RNS) — The tiny Episcopal Church of Brazil has become the latest province in the Anglican Communion to vote in favor of the ordination of women to the priesthood. At the Provincial Synod, meeting at Porto Alegre, the houses of clergy and laity each voted 12-1 in favor of women's ordination. All the bishops were said to have been in favor, according to reports.

Catholic priests divided over view of church and ministry

LONDON (RNS) — Deep tensions between pre-Vatican II and post-Vatican II visions of the Roman Catholic Church have been identified in a nationwide survey of priests' views here. The survey was undertaken by the National Conference of Priests, which has linked parish clergy in England and Wales since 1970. It found a dichotomy between priests living by a pre-Vatican II hierarchical model of the church and those living by the vision of a post-Vatican II pilgrim model of the church.

Priest given amnesty by Romania

BUCHAREST (RNS) — The Rev. Gheorge Calciu, a Romanian Orthodox priest who was imprisoned in 1979, has been released after serving half of his 10-year sentence. In telephone conversations with Romanian dissidents in the United States, the 57-year-old priest said he had not been told the reason for his release. He said he was given an "amnesty" on Aug. 20, three days before the 40th anniversary of the communist takeover of the East European country, when other prisoners were reportedly freed.

Abp. Roach: tensions rising in Nicaragua

ST. PAUL, Minn. (RNS) — Archbishop John R. Roach, back from a fact-finding mission to Nicaragua for the National Conference of Catholic Bishops, found the situation there to be "very desperate," he said. Tensions between the Catholic Church and the Sandinista government were "accelerating rapidly," he said in a statement.

Activists charge perjury in govt. study

WASHINGTON (RNS) — A group of activist Christians has asked the U.S. attorney here to investigate charges that Reagan administration officials committed perjury in defending a controversial government report on the homeless issued last May. The Washington-based Community for Creative Non-Violence (CCNV) filed a formal complaint charging that Housing and Urban Development (HUD) officials have conducted a "criminal conspiracy and cover-up" in written documents submitted to a federal court and Congress. The HUD study put the number of homeless people at 250,000-350,000 nationwide, far below the 2 million estimated in late 1982 by the CCNV, which runs a large shelter in Washington, and some national organizations.

Vatican accepts new ambassador

VATICAN CITY (RNS) — Pope John Paul II recently accepted diplomatic credentials for Dr. Peter Hermes, the new West German ambassador to the Holy See. Dr. Hermes worked for many years at the German foreign ministry and was once ambassador to Washington. During the ceremony the two men stressed the constructive nature of relations between the German Federal Republic and the Vatican.

Religious orders criticize Vatican action

Administrators of Catholic men's religious orders in the U.S. have expressed concern about the withdrawal of the Vatican "imprimatur" from two books published in the United States. Meeting in Atlanta for their 28th national assembly, the Conference of Major Superiors of Men urged that "such action not be taken without previous dialogue with the U.S. Bishops' Committee on Doctrine and due process involving authors and publishers." According to the Rev. Wilfrid F. Dewan, president of the Paulist Fathers and Brothers and author of the resolution, the recent Vatican action against two books, "Christ Among Us" and "Sexual Morality," appeared to be somewhat arbitrary and apparently bypassed the American bishops.

Pope: use sexual abstinence as 'spiritual exercise'

VATICAN CITY (RNS) — Pope John Paul II, delivering another in a series of speeches on family planning, recently urged Catholics to use natural methods of birth control and recommended abstinence from the conjugal act as a spiritual exercise. "The true concept of responsible paternity and maternity is connected to the honest regulation of fertility from an ethical viewpoint," he said. An honest practice of birth control consists of respecting "true values of life and the family" and "acquiring perfect mastery of oneself," the pope added.

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'LOGIC AND CONSCIENCE DEMAND IT'

Abp. Quinn: politicians must act on their pro-life beliefs

SAN FRANCISCO (NC) — Politicians who believe abortion destroys human life are bound by "logic and conscience" to use legislative action to outlaw it, said Archbishop John R. Quinn of San Francisco.

In a speech prepared for a group of Yale University alumni, the archbishop, a former president of the National Conference of Catholic Bishops, discussed the role of the church in the public policy debate and the role of personal conscience in shaping the positions of officeholders.

"If an officeholder truly believes that human life is being destroyed through abortion — that that life has rights just as the mother has rights — then logic and conscience would demand that the officeholder make efforts to bring about the repeal of laws favoring abortion, and the enactment of laws protecting unborn human life," he said.



Gov. Mario Cuomo tells Notre Dame audience consensus required first on abortion issue.

Because of a strike at the hotel where the meeting was to take place, the archbishop did not deliver his speech orally but distributed written copies to group members.

The current debate, Archbishop Quinn said, exists because "we have

not reached a national consensus on the basic question of whether it is a public issue and therefore to be regulated by law, or whether it is a private issue and therefore subject only to the dictates of personal conscience."

"For those who describe themselves as pro-choice, abortion is a matter of private morality and the state should not control or regulate a woman's choice to have a child," the archbishop said.

But the church teaches that a fetus also has rights, including a right to life, which conflict with a mother's

right to bear children, the archbishop said. When the rights of two people conflict, "there is a legitimate place for the state to be involved."

"Our formulation of the issue, then, involves the woman the child and the state, and for us it is an issue of public, not merely private, morality," he said.

Archbishop Quinn said private objection almost always affects public issues and cited debates over the killing of whales and the deployment of the MX missile. "Principled private objection to these is usually accompanied by public opposition as well."

Latin, Asian priests up, others down

VATICAN CITY (NC) — Latin America and Southeast Asia are adding new priests, but not fast enough to check the decline in North American and European vocations Vatican figures show.

Between 1973 and 1982, the ranks of Latin American and Southeast Asian priests increased by a combined 2,638, according to the figures. But there was a drop of 23,691 priests in Europe and North America during the same period.

More adjustments may be on the horizon, the figures indicate, as the number of new seminarians is on the rise, and more permanent deacons are being added to rolls.

Southeast Asia provided the largest number of new priests, 1,966, between 1973 and 1982, the period covered by the figures. Latin American vocations increased by 672.

The most dramatic decrease in priestly ranks showed up in Europe, where the numbers shrank to 239,137

in 1982, from 260,423 in 1973.

North America experienced a similar decline, although the numbers were smaller. There were 72,729 priests in North America in 1973. By 1982, there were 70,324.

The Vatican statistics also show a steady increase in the number of major seminarians from 1975 through 1982. Most of the increase was seminarians studying for the diocesan priesthood, but not enough to make up for the decline.

The Vatican also reported that the number of deaths among priest has remained about the same in the 10-year period.

The number of men who, as a Vatican official said, "have left de facto, not with dispensation" from the priesthood was lower in 1982 than 1973. In 1973, 3,790 left the priesthood under those circumstances, compared to 1,226 in 1982, according to the Vatican report.

'I might vote Mondale-Ferraro, even though I am appalled at their stand on abortion; or I might vote Reagan-Bush even though I am appalled at their nuclear policy'

— Bishop Rene Gracida

Bishop: I'll vote my conscience

CORPUS CHRISTI, Texas (NC) — Saying voters should expect politicians "to act in accord with their religious beliefs," Bishop Rene H. Gracida of Corpus Christi urged Catholics to weigh the issues and "strike a balance" when they vote.

It is "not only contradictory but theologically absurd" for Catholic politicians to hold public positions which contradict Catholic doctrine," the bishop said in a speech at the Corpus Christi Press Club.

Bishop Gracida, who described himself as a "lifelong, registered Democrat" but who also was one of two Catholic bishops to deliver prayers at the Republican National Convention in Dallas, said he found it difficult to wholeheartedly support either the Democratic or Republican ticket.

"I'll definitely vote. I'll vote my conscience. I might vote Mondale-Ferraro, even though I am appalled at their stand on abortion or I might vote for Reagan-Bush, even though I am appalled at their nuclear proliferation policy."

The bishop called the "I am personally opposed but..." position of elected officials a "cop-out." He said Catholic legislators who support abortion on demand put themselves in "an untenable position."

During a question-and-answer period following his address, the bishop would not make a connection between his comments and the nomination of Rep. Geraldine Ferraro, D-N.Y., a Catholic, as the Democratic vice presidential candidate.

"I don't want to speak to any particular candidate," he said.

Bishop Gracida's remarks echoed a statement issued in August by Bishop James W. Malone of Youngstown, Ohio, president of the U.S. Catholic Conference, in which Bishop Malone rejected political candidates' claims that personal morality should not influence policy decisions.

Women in Serra Club? question goes begging

By NC News Service

Serra International, the Catholic laymen's organization promoting vocations to the priesthood and religious life, has put off a decision on whether to begin admitting women after only half the Serra clubs worldwide responded to a survey on the subject.

"At this time it doesn't seem like a pressing thing," Nancy Cashman, spokeswoman for the Chicago-based organization, said in early September.

In December the organization mailed surveys to each local club. Admitting women to Serra would require a vote by delegates at an international

convention, but because of the sparse return of the surveys no vote was taken at the June convention in Vancouver, British Columbia, Ms. Cashman said.

Ms. Cashman said that of the completed surveys only 30 percent were "strongly for" admitting women in the clubs. The surveys returned were "distributed evenly" among the 480 clubs throughout the world, she said.

A long-range planning committee formed in 1983 began discussing admitting women to Serra. Ms. Cashman said no action would be taken on it for at least a year.

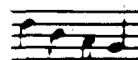
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Pope praises Mass with dancers

OTTAWA (NC) — Pope John Paul II praised the "artistic" dimensions of a Sept. 11 Mass in Montreal which used about 50 liturgical dancers.

Canadian bishops and liturgy officials in Ottawa said it was the first time liturgical dance had been used during a papal Mass in North America. They also said the papal master of ceremonies had given prior approval.

The male and female dancers, dressed in bright yellow tops with loose, billowing sleeves, preceded the papal procession to the huge altar in Montreal's Jarry Park, built especially for the papal outdoor Mass.

They ringed one of the lower levels of the multitiered altar platform, where with hand and body movements they added dramatic highlights to various parts of the liturgy.

After the Mass, Pope John Paul stepped back up to the altar briefly to thank everyone for the preparations which had gone into "this beautiful celebration," especially the "artistic" preparations.

Vatican liturgical norms generally prohibit liturgical dance at Mass, although exceptions have been made for some cultures, notably in Africa.

Archbishop Virgilio Noe, secretary of the Vatican Congregation for Divine Worship, said during a recent trip to the United States that the congregation is studying the question of allowing liturgical dance to be used more widely.

Papal message applies...

By Agostino Bono
NC News Service

While Pope John Paul II was visiting Canada, he was also, in terms of his themes, paying a vicarious visit to the United States.

Many of the issues he emphasized apply specifically to the U.S. church and to U.S. society, which parallel their Canadian counterparts.

As the pope's September 9-20 trip moved into its final days, his talks and homilies had included:

- Strong support for state aid to Catholic schools at a time when the relation of church and state is a main issue in the U.S. presidential campaign.

- A dire warning to Christians that they have a responsibility to make sure technology works for humanity and not vice versa.

- Emphasis on the need for the church and multicultural societies to maintain a unity which respects pluralism and protects the rights of minorities.

- A reminder to Catholics that worship is the key element of their faith and that they should not be lax in Mass attendance.

- A forceful critique of the concentration of economic power and decision-making in the hands of a few giant companies at the expense of small enterprises.

- A renewed commitment to the ecumenical movement and the urgent need for Christians to work together on social justice issues.

- A restatement of the church's respect for life, including fetuses which have physical defects, at a time when the issue is being reevaluated in the United States because of a series of legal cases examining whether babies with serious physical defects should be allowed to die.

Pope John Paul also proved to be

more flexible in liturgical ceremonies than he was in his 1979 U.S. visit. Women were allowed to distribute Communion at papal Masses, and the pope distributed Communion in the hand.

Both are widely used customs in the Canadian church as in the United States. A spokesman for the Canadian bishops said the pope agreed to follow local customs during the trip

'A technically perfect society where only fully-productive members are accepted must be considered totally unworthy of human beings...'

after consulting with the Canadian bishops.

The pope put his positions firmly within the context of the church's role in a modern, industrialized and pluralistic society in which it is only one of many voices influencing social and cultural values. Canada and the United States fit that model.

Diversity is good

On his first day in Canada, Sept. 9, he said he came to help people search for "a new culture that will integrate the modernity of America even while preserving its deep-seated humanity."

This was coupled with a strong defense of pluralism in society and in the church.

"The pluralism of traditions, pluralism of cultures, pluralism of histories, pluralism of national iden-



The Pope caresses the faces of a handicapped child during a meeting with the handicapped at St. John's, Newfoundland. (NC/UPI)

tities — all of these are compatible with the unity of society," he said at a Sept. 16 Mass in Winnipeg, Manitoba, for the numerous ethnic groups which compose Canada's population.

The pope noted the ethnic diversity in Canada and used it as an example of the church's pluralism.

"This is expressed in our liturgical assembly today, not only through different languages but also through the different liturgical traditions of Christianity, both in the West and East. In this Eucharist the church in Canada celebrates her diversity and

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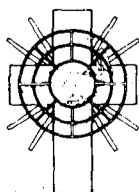
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proclaims her unity in Christ," he said.

The Mass incorporated liturgical aspects of Eastern and Latin Catholicism and used nine languages.

Defend human dignity

The pope also saw a give-and-take relationship between Christianity and a pluralistic society. Christians should humanize society by infusing it with values of human dignity, he said, to keep consumerism from setting the main values.

This includes a Christian responsibility to defend the people at the bottom of society's ladder, especially the handicapped, from the "moment of conception," he said at a Sept. 10 visit to the handicapped.

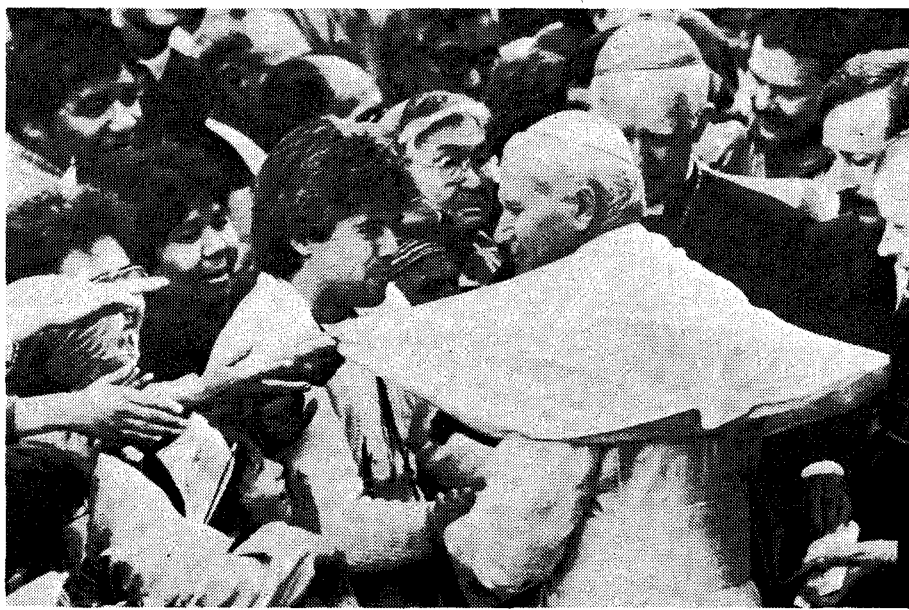
"A technically perfect society where only fully-productive members are accepted must be considered totally unworthy of human beings, perverted as it is by a type of discrimination that is no less reprehensible than racial discrimination," he told the handicapped.

Humanity before money

At a Sept. 12 meeting with small-scale commercial fishermen, Pope John Paul called for decentralizing economic and productive power, which is held by giant companies at the expense of small enterprises. More people should share in economic decision-making, he said.

The pope joined the Canadian bishops "in appealing to those in positions of responsibility, and to all involved, to work together to find appropriate solutions to the problems at hand, including a restructuring of the economy, so that human needs be put before financial gain."

This Christian role of influencing social policies should be undertaken



At St. Anne de Beaupre, Quebec, a hand from the crowd pulls at the pope's robe as he is greeted by well-wishers. (NC/UPI photo)

ecumenically, the pope told a Sept. 14 meeting of religious leaders.

"United in the name of Christ, we need to ask critical questions and assert basic moral principles," he said.

"The needs of the poor must take priority over the desires of the rich; the rights of workers over the maximization of profits; the preservation

The needs of the poor must take priority over the desires of the rich.

of the environment over uncontrolled industrial expansion; production to meet social needs over production for military purposes," he added.

"These challenges present us with important areas of ecumenical collaboration and form a vital part of our mission of proclaiming the Gospel of Christ," Pope John Paul said.

Because Christianity has positive values to contribute to society, society should actively help it through state funding of its educational system, the pope said at a Sept. 12 talk to Catholic educators.

"A totally secular school system" does not meet the challenge of a pluralistic society. Many citizens want an education for their children which reflects their religious values, the pope said.

"Governments have the responsibility, therefore, to ensure the freedom of ecclesiastical communions to have appropriate educational services with all that such freedom implies: teacher training, buildings, research funding, adequate financing," said Pope John Paul.

Through the 12-day Canadian trip, the pope also emphasized that Christians cannot effectively exercise their role in society unless they deepen their faith, especially through increased reception of the sacraments.

In Canada, less than 50 percent of the Catholics attend Sunday Mass regularly.

Rich/poor gap hit by Pope

(Continued from page 1)

universal dimension of injustice and evil. He is speaking of what today we are accustomed to call the North-South contrast," the pope said.

"And the poor people and poor nations — poor in different ways, lacking not only food, but also deprived of freedom and other human rights — will judge those people who take these goods away from them, amassing to themselves the imperialistic monopoly of economic and political supremacy at the expense of others," Pope John Paul said, shouting the words.

"In the midst of each of these situations stands Christ himself, and as Redeemer and judge he says: 'You did it to me, you did it not to me,' " he said.

"The struggle against destitution, though urgent and necessary, is not enough," the pope said.

"It is a question, rather, of building a world where every man, no matter what his race, religion or nationality, can live a fully human life, freed from servitude imposed on him by other men or by natural forces; a world where freedom is not an empty word and where the poor man Lazarus can sit down at the same table with the rich man," Pope John Paul said.

The pope called the nuclear arms race "the deadly threat which hangs over the modern world" and criticized superpowers for threatening to use these weapons.

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Father Bruce Ritter

BRIGHT, BRITTLE LAUGHTER

She came to us a year ago last July—she came, like many of our kids, at night because she was on the street and hungry. When we went to where she was, Grace was sitting in a corner, suspicious and fearful. She remained silent when I asked her the couple of questions we always ask: How old are you? Where are you from? Do you need a place to stay? Are you hungry? She nodded yes.

She let herself be led, reluctantly, upstairs to her new room—we gave her a shower, some clean clothes, and last, but not least, a warm meal.

She stayed a month, and to the delight of all of us, seemed to like it here. Grace grew with adolescent leaps and bounds: the start of a job, a high school equivalency program, the beginning of some love-giving and getting. She also fell back periodically, lying about where she got her money, her habit of bright, brittle laughter, wanting to go back to Joey who beat her up all the time. There were many confrontations, meetings, and conferences about Grace during that summer. What did she really want? What was the best thing for her? What should she do next?

One afternoon, I walked into the lounge and saw Grace lying rigidly on the couch cuddling her teddy bear. She said that she was leaving because no one cared about her except her teddy bear. She said these things smiling her ever-present, glass-hard smile, and when I grinned back at her (thinking she was into her usual playful pouting), Grace

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

started to cry, and screamed: "Stop making fun of me. This is the only thing I care about. You don't care. Leave me alone. I'm leaving." She didn't. She stayed for another two weeks before, filled with a bitterness she could not understand, and spewing curses, she walked out.

"She came at night because she was on the street—and hungry"

I see Grace from time to time. The most recent was last week on the street with a friend. She told me of her guy and the beach apartment where she was living; of another boyfriend with a motorcycle whom she was on her way to visit now. He's the one who wouldn't come to see her a few months back when she committed herself to a psychiatric hospital for depression. (It's better than overdosing, she said, like when I was 14). She seemed to want me to approve, knowing I wouldn't, yet wanting something—maybe the same things we gave her a year ago, whatever they were. And then her bright empty smile and the winking out of a little more hope in a face now older and just a little bit harder.

"We wanted her to change. She wouldn't, couldn't. Maybe just..."

I thought of Grace when writing this because she came to us for free, was able to stay because of the personal and financial sacrifices that others, like yourself, make. She left, to be free, when it started to cost her too much: we wanted her to change. She wouldn't, couldn't maybe. Maybe just didn't want to.

Growing up is the hardest thing any of us ever does. For the Graces of this world it's desperately hard. Judging from a merely human viewpoint, I guess Grace is not going to make it. I guess that's why the Lord said "Judge not." I'm overwhelmingly and relievedly glad to let Him do the judging.

Pray for Grace and all of our other kids. Pray for us. Help us if you can.

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LIFE ON THE STREET IS A DEAD END

Bishop: Sandinistas forming 'anti-church'

ROME (NC) — Ex-priests and ex-religious are helping the Sandinista government form a "popular church" in Nicaragua in opposition to the Catholic bishops, says Bishop Pablo Antonio Vega, president of the Nicaraguan Bishops' Conference.

"Many of the ex-priests and ex-religious are directly or indirectly paid by the government," he told National Catholic News Service.

He said the ex-priests and religious are "passing themselves off as priests and religious and are protected by the government, helping to form the so-called 'popular church.'"

Most are Nicaraguans or come from Western European countries, he said. But he did not know how many there are in Nicaragua because "they come and go, staying about six months."

Bishop Vega said that currently there are three ex-priests in the prelature of Juigalpa, which he heads. He said he has only one priest

for the 4,250-square-mile prelature and its 110,000 population.

"The government has denied my priest permission to visit some of the small rural areas but has allowed the ex-priests to go," the bishop said.

"I had another priest, but the gov-

the Sandinista government's plan to create parallel pro-government structures to basic national institutions such as the church and labor unions in an effort to stifle criticism.

"The ideology is clearly Marxist-Leninist," he said. "There is no

The church is in a delicate position because it initially supported the Sandinistas who came to power in 1979 after overthrowing the dictatorship of Anastasio Somoza, Bishop Vega said.

Now the hierarchy sees human and political rights being violated by a government trying to impose an ideology, he said. "Many who yelled at Somoza are now yelling at the Sandinistas."

"Before there were two jails in my area; now there are five or six," the bishop said.

Sandinistas are also trying to control people by distributing scarce goods and services only to people who are party members, the bishop said.

Bishop Vega said the hierarchy is trying to resolve its problems with the government.

"We are asking the government not to seek solutions in a dogmatic ideology and to see that Christianity has the necessary values for an integral revolution," he said.

Rome wants end to priests case

VATICAN CITY (NC) — The president of the Nicaraguan Bishops' Conference and representatives of the Jesuits and Maryknoll have been told by Vatican officials that the pope wants the issue of four priests holding political office in Nicaragua settled, National Catholic News Service has learned.

The Vatican said the priests can either resign or face church sanctions.

But in the meeting the Vatican officials also expressed sympathy for the priests and said they would be given time to reconsider if they refused to resign, according to sources familiar with the discussion.

The sources also told NC News that the Nicaraguan bishops had been asked to prepare a statement on the matter.

ernment expelled him last year," he added.

Bishop Vega said the effort to create a "popular church" is part of

freedom of expression."

"A majority of the people are not guerrillas, but they don't like the Sandinistas," he added.

AFTER VATICAN QUESTIONING:

Theologian may 'deepen' thought

VATICAN CITY (NC) — Franciscan Father Leonardo Boff said he could be led to "deepen" his thought on liberation theology following the review of his arguments by the Vatican's doctrinal authorities.

But the Brazilian priest, a leading liberation theologian, told reporters minutes after his Sept. 7 meeting with the head of the Congregation for the Doctrine of the Faith, Cardinal Joseph Ratzinger, that the session had been a "good" opportunity to "explain my arguments on this book."

He also said the Vatican's latest critique of liberation theology represents a "European point of view" and needs further documentation with help from "those involved in liberation theology."

Father Boff was called to the meeting to discuss his book, "Church! Charism and Power."

Shortly after the meeting, the Vatican press office issued a statement, developed by Cardinal Ratzinger and Father Boff, describing the meeting as "a conversation."

Father Boff said that during the

meeting he had the "freedom to express myself."

He added that there has been no attempt to silence him on the issues but admitted that the cardinals could lead him to "deepen his thought."

The Vatican did not specify which aspects of the book were in question. Father Boff, however, during the press conference said that among the issues of concern were ecclesiology, his methodology, and the language in which he expressed himself when he criticized church authority.



Fr. Leonardo Boff: 'A conversation'

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1000s of social workers to meet

Charities convention faces many issues

Some 1,000 human service and social workers from across the nation will meet here next week. They will discuss and determine policy on many crucial issues such as criminal justice, "isolationist" immigration policy, tax justice, health care, women in poverty, food and farm policy.

The 70th annual meeting of the Na-

tional Conference of Catholic Charities will meet at the Sheraton Bal Harbor Sept. 27-Oct. 2.

Archbishop Alexandre Cardinal Do Nascimento of Lubango, Angola, president of Caritas International will address the general session on "Catholic Charities and The Third World, The Challenge of International Coop-

eration." Dr. Jennifer James, a cultural anthropologist, will speak on our changing values.

More than 50 workshops and panels will be offered on topics covering peace, justice and a decent quality of life for all people. Theme of the convention, which will be held in conjunction with the Association of the Ladies of Charity of the United States, is "Dare To Challenge," which denotes the role of Catholic Charities agencies in challenging government, the Church and society work toward "peace, justice and a

decent quality of life of all people."

Catholic Community Services of the Archdiocese of Miami, which is headed by Monsignor Bryan O. Walsh, is hosting this five-day event.

The NCCC Congress will debate and vote on a proposed policy statement on criminal justice and present resolutions for group action. Two special institutes will be offered: one on the socio-cultural aspects of working with low income families; and the second on redirecting Catholic Charities.

Church anti-poverty unit to give \$78,000 here

Grants totalling \$140,000 from the U.S. Catholic Bishops' Campaign for Human Development will be presented this month to groups throughout Florida involved in eliminating the root causes of poverty and social injustices.

Two South Florida agencies will receive a total of \$78,000 from the Fr. Marvin, Totet, director of the Campaign for Human Development, during a press conference at 11 a.m. Friday, Sept. 28 in the Archbishop Coleman F. Carroll Conference Room of the Archdiocese of Miami Pastoral Center, 9401 Biscayne Blvd.

The single largest non-government funding group in the nation, the Campaign for Human Development was founded in 1970 by the U.S.

Bishops and has in the past fourteen years funded more than 2,000 self-help groups including grants to Dade's senior citizens, migrant farmworkers at Immokalee, Miami's Haitian community, immigrant farmworkers network in Indiantown and to Miami's PULSE, People United to lead the Struggle for Equality.

Funds for the campaign are collected in all Catholic churches across the nation annually. Three-fourths of donations are forwarded to the national office in Washington, D.C. while remaining monies are retained in respective diocese for local projects. To date 16 group in the Archdiocese of Miami have benefitted from grants issued by the national office.

Housing for elderly survey is funded

Washington, D.C. — Shelter for the nation's elderly, whose numbers are increasing rapidly, may reach crisis proportions within the next decade, say many housing experts. The National Conference of Catholic Charities (NCCC) has received a \$250,000 grant for its Commission on Aging to establish a national clearinghouse on the Catholic Church's efforts to meet shelter needs of the elderly. The grant, which was made by the Catholic Golden Age Foundation, extends for five years.

The Commission on Aging researched issues and problems of the aging and found housing a prime need of the elderly that could become a crisis in the coming years.

The five-year grant proposes to:

- identify all forms of Catholic Church involvement in housing programs for the elderly from throughout the country;
- establish a data base of church

activity in the housing area;

- determine current and future shelter needs of the elderly;
- link all church related agencies and institutions involved in elderly housing and shelter through a national network;
- identify and publicize innovative housing services for the elderly;
- impact on public policy which affects shelter needs of the elderly.

OFFICIAL

Archdiocese of Miami

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

The Reverend Daniel Cernauskas - to Chaplain, Holy Spirit Council No. 6032, Knights of Columbus, Hollywood, effective September 11, 1984.

The Reverend Angelo Nobile - to Associate Pastor, St. David Church, Davie, effective August 1, 1984.

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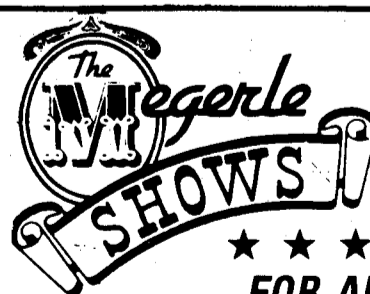
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Dade parish marks 25th

St. Thomas the Apostle Church celebrates with Mass, picnic

By Victoria Stuart
Voice Correspondent

Labor Day meant more than just an extra holiday from work for the parishioners of St. Thomas the Apostle parish in South Miami. For this church family it was a day to celebrate, to reminisce and to plan for the future. It was their 25th Anniversary.

The special guest for the occasion was Archbishop Edward A. McCarthy, who concelebrated Mass with Father Thomas Engbers, pastor, and Father Samuel Delaney, associate pastor. The archbishop also joined in a picnic and folk music concert that followed the Mass.

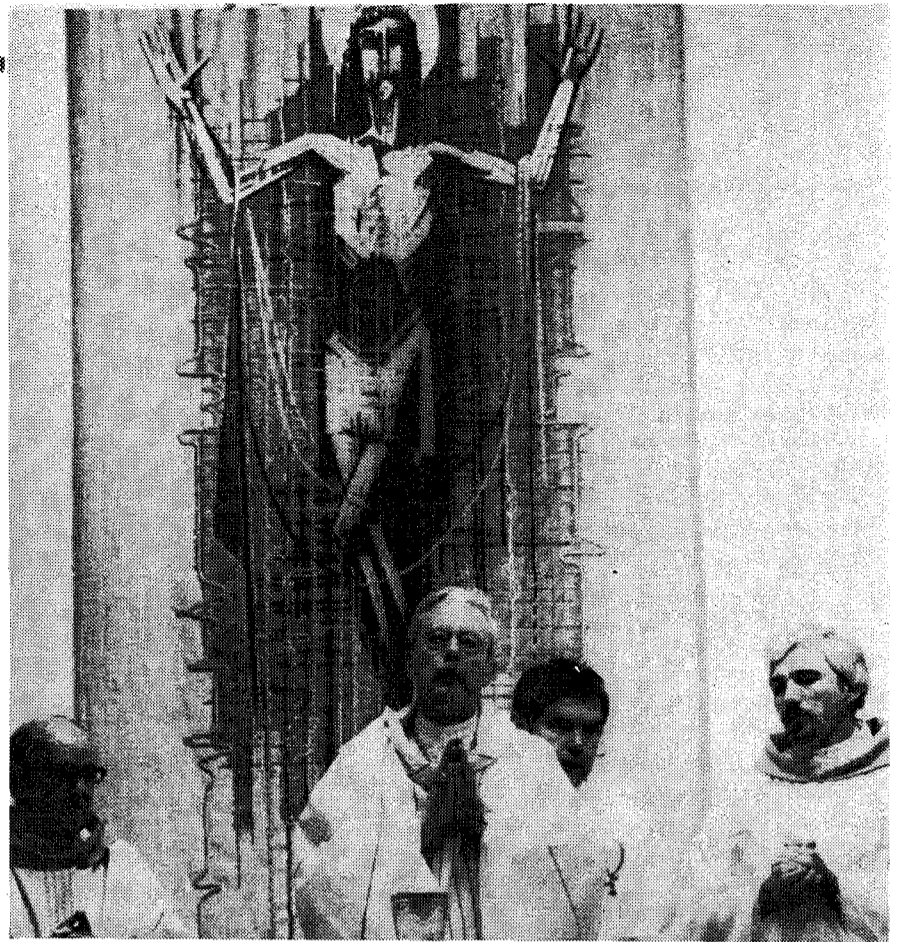
The Archbishop's message during his closing remarks at the Mass was one of gratitude — to all the priests, Sisters and lay people who have worked so hard and lovingly over the years to build St. Thomas into a

strong parish community.

Father Engbers, who has been with St. Thomas since 1978, also agreed that "a parish is its people. Because of the people in our family, and their attitudes toward faith and the Kingdom of God, we are a success."

The parish, located at 7310 SW 62 Street, was created in June, 1959 by the late Archbishop Coleman F. Carroll. After a 3-year court battle, the Archdiocese won permission from the county to build a church, rectory and school on the site.

Founding pastor was Father Louis C. Roberts, now associate pastor at St. Thomas More in Boynton Beach. He was succeeded by Fr. Patrick Slevin, now pastor of St. Jerome in Ft. Lauderdale, and Father Christopher Konkol, who died in 1980, while pastor. It was then that Fr. Engbers took over.



Fr. Thomas Engbers, pastor, (far right) and Fr. Samuel Delaney, associate pastor, (far left) join Archbishop McCarthy in Silver anniversary liturgy. (Voice photo/Tori Stuart)

Priest's mother dies

Brigid Slevin, the mother of Father Patrick Slevin, pastor of St. Jerome's in Ft. Lauderdale, passed away at the age of 94 at her home of Armagh, Ireland.

She is also survived by two daughters, Frieda Hughes and Sister Ellen Slean of St. Paul of the Cross in North Palm Beach, and another son, Desmond Slevin.

Development head to address meet


Charles B. Starrs, director of the Archdiocesan Office for Development, will speak at the Annual National Catholic Development and

Stewardship conference, Sept. 24-29 in Anaheim, Ca. Starrs is a member of the Executive Board of the Stewardship Council.

Correction

In the previous *Voice* it was erroneously reported that the late Eula J. Barry was owner of the Christopher Book Shop. Mrs. Barry

was manager of the store sponsored by the Coral Gables Council of the Knights of Columbus.



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Put love into practice, Abp. urges

(Continued from page 1)

the final segment of the Archdiocese of Miami's 5-year Evangelization program, the Year of Love and Witness. Local Catholics concentrated on prayer and outreach to alienated Church members this past year, on faith in 1982-83 and on renewal of parish and family life during the first two years of the program.

The emphasis in 1984-85 will be on "a new commitment to living and witnessing the Christian life, a new commitment to social justice, to peace, to unity and to all the Christian values that flow from loving as Christ taught us," writes the Archbishop in the introduction to the letter.

The second goal of this year's program is to reach out to the unchurched, those who are alienated from God.

Divided into roughly three parts, the letter discusses the importance of love of God and neighbor, describes the love that Christ wants us to practice and suggests methods "for growing in love."

A listing of ways in which parishes, schools and institutions can practice "love and witness" follows at the end of the letter.

It is a "heresy," says the Archbishop paraphrasing St. Francis de Sales, "to wish to banish love of God and

hungry and ministering to teenagers or single parents, senior citizens, or the handicapped, are an outpouring

to destructive ways," warns the Archbishop. "It can be motivated by hatred of the adversary and accomplished by unjust means."

"Even more than social justice, we must practice social love. Through social love," he suggests, "we love minorities, foreigners, the poor, the elderly, youth, the sick, the sinners, the handicapped and prisoners."

"In our Archdiocese, Jesus is challenging us to be true to Him by loving people of other ethnic groups, other cultures, whether they are American, Cuban, Nicaraguan, Mexican, Puerto Rican, Colombian, Haitian, Black, Indian or Canadian... We must accept each other as we are," the Archbishop writes.

"Nor can we fully discharge our responsibility to love of others by delegating our charity through contributions to charitable agencies. Love requires personal acts as well," says Archbishop McCarthy.

Pope stresses need for love

NC News Service

Only through Gospel love can different cultures live together in harmony, Pope John Paul II said Sept. 16 in Manitoba, one of Canada's most ethnically diverse provinces.

Celebrating cultural pluralism during an outdoor Mass attended by more than 100,000 people, Pope John Paul went to a theme he had raised frequently in the previous week.

"To detach culture from its link to the Gospel commandment of love would be to make impossible the multicultural interplay which is characteristic of Canada," he said in his homily.

He called the Gospel "the source of spiritual culture for men and women of different nations, tongues and races."

love of neighbor from the lives of the plumber, the flight attendant, the dentist, the housewife, the car salesman."

He calls love "more powerful than the most convincing arguments in reconciling the alienated and attracting the unchurched."

of this love."

But in seeking to help others and right the wrongs that prevail in society, he says, Christians must not forget to love.

"Pursuit of justice can veer off in-

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'You're first in evangelizati

1200 Catechists told at Hollywood meet

By Araceli M. Cantero
Executive Editor, La Voz

A packed church in Nativity Parish in Hollywood burst into applause Saturday as Archbishop Edward A. McCarthy told more than 1,200 catechists from the whole Archdiocese that they are indeed his "partners in the proclamation of the Gospel, the modern proclaimers of the Good News."

During a ceremony that was part of the Eucharist celebrated by him at the end of a whole day of workshops, the Archbishop laid hands over the Directors of Religious Education in the parishes, commissioning them to teach "not some, but all of the truths of the Catholic heritage."

Paraphrasing his recently published pastoral letter on love, the Archbishop also encouraged the catechists to be witnesses of love and Christian service.

It was precisely that theme of love and witness which permeated throughout the workshops and was the overall thrust of the talks by keynote speaker Father Robert Hater, who spoke to participants on the "challenge to minister" and "our call to heal and forgive."

The day had been organized by the Department of Religious Education of the Archdiocese "to recognize the service of catechists and offer them an opportunity for growth," Father George Garcia, head of the department, said.

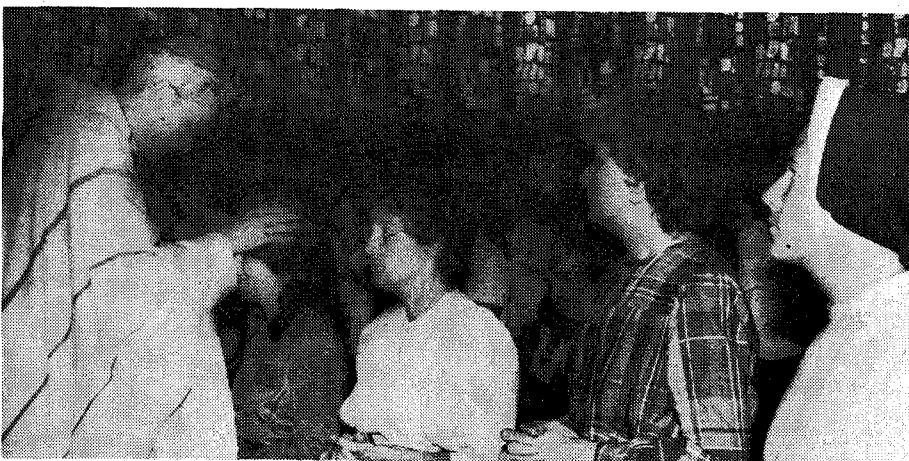
"I pray for you every day; you are the most important ministry in the Church," Auxiliary Bishop Agustín Román told participants during a brief stop at the conference site.

Teachers learned

Saturday was indeed a day of affirmation and recognition for catechists in the Archdiocese. It was also an opportunity to learn new methods and to experience different styles of teaching.

For Mercedes Lama, a third grade teacher at St. Stephen Parish in Miramar, it was a time for creativity.

She and other colleagues attending one of the workshops sat in a small group and worked together to develop the narration to a Bible story pictured in a long, accordion-like piece of cardboard.



Another group had to put in letter form the feelings Mary might have had following the Annunciation. For a group of students from the Seminary College of St. John Vianney, the homework involved comparing between Jesus to themselves by writing on large paper dolls.

Leading the workshop was Gisela Embil, for whom children's creativity

is like an untapped oil well. "There are hundreds of ways to get them involved," she commented.

The day offered 44 workshops covering all grades and adult education, with topics ranging from music, peace and sex education to the Rite of Christian Initiation of Adults.

Workshops were offered both in English and Spanish and there was

simultaneous translation during the two major talks by Father Robert Hater.

A specialist in catechetics and associate professor of Religious Studies at the University of Dayton, in Ohio, Father Hater told *The Voice* in an interview that it is important "to help people see that catechesis is at the heart of ministry because it has to do with the proclamation of the Word of God."

Making use of stories and speaking from his past experience as director of Religious Education in the Archdiocese of Cincinnati, Father Hater stressed the distinction between the informal catechesis that must be an

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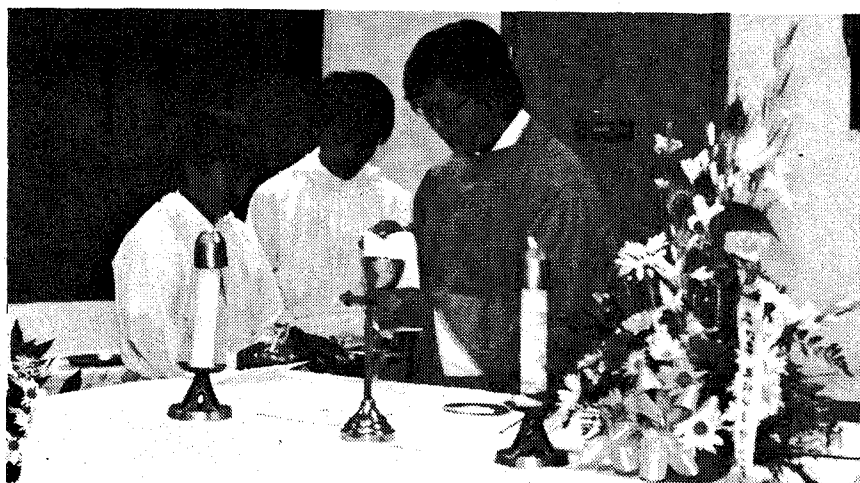
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First Mass for Korean Catholics

About 60 Korean Catholics gathered recently at Nativity Parish in Hollywood to celebrate the first Mass in Korean ever in South Florida.

Fr. Simon Nam, general secretary of the Korean Catholic Priest Association in the eastern United States and leader of the Korean Catholic Apostolate in New York City, celebrated the liturgy, which marked the beginning of an apostolate to Korean Catholics in the Archdiocese of Miami.

The group's goal for now is to celebrate a Mass in Korean at least



Fr. Simon Nam celebrates first Mass in Korean

once a month. About 2,500 Koreans are estimated to live in South Florida and there are five Korean Protestant churches.

The following Korean Apostolate members were appointed by Fr. Nam: President, Stephano Kim;

Vice-President, Augustine Lim; Secretary, Thomas Kim; Treasurer, Joseph Park.

The Korean Apostolate contact person is Stephano Kim, 2801 Riomar St., Ft. Lauderdale, FL 33304. His number is 565-7250.

Vietnamese

By Prent Browning
Vocie Staff Writer

Local Vietnamese Catholics showed their appreciation to Archbishop Edward A. McCarthy recently by presenting him with a bouquet during a special Mass at Our Lady of Perpetual Help Parish in Opa-Locka.

Masses are held twice a month for the nearly 200 Vietnamese Catholics in the Miami Archdiocese living from south of Homestead to Ft. Lauderdale.

Our Lady of Perpetual Help in Opa-Locka is a central location but it is also the assigned parish of Fr. Vang Tran, a Vietnamese priest who has worked closely with the Southeast Asian community.

The Legion of Mary has visited Vietnamese families throughout the area informing Catholics of the scheduled Masses.

"We are just beginning to form an

tion'

Thousands honor Mary

On Feast of Our Lady of Charity

By Araceli M. Cantero and Jose P. Alonso
Editors, La Voz

Angelic dancers, inspired poets and musicians of every kind joined about 15,000 other devout souls in honoring Mary Sept. 8, during the 23rd annual celebration of the Feast of Our Lady of Charity, patroness of Cuba, and the Nativity of the Blessed Virgin.

Long before the designated 8 p.m. hour, the vast crowd began filling Miami's Marine Stadium, preparing to receive the statue of the Virgin of Charity which was being ferried by boat across the bay. Its permanent home is beside Mercy Hospital, at the Shrine of Our Lady of Charity.

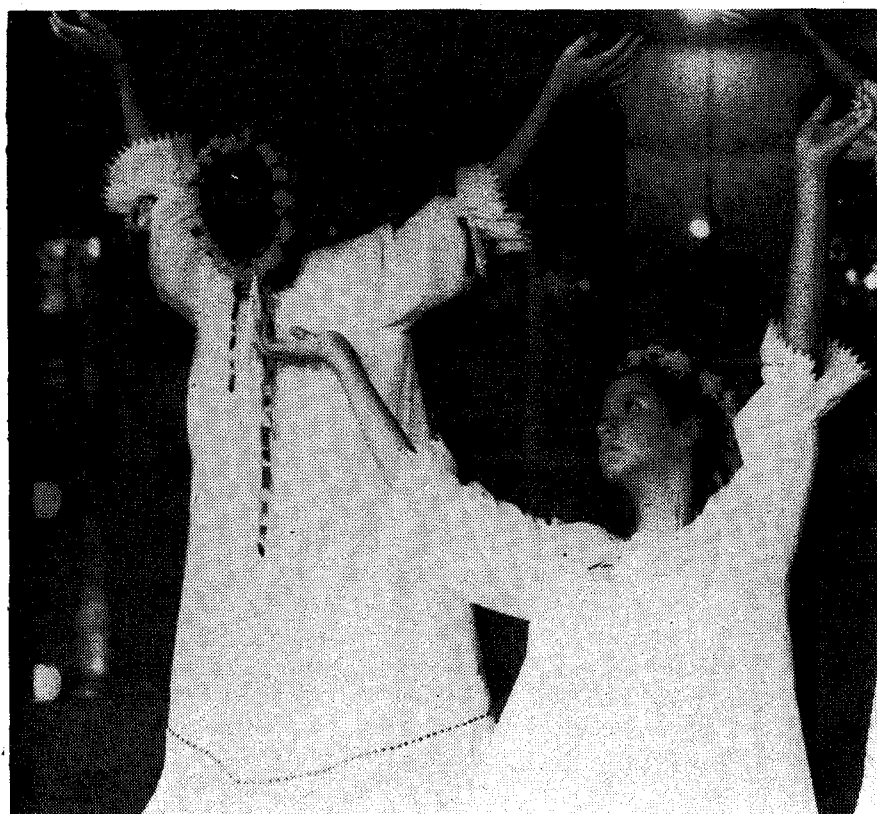
A recitation of the Rosary led by Father Pedro Luis Perez, pastor of St. Lazarus Church in Hialeah, preceded the Mass and culminated with shouts of "Virgin of Charity, save Cuba!"

Immediately afterward, Archbishop Edward McCarthy concelerated the liturgy with Auxiliary Bishop Agustin Roman, more than two dozen priests of the Archdiocese and Bishop Eduardo Boza Masvidal, exiled Cuban bishop who is currently vicar general of the Diocese of Los Teques in Venezuela.

In his homily, Bishop Boza, who was celebrating the 40th anniversary of his ordination, highlighted the cultural and religious traditions of the Cuban people and recalled the significant events which have marked his life as a priest.

In honor of his services to the Church, the Union of Cubans in Exile donated \$50,000 to the Archdiocese of Miami to establish a permanent Bishop Boza Masvidal Scholarship for a seminarian.

Miami Mayor Maurice Ferre also presented Bishop Boza with a proclamation honoring his commitment and service to humanity.



Two St. Theresa dancers express their devotion to Our Lady of Charity, whose statue (right) arrived at Marine Stadium by boat from the Shrine across the bay. (Voice photos / Araceli Cantero/Jose Alonso)

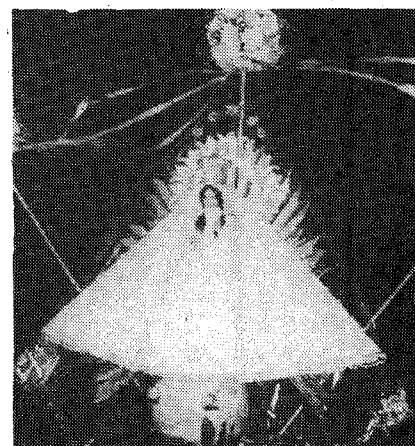
This year's celebration was noteworthy also for the liturgical dancing, during the offertory procession, of a group of young girls from the School of Ballet of St. Theresa of the Little Flower in Coral Gables.

Wearing snow white gowns styled after the traditional Cuban dress and adorned with yellow ribbons and flowers, because that is the color of Our Lady of Charity, the girls danced, slowly and devoutly as a prayer, to the strains of an Ave Maria composed especially for the occasion by Father Juan Sosa, Archdiocesan director of the Office of Worship and Spiritual Life.

"Our movements are for God," said 10-year old Tricia Menendez before the Mass. "I try to offer Him all my feelings as I dance."

The night before, musicians and poets had gathered at the Shrine for the traditional cultural evening in honor of the Virgin.

Before a packed house, groups such as Salsa Guajira and Remembranza del Conuco, the Cuban



Chorale and the Mora-Arraiga Mariachis, along with guitarist Goyito and former Cuban political prisoner Juan Valdes Camejo, combined Cuban folkloric music, traditional Marian hymns and dramatic poetic recitations into a festive "birthday party" for Our Lady.

Another celebration had taken place earlier that day, when more than 100 senior citizens, carrying a statue of Our Lady, walked from the Little Havana Activities Center to Sts. Peter and Paul Church, where they received the Sacrament of the Anointing of the Sick from Father Gilberto Fernandez, pastor, and Bishop Roman.

Balance in ministries

He said that a good way to check the life of any parish would be to study the balance among its various ministries.

"To have good catechesis and poor liturgies would be counterproductive," he said. He added that parishes would benefit from having the pastoral team determine the priorities in the mission of the parish, rather than have the finances determine what must be done.

Father Hater said prior to Vatican II, the Church was functioning according to a model where the ordained minister had full responsibility for ministry.

"When the model shifted and the responsibility was placed upon the broader community of the baptized, the parish needs a different organization," he explained.

"We have now a community model of church, and even while the priest continues to be the leader, he must know how to call the faithful to ministry and how to organize the parish in a different way," he added.

According to Fr. Hater, this community model, the role of directors of Religious Education (DRE) is one of collaboration. They must, in a broad sense, call the total community to a new awareness of the responsibility to minister within families and in workplaces. DRE's must concentrate at the same time on providing better training for their catechists.

As other ministries develop in the parish, be it to the sick, the elderly, or youth, DRE's must also see that these ministries include catechetical dimension.

As he put it, "Just because the sick or the elderly may have different needs we can't forget they also need to be evangelized."

Catholics finding home in local Church

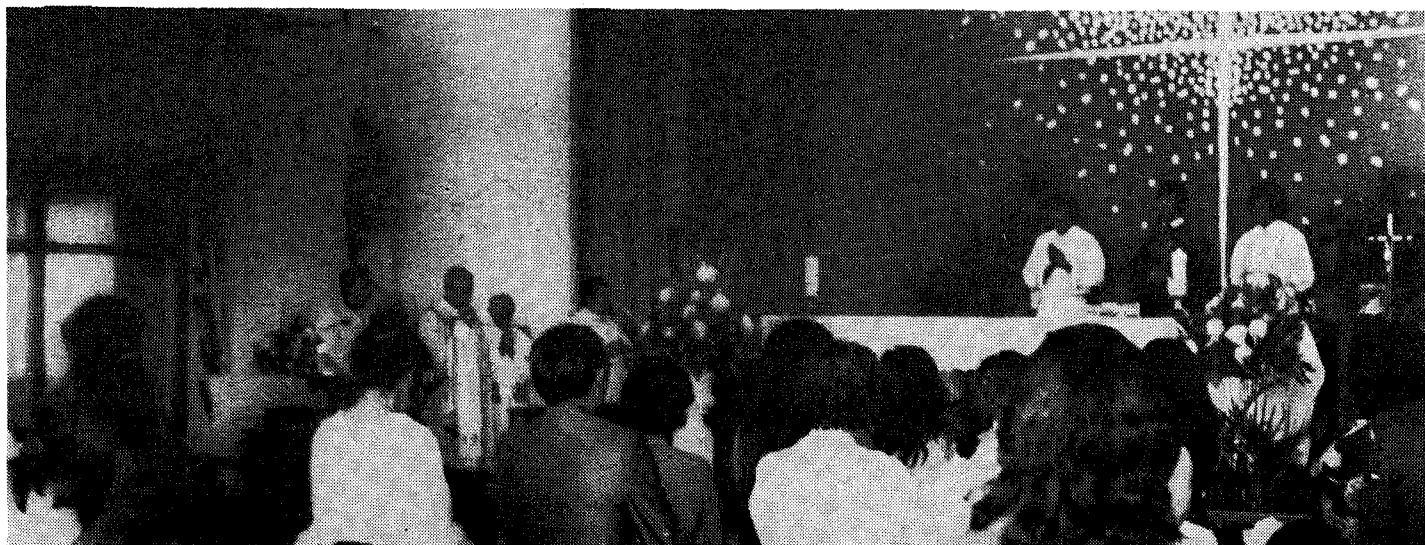
organized community," Fr. Tran says.

The community consists of two groups, he explains, those who left the country immediately preceding or following the fall of Saigon in 1975 and those who have arrived in the past several years from refugee camps in Thailand.

At first, most of the latter group of refugees were Church-sponsored, he said, but many of the recent group were sponsored by relatives.

Most still have relatives in Southeast Asia, including Fr. Tran himself. He left in 1975 after spending the better part of his formative years in a seminary in Vietnam. He was ordained a priest more than a year ago.

Fr. Tran, who speaks English fluently, says "when our people arrive here they feel very lonely. The language barrier is the greatest problem for all of us."



Our Lady of Perpetual Help Church in Opa-Locka hosted a special Mass for Vietnamese Catholics. (Voice photo / Brent Browning)

Language was no barrier, however, at the recent Mass.

Parishioner Khiem M. Cao paid several compliments to the Church

before the Archbishop was presented with a bouquet by two children dressed in native costume.

"We have been driven into isolation," he said of the Vietnamese exodus, but, he added, referring to the Church, "whatever the language or culture we are all your children."

Matter of Opinion

Why so surprised at sexual abuse?

All of a sudden America is shocked and frightened over headlines about sexual child abuse. Parents are bewildered and afraid to leave their children at local day care centers. Hasty townhouse meetings are being called. New laws are discussed, safeguards demanded.

Sexual perversion of the lowest form has come to town! Right in our own neighborhoods! Many people are baffled and angry.

Yet, we would have to ask some of our fellow citizens, why are you so surprised? And who should you be angry at?

Many of the people who are now crying out righteously about sexual abuse are the same ones who demand liberty and freedom of speech for an industry that sells sexual perversion as

EDITORIAL

entertainment.

How many of these citizens have dirty movies depicting simulated or real (is there a difference?) sexual acts coming into their homes via cable or ON-TV? How many of us support the *Hustlers and Penthouses* and *Playboys* of the world which amass fortunes portraying people, especially women, as sexual toys? And don't forget Hollywood, the industry which ranks its products into various levels of sex and violence with a rating, not to keep kids out so much as to justify making them in the first place (just go to any R-rated movie and watch the 15 and 16-year olds going in).

As for the X rating on movies and lock-boxes for TV sets with dirty-movie access, which are supposed to keep young eyes from seeing what goes on behind closed doors—this is about as obscene as the movies themselves, because it is telling the young people that their parents and other mature "adults" believe it is okay to use for entertainment something which is too sleazy for children to behold.

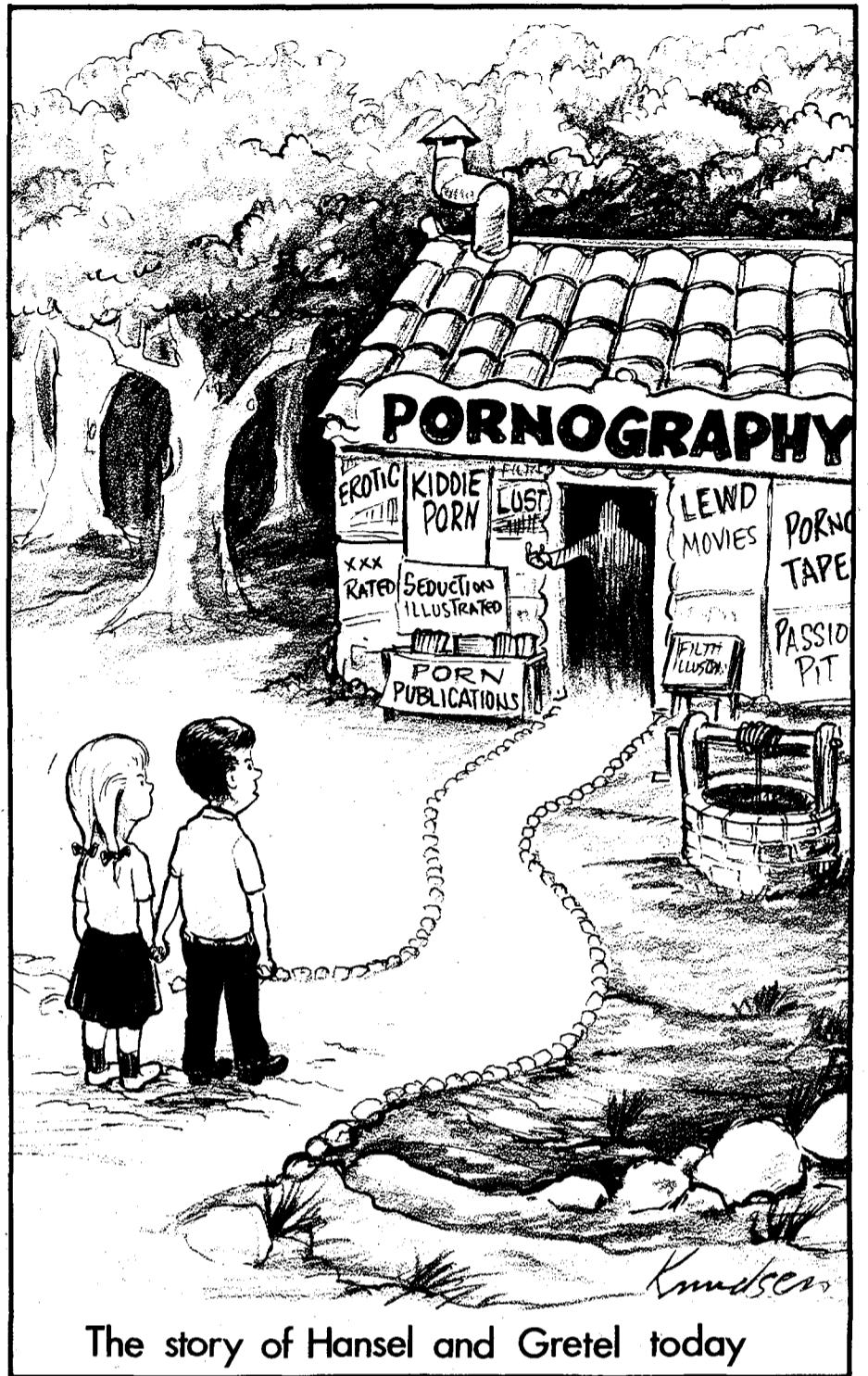
How, then can those same adults tell their growing children to respect their bodies and each other and to use restraint in sexual matters and to uphold marriage and commitment and responsibility as a way of life? How can youth accept such values when adult society uses the opposite values as a basic form of entertainment?

How, then, with all this sexual exploitation assaulting us in the media, can we be surprised that there are people out there who will be willing to exploit easy victims such as children, by acting out their sexual urges on them?

We have been saying for years that pornography and prostitution do have victims. But the courts were so busy listening to the smutpeddler lawyers' cry of censorship that judges were unwilling to invoke a common-sense ruling that the rights of all citizens to a decent entertainment environment in which to live and raise children is more paramount.

Yes, there will always be some perverts out there anyway, but as Cardinal Bernardin of Chicago told a pornography conference recently, "pornography is not so much an *outlet* for the baser instincts of the human person, but a *stimulant*."

Perhaps now is the time for concerned parents and organiza-



The story of Hansel and Gretel today

tions to start demanding some restrictions on the entertainment industry, while the victims are manifest. And we are not talking about total sanitization of all sex or all violent action, but some restraint and some value orientation that will at least not give aid and comfort to child molesters.

And perhaps the next time a local mayor suggest that dirty films not be allowed on local television cable, he will not be hooted at quite so loudly by local secular media which now are so righteously concerned about child abuse and yet refuse to see any link at all between the two.

Letters to the Editor

Visitor to Nicaragua supports Sandinistas

To the Editor:

I have just returned from a three week trip to Honduras and Nicaragua, a member of a twenty person delegation of university professors, lawyers, civic activists and Protestant and Catholic clergy.

We went as members of The Fellowship of Reconciliation and our itineraries were arranged by developmental groups funded by various religious groups in the U.S., Canada and Western Europe. I can assure you that what Sister Marjorie Fisher reported (*The Voice* 8/24) was entirely factual and that Edwin Hooker's answer (*The Voice* 9/7) was composed of distortions and untruths.

I could write a litany on the depredations that Mr. Hooker's compatriots in the National Guard—who with C.I.A. aid lead the Contras—have inflicted on innocent civilians in Nicaragua. We left Central America with a profound sense of unease that the U.S. and its present administration is pursuing an immoral and potentially disastrous foreign policy.

The National Guard was Dictator Somoza's band of thugs that terrorized the Nicaraguan people for forty years while he plundered the country. They killed 70,000 people before all

segments of society rose up in revolution to support the Sandinistas revolution. Rather than continue the mindless violence, the Sandinistas abolished the death penalty and established a maximum thirty year sentence for all crimes. Only those Guardists convicted of atrocities were sentenced to prison, all others were set free.

Both the Permanent Human Rights Commission and the UN Human Rights Commission attested to us that there has been no death squad activity, "disappearances," or torture since the Sandinistas took over, but that they were commonplace with Somoza and National Guard.

We attended Archbishop Obando y Bravo's Sunday Mass and listened to his homily, we had a lengthy interview with Monsignor Pablo Vega who is Director of The Episcopal Council; we spoke to parish priests, Maryknoll nuns, Jesuits in and out of government.

Delegates of the Word, and participated in "Campesino" Masses both in Managua and the conflict areas. The hierarchy, contrary to Vatican II and The Bishop's Conference at Medellin, portrayed a lack of compassion and understanding for

the poor and their desire for social justice. We were tremendously impressed by the interplay between the priests and their newly literate congregations and the magnificent work the Catholic Delegates of the Word are doing, in ministering to the spiritual needs of the people, a people long ignored by the Church.

Our conclusion was that the government's policies are supported by the overwhelming majority of the Catholic clergy and people. Three priests are ministers in the government and one is the Ambassador to The Organization of American States.

We were more fortunate than The Sister in that we could compare the abject poverty and disease in Honduras with the improvements in nutrition, education and health in Nicaragua. The U.S. embassy gave us the same tired line about "Nicaraguan promises" but with persistent questioning, they admitted that Nicaragua had complied with the demands made upon it and that no proof could be found that Nicaragua had helped the Salvadoran rebels since 1980 and to use their words "honest elections" would be held and that they were being organized with the help of Nor-

way and Sweden.

We saw no evidence of "godless totalitarianism;" freedom of religion, press, speech and travel were far more evident than in Honduras.

Father Peter Marchetti, an American Jesuit and official in the Agrarian Reform Institute, gave us some answers. Land reforms has created 70,000 new landholding entrepreneurs. The balance between state and private economy has only changed 7% since Somoza. The GNP went up 5% in 1983, dropped 3% in the rest of Latin America; all a result of marketing exports through trade commissions instead of transnational corporations.

The income from its natural resources and agricultural products now goes to raise the people's living standards instead of enriching Somoza and company.

All this begs the question, why are we arming mercenaries to terrorize the Nicaraguan people and conducting an economic war against their government. A combination of blind ideology and desire for economic domination seems to be the rationale. Christians of conscience should seek for the truth, not allow our leaders to entangle us in another Vietnam.

James I. Mullins
Miami

Examining the death penalty

The widow of a Tennessee policeman murdered in the line of duty gave this testimony during recent hearings around that state on the complex question of the death penalty.

"I have come here today to share our story so that you and others might possibly come to have a basic understanding about how our lives were destroyed and changed by the act of a vicious killer, whose continued existence angers, frightens and frustrates me."

The murderer's death by electrocution, a distinct possibility because Tennessee is reinstating its policy of legalized execution for the first time since 1960, would eliminate the woman's fright and perhaps ease her frustration and anger. But is such a lethal practice right? Will it prove effective in reducing future violent crimes? What does the Church have to say?

Tennessee's two bishops, James Niedergeses of

preserve the fabric of society and protect innocent persons. Moreover, the convicted ones in a sense were considered to have forfeited their own right to life by taking unjustly the life of another. Finally, the death penalty was judged to possess a deterrent value, discouraging potential killers from carrying out violent crimes lest they be so punished.

Bishop Niedergeses and Stafford agree that the

BY FR. JOSEPH
M. CHAMPLIN



'Experts in criminal justice question the deterrent value of the death penalty. The Supreme Court in 1976 studied research on this point and stated: "The results simply have been inconclusive."'

Nashville and J. Francis Stafford of Memphis, examined those questions in a joint pastoral letter issued on May 14 of this year, "Violence and Capital Punishment: A Reappraisal."

These men acknowledged the older tradition of the Church which upheld the right of the State to inflict the death penalty upon persons convicted of violent crimes, but they also argued against such lethal punishment in our day.

The earlier position of the Church maintained that the State had the right to execute criminals to

State continues to have the right to impose legalized execution, but oppose that implementation today for, among others, these reasons:

- While those Church leaders recognized that the bible does not provide a definite answer to the death penalty issues, they view the scriptures as pointing out "the ways of God and the mind of Christ." In their judgment, this direction today is one of forgiveness and mercy rather than of punishment and vengeance, of seeking the criminal's conversion rather than condemnation.

- Experts in criminal justice question the deterrent value of the death penalty. The Supreme Court in 1976 studied research on this point and stated: "The results simply have been inconclusive" that the death penalty deters potential offenders from crime.

- Despite our thorough legal system, the possibility of a permanent, irreparable mistake, of executing an innocent person always exists.

- The poor and powerless populate death row; the rich and influential appear better able to defend themselves legally and avoid lethal punishment.

- The death penalty eliminates the possibility of later conversion and repentance by the convicted individual.

Despite their opposition to the death penalty, the Tennessee bishops support the need of life imprisonment without parole for certain persons. "There are some among us who must be permanently restricted from open society because their incorrigibility constitutes a recurring danger to the common good."

The pastoral letter begins with the quote from the murdered policeman's widow; it concludes with a comment from a murdered priest's mother. Father Jay Jackson, ordained only about a year, was killed by an assassin in 1981 at Jackson, Tennessee. His mother, Phyllis, spoke these words about the death penalty.

"I am so upset when I hear all this talk about electrocution and the death penalty. I am totally against it! What good would it do? It would accomplish nothing. Just the idea of putting him (the man convicted of murdering her son) to death hurts me more than anything. It would be just getting revenge, and who wants that? I'm just trusting and praying to God that it will never happen."

A necessary issue

One political commentator said religion is more deeply involved in politics in 1984 than in any presidential campaign since 1928. There's no comparison. Religion was not involved in the 1928 election, bigotry was. What was called a religious issue was only bigoted opposition against Democratic candidate Alfred E. Smith because he was a Catholic.

The involvement of religious leaders in 1984 has nothing to do with the religious affiliations of any of the candidates. That's not an issue any longer. The Catholic bishops have emphasized that they will neither support nor oppose any particular candidate. The U.S. Catholic Conference has said it will not refer to any candidate by name.

But the bishops have made clear that they will speak on the moral dimensions of public policy issues. This bothers some politicians and some in the news media. They complain it is a mixing of religion in politics and they say this creates and new disconcerting issue. For those who would separate morality from politics, who claim personal convictions on moral issues should not influence political decisions, it probably is disconcerting.

BUT IT IS a necessary issue. Religious leaders not only have a right to speak on questions of morality in public policy issues, they have a responsibility to do so.

What are the public policy issues on which the bishops have spoken? The political responsibility statement, issued by the Administrative Board of the U.S. Catholic Conference, sets forth specific



BY
DALE FRANCIS

positions the bishops have taken. These range from protecting human life from the attack of abortion, to safeguarding human life from the devastation of nuclear war; they extend to the enhancement of life through promoting human rights and satisfying human needs like nutrition, education, housing and health care for the poor.

There's nothing surprising in the positions taken by the bishops. They stem from Catholic moral teaching. But there is a difference this year and that difference has aroused the panic attack on religion in politics.

Daniel Callahan, once with Commonweal, now head of the Hastings Institute of Society, Ethics and the Life Sciences, was quoted in the Washington Post as describing that difference.

He said, "The tradition has been to speak to broad themes and let individuals reach their own judgments about how to apply church teachings to specific elections. But as the church gets more and more specific about the policies it supports, and it asserts that Catholics should consider its moral

guidance as they decide how to vote, the people can pretty well deduce whom they should be voting for."

DR. CALLAHAN'S STATEMENT reflects a secular viewpoint but it misses the real point. The bishops aren't speaking more specifically because they wish to influence the outcome of the election but because there are issues where the Catholic teaching is specific.

In an August 9th statement, Bishop James Malone, president of the U.S. Catholic Conference, said that on some of the positions taken by the bishops there is room for sincere disagreement among Catholics. And then he said, "But in regard to the immorality of the direct taking of innocent human life (for example, by abortion or by direct attacks on non-combatants in war), our views are not simply policy statements of a particular Catholic organization, the United States Catholic Conference. They are a direct affirmation of the constant moral teaching of the Catholic Church, enunciated repeatedly over the centuries, as in our day, by the highest teaching authority of the Church."

This is the difference, this is what has disconcerted the politicians. The bishops aren't expressing an opinion, they had no choice in the matter, they could only affirm what is constant Catholic teaching. It is no wonder that those who think moral principles should be separated from political views are disconcerted.

(Dale Francis is a nationally syndicated columnist)

Time capsules

Abraham Lincoln wrote the following Rules of Conduct for Individuals and Nations:

1. You cannot bring about prosperity by discouraging thrift.
2. You cannot strengthen the weak by weakening the strong.
3. You cannot further the brotherhood of man by encouraging class hatred.
4. You cannot establish sound security on bor-

rowed money.

5. You cannot keep out of trouble by spending more than you earn.

6. You cannot build character and courage by taking away man's initiative and independence.

7. You cannot help men permanently by doing for them what they could and should do for themselves.

By Frank Morgan



Lincoln's rules of order

Men hunted with bows and arrows more than 8000 years ago. It was one of man's first weapons. Thousands of years later and prompted by a widespread fear that a newly invented weapon of mass destruction would wipe out Western Civilization, a Pope issued a proclamation forbidding its use by a Christian state against another whatever the provocation.

The Pope was Innocent II, the year was 1139 and the weapon was the newly invented crossbow.

Working out custody agreements

Dear Dr. Kenny: My husband and I are in the process of getting a divorce. The reasons are long and complicated, but we have both agreed that a divorce is best for us and the children. That is not my worry at present.

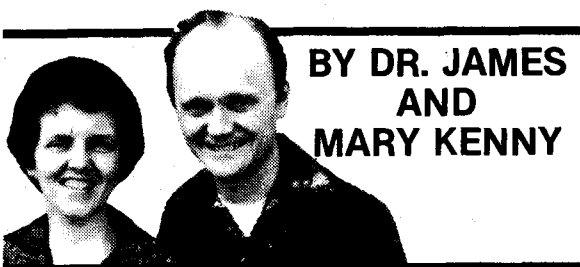
I am worried about the custody and visitation of our three children. We have a 14-year-old girl and 10-year-old twin boys. We are seeing a psychologist for divorce counseling, and she has helped us work out an agreement on child care that is acceptable to both.

The agreement gives me custody, but gives my husband one evening per week and every other weekend. There is much more about summers and holidays, but we have both accepted it, and the children seem agreeable.

However, my lawyer was furious when he heard of this. He insists I could do better in court and that the judge will render a decision much more favorable to me if I hold to a more restrictive position. What do you think I should do? — Maryland

Remember, it is your family, your divorce and your case, not your lawyer's. He is a legal adviser, and he should serve you, not tell you what you want or what to do about your family.

An agreement about custody and visitation between divorcing parents through mediation is almost always better than a court decision. Parents who work out their own agreement through mediation tend to be better satisfied with the terms



BY DR. JAMES AND MARY KENNY

and to honor them more faithfully.

Custody arrangements cannot be etched in stone at the time of the divorce. Children grow; family situations change. Agreements must be updated to reflect the new situation.

Parents who first reached agreement by mediation tend to return to this technique when new decisions are necessary. Such couples do not have to return to court each time a change is necessary.

Psychologists and other mental health professionals are becoming more active in divorce mediation as an alternative to the adversarial situation necessary in a court resolution. Even when the divorcing pair is vengeful and angry, successful mediation is possible.

Mediators suggest many options so that divorcing couples may make a more informed decision. They recognize and point out some of the more unfortunate games that divorcing parents play with an through their children. Frequently, they teach new and more effective ways to communicate so that conflicts can better be resolved.

While I would be the first to thank God for our courts and our fine system of rules and laws, I do not believe courts are the best way to resolve custody and visitation disputes. Court decisions do not guarantee compliance nor do they generate any beginning of good will and good faith between the parties.

The court is rather a last resort, albeit a sometimes necessary and fortunate one. The child's interests are best served when the parents, however hostile they may be toward one another, can come to some agreement between themselves regarding ongoing child care.

You must recognize that lawyers and psychologists have a very different approach to conflict solution. I can understand the resistance of your lawyer. However, you must make the choice. The best solution is the one that suits you and your family, not your lawyer.

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

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

(NC News Service)

A family challenge to leadership

"We call our Labor Day family retreat our buffer time," a couple told me. "It's the weekend between having too much togetherness in the summer and not seeing each other two months. From the time football and marching band start, we rarely eat together on Sunday."

Much has been written on the values and problems that stem from school and community youth activities as they affect the student but little attention is paid to their deleterious effect on family life, particularly the question of who owns the dinner hour — schools or families?

At one time in our history, the family dinner hour was highly regarded and respected as the opportunity for families to be together and share information and support. It was unthinkable that something as frivolous as a baseball game would be allowed to infringe upon this valued time. Gradually, we have allowed the erosion of family and community youth activities upon this valued time. Gradually, we have allowed the erosion of family and community youth activities upon the family to the point that the family who protest is considered unresponsive.

Yet, we know that the family dinner hour — the one time that most families are able to be together daily — is crucial to good overall family communication. I submit that if we really value this quality as we pretend to do, then school and community leadership can take steps to re-establish times to do so and return the dinner hour to families.

LAST JUNE I was invited to address a Washington-based forum on family well-being on

the topic of "How Community Leaders Can Develop Programs to Support Families." Pointing out that time pressures impact family life, I emphasized that the family doesn't set the calendars that intensify these stresses but inherits institu-



BY DOLORES CURRAN

tional policies and dates. Later on, a school administrator asked me for specific suggestions on how schools could be sensitive to family time needs while still supporting valuable activities like sports, band and drama for students.

I suggested that if a school developed the goal of preserving family dinner three times weekly as a management objective, coaches and directors would come up with a plan.

Traditionally, sports and band practices have assumed the hours of 3 to 7 p.m. as theirs. This effectively dooms the family dinner hour in hundreds of thousands of homes. In interviewing families for my book on stress and the healthy family, I heard about one band director who so coveted a trophy that he demanded practice atten-

dance from 4 to 8 p.m. daily and from 9 to noon on Saturdays from Aug. 20 until late October.

The kids began to hate band and the families were frustrated at not being together from Sunday to Sunday. Finally a group of parents went to the principal and said, "The purpose of band is not to win but to enjoy. This is ridiculous and if it doesn't change, we're going to let our kids quit."

THE PRINCIPAL LISTENED and changed things. The ambitions of just one band director were dramatically affecting over 80 families who couldn't plan any mutual activities on Saturday or eat together during the week.

I challenge administrators, coaches and directors to come up with practice and game schedules which show a value for family time. I suggest longer practices twice weekly and none the other three days. Or some early morning instead of downtime practices.

I suggest that community youth leagues follow suit and also schedule games every other Saturday so families can have alternate Saturdays together. Most urgent, I ask schools, soccer leagues, etc. to shorten the season. It gets longer annually and kids get as tired of playing as parents do watching.

We can achieve this if we really value family time, communication, and bondedness. But if we put a higher value on playing and winning games, then we must accept responsibility for hampering rather than fostering these important qualities of family life.

(Alt Publishing Co.)

Family Night

Opening prayer

God, our Great Teacher, you taught us through Jesus to be open to learning and growing. As we look ahead to a new school year, help us to be excited about all the learning opportunities that come our way. Send your Spirit to be with our family tonight and to be our Guide in all our learning adventures. Amen.

Activity time

Young Family

Take the children outside and find a tree, preferably a fruit tree. Let them simply explore the tree in every way possible: climb it, feel it, taste the fruit, examine the leaves. Talk about what the tree needs to grow and

how it grows and changes, what the tree gives to us in its fruit, shade and beauty.

Middle Years Family

Materials: large sheet of paper, pencils, crayons. Do the activity described in "Young Family" section or obtain a copy of The Giving Tree by Sil Silverstein at your library or bookstore. Read it together and talk about the many ways the tree shared itself with others. Learning happens because people share with one another — what they know, who they are and what they can do. Make an outline of a tree on a large sheet of paper. Draw pictures of things that you can do that can be shared with others such as riding a skateboard, swimming, biking, etc.

Adult Family

Materials: Bible. Read aloud Luke 2:51, 52 which makes reference to Jesus growing in wisdom, age and grace. Also read Luke 4:16-22 where Jesus teaches Who He is.

How do we share who we are with each other? Tell about a time when you taught another something because you shared yourself, something you knew or a skill you have.

Snack

A cool, refreshing summer drink.

Entertainment

Play Family Fish Pond having children fish for their school supplies, pencils, notebooks, erasers, lunch boxes, etc. Use a yardstick, string and

clothespin for the pole. A large box or sheet across a doorway can serve as the pond.

Sharing

1. Share a time when you learned something difficult.
2. Share how you feel about going to school.
3. Share the high point and low point of summer.

Closing prayer

— Suggested Prayer: Father, help us to be like Jesus, willing to share ourselves and our gifts so that others may learn. Thanks for the chance to share and grow with our family tonight. Bless all families everywhere. Amen.

Entertainment

Keeping faith alive on TV

"We take the relationship between God and Man as seriously as we take the ones between Man and Man (and Woman)."

I couldn't believe it at first, but there was that sentence, in black



By
**James
Breig**

d white, typed by a writer for a major network drama series. There was only one thing to do: get on the phone with the man and find out how serious he really was.

THE MAN IS Tom Fontana and he's a writer-producer for "St. Elsewhere," the NBC series which will begin its third season Sept. 26. The hospital is my favorite and I have picked on it the way a father picks on a favorite child. One of my criticisms was the failure of the show to include any overtly religious characters. Why not, I asked, include a hospital chaplain as a regular character?

A reader clipped the column and sent it to NBC. It was in Mr. Fontana's reply that he made the statement above and the reader shared it with me. In that letter, he also dropped a clue about "opening the third season with a 'priest' story."

Mr. Fontana and I got together on a transcontinental phone call to talk about "St. Elsewhere" and the possibilities (and problems) of including religious characters.

He's a Catholic from Buffalo who went to Canisius High there. He has a sister who's a nun and a brother going into the seminary, but his own talents ran to writing. Working at the Williamstown theatre in Massachusetts, he made the connections which got him to Hollywood and scripting for "St. Elsewhere."

When I asked him to respond to my criticism, he said, "St. Elsewhere" is a show with an enormous amount of spiritual content to it. We don't have a chaplain, but we

do have a sense of humanity, of Christian behavior between the people on the show. You don't necessarily need someone in a collar preaching to people.

"THAT'S NOT TO negate the importance of chaplains in hospitals," he added, "but I'm not sure we need one on the show week-to-week."

A problem with bringing in a chaplain, Mr. Fontana explained, is that immediate comparisons will be made with the chaplain on "M*A*S*H" and "AfterMASH."

"They made the best use of the chaplain imaginable," he said of the writers of those comedy series. "For us to use one would be repetitious."

Mrs. Violet Doumar, a member of the Archdiocesan Council of Catholic Women's Legislation Commission, will discuss "Pornography in South Florida" during the Sandy Peyton program at 10 a.m., Sunday, Sept. 23 on WSVN-CH. 7.

When I argued that, aside from a chaplain, the main characters could have overt religious beliefs, he conceded, "That's a true point. We don't hit the specific religions of each person. But you can get in trouble that way. I once wrote a joke about Catholics for the show and got a letter asking why it was always Catholics; why not Baptists? But it's a good point and something to think about."

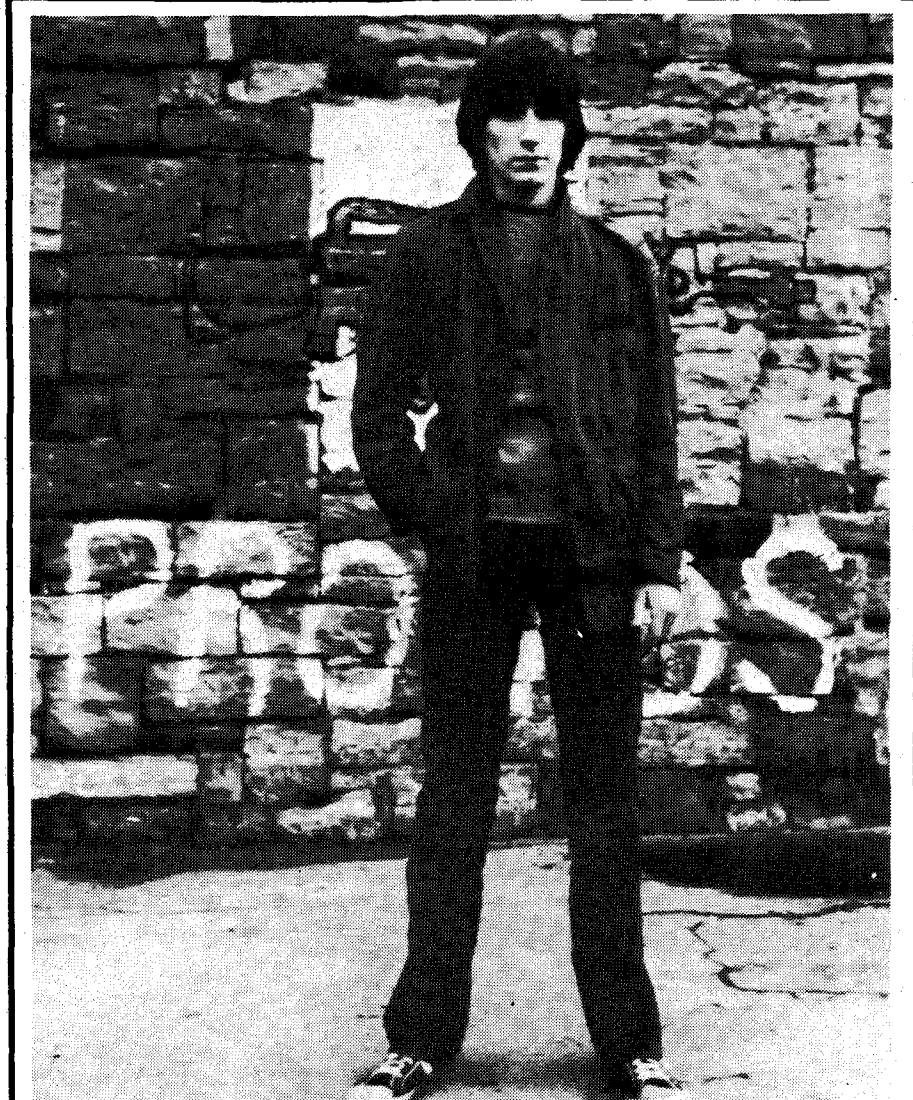
DELVING INTO my wildest imaginings, I asked if Dr. Ehrlich, the character most often described as "a pig" for his insensitivity and crudity, could ever undergo a religious conversion on the show.

"Anything's possible on 'St. Elsewhere,'" Mr. Fontana replied.

Such decisions come out of staff meetings where the characters are discussed and "a million different things" are considered.

"We try for human stories, funny or serious, that hit your heart," Mr. Fontana told me.

Evidence of that is the Humanitas Award nominations the program received this year.



John Lynch stars as 'Cal,' a young Catholic living in a predominantly Protestant neighborhood in Belfast, Northern Ireland.

Meet 'Cal'

CAL (R) A-IV, adults with reservations

This film takes a brave, uncompromising look at the conflict in Northern Ireland as it is experienced by a young, sensitive Catholic (John Lynch) who becomes entangled with the Catholic widow (Helen Mirren) of a policeman. The doomed affair is crushed by the past of Ireland itself and Cal's terrible secret — he killed his lover's husband while he was in-

involved with the IRA long before he met her.

The acting in 'Cal' is superb, but the soul of the picture is mirrored in Mirren's performance as the widow. She won best actress at the Cannes film festival.

This movie is mature fare and does contain some graphic nudity and one fairly explicit sex scene.

BUT MY CRITICISM must have had some effect because Mr. Fontana revealed more details of the "priest story" mentioned in his letter.

"We open the season with a two-partner in which two nuns and a priest are featured. We also see the chapel for the first time and intend to use it more often."

The episodes concern a nun who is severely injured in a car accident and "brain dead." Her mother

superior wants life support systems terminated, but the doctors argue against her.

"We were careful with the writing," he noted, explaining that the scripts went past two priests, including a hospital chaplain who is on two medical ethics boards.

"We're trying to make the best TV despite the odds," Mr. Fontana said of the series in general. "Sometimes, we makes mistakes, but sometimes we hit the target."

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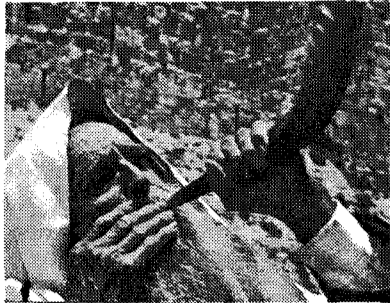
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Catholics send greetings for Rosh Hashanah



Blowing the ram's horn at Rosh Hashanah.

The Catholic Community of South Florida, through the Archdiocesan Ecumenical and Interfaith Commission, has sent greetings to its Jewish brethren on the occasion of their New Year, the feast of Rosh Hashanah.

Following is the statement issued by the Interfaith Commission through its member, Sr. Noel Boggs:

"We extend to our Jewish brothers and sisters a Happy New Year on the beautiful feast of Rosh

Hashanah, Sept. 27. It is one of the two most sacred days in Jewish faith. It ushers in the 10 days of penitence ending with Yom Kippur (a word meaning to scour, to cleanse thoroughly) when 'mankind passes in judgment before the heavenly throne.'

"The shofar or ram's horn (a remainder of the days of Abraham and Isaac on Mt. Moriah) is used to call upon the faithful to repent for misdeeds of the past year, to return to God with a humble and

contrite spirit and to distinguish between the trivia and the important in life.

"May we be mindful of the needs of others, sharing with them the fruits of our labor, helping to sustain them in body and soul. Then shall your light blaze forth like the dawn and your wounds quickly heal: Your righteousness shall walk before you, the glory of the Lord shall follow you.' (From the prayers of welcoming Rosh Hashanah)"

Office of Worship slates fall workshop schedule

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

TRAINING DAYS FOR SPECIAL MINISTERS

September 22, 10 a.m.-3 p.m. — St. Elizabeth Parish, Lighthouse Point

September 22, 10 a.m.- 3 p.m. — St. Louis Parish, Kendall

October 6, 10 a.m.-3 p.m. — St. John the Apostle Parish, Hialeah

October 13, 10 a.m.-3 p.m. — St. Clement Parish, Ft. Lauderdale

November 3, 1 p.m.-4 p.m. — St. Peter Parish, Naples (with permission from the Bishop of Venice)

Requirements for commissioning:

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

2) CANDIDATES MUST ATTEND ONE FULL ARCHDIOCESAN TRAINING DAY (as scheduled above). FEE: \$5.00 per person, payable in advance.

*Reservations necessary.

*PROCEDURE: Letter of recommendation should include the following:

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

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

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

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

ALL TRAINING DAYS ARE ON SATURDAYS. Deadline for reservations is the Wednesday prior to the workshop you specify.

ARCHDIOCESAN LECTOR WORKSHOPS

September 29, 10 a.m.-3 p.m. — Christ the King Parish, Perrine

November 17, 10 a.m.- 3 p.m. — St.

Rose of Lima Parish, Miami Shores

November 17, 10 a.m.-3 p.m. — St. Andrew parish, Coral Springs

*RESERVATIONS NECESSARY. Please reserve no later than the Wednesday prior to the workshop being attended. ALL WORKSHOPS ARE ON SATURDAYS.

FEE: \$5.00 payable in advance or at the door.

EVENINGS FOR LITURGICAL MINISTRIES

October 29, 7:30-10 p.m. — St. John Neumann Parish, Kendall.

November 3, 7:30-10 p.m. — St. Peter Parish, Naples (with permission of the Bishop of Venice).

November 26, 7:30-10 p.m. — Nativity Parish, Hollywood.

December 3, 7:30-10 p.m. — St. Coleman Parish, Pompano Beach. (No registration/fee necessary)

ADVENT WORKSHOPS

October 16, 7:00-10 p.m. — Pastoral Center/St. Martha Parish, Miami.

October 20, 9:30 a.m.-1:00 p.m. — St.

Ambrose Parish, Deerfield Beach

Registration Fees as follows:

\$ 6 per person

\$20 5-10 people

\$30 11-15 people

\$40 15-25 people

\$50 25 people or more

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

Priest's mother dies

Mrs. Mary O'Doherty, the mother of Msgr. Jude O'Doherty, pastor of Epiphany Church in Miami, died on Sunday, Sept. 2, in Ireland, of a heart attack.

A native of Lissycasey, County Clare, Mrs. O'Doherty was a frequent traveler to Florida. At the time of her death, she was returning from attending the Passion Play at Oberammergau.

In addition to Monsignor O'Doherty, she is survived by six other children; Joseph and Garrett of Worcester, Mass., Tomas and Stephen of Cooraclare, Ireland, Miss Mary O'Doherty of Leicester, Mass., Mrs. Betty Dalton of Wicklow, Ireland, and 14 grandchildren.

A mass of the resurrection was celebrated by Monsignor O'Doherty for his mother on Wednesday, Sept. 5, in Ireland.

Seeking prayer petitions

"Call to me and I will answer you"

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

CARING GIFT

Knights of Columbus Donald Vozzola (from left), Pete Colainni, Joe Lukomski and Bill Hapst present a brand new car to Sr. Conleth Brannan and Fr. Jim Vitucci of the Archdiocesan Ministry with Deaf and Handicapped. At the instigation of the men's Broward councils, No. 4851 of Hollywood and No. 5235 of Ft. Lauderdale, brother Knights from South Florida chipped in to replace the ministry's old "klunker" after it collapsed and died on Florida's turnpike. Sr. Conleth, Sr. Rose Rayburg and Fr. Vitucci constantly travel all over the Archdiocese ministering to the deaf and handicapped who are shut-in, teaching religious education to the children



and interpreting at Masses. The automotive gift is a product of the ministry's close relationship with Knights Council No. 4851, which also has

resulted in several deaf Catholics being admitted to the group as active participants.

Sr. Mary Blair

Sr. Mary Blair, (72) of the Carmelite Sisters for the Aged and Infirm died recently in West Palm Beach. Sr. Mary, who was received into the order in 1937, served in Carmelite homes in New York City, Philadelphia, Pennsylvania, Provi-

dence, Rhode Island, Columbus, Ohio, and Fall River, Massachusetts before coming to Florida where she served at Lourdes-Noreen McKeen and Pennsylvania residences. She is survived by one sister, Ms. Pauline Blair of West Palm Beach.

Church seeks organist

Pastor at St. Ann's Mission in Naranja seeks an organist for the English Mass. As a benefit he may get a free apartment. Who ever might be interested must contact Fr. Torres at 258-3968.

It's a Date

St. Gregory in Plantation announces Pre-Cana dates Oct. 23, 25, 28, 30, from 7:30 to 9:30 p.m. Dr. McGinnis, P.H.D., marital and family therapy leads the programs.

The North Dade Catholic Singles Club will play softball at Ponce Jr. High School at 2 p.m. on Sept. 23. Followed by pizza. For more info call Mariana 385-8510.

Sultanas of Jacar Caravan 228 International Order of Alhambra Second Annual Polish Nite Dinner Dance to be held Saturday, Oct. 6th at St. Gregory's Parish Hall, 200 N. University Dr., Plantation starting at 7 PM. BYOB. Tickets call 961-3647 or 584-7508., or 962-7832.

Cathedral High School Alumnae Association will have its Annual Mass and Luncheon on Sunday, Oct. 21, Mass is at 11:45 AM in St. Patrick's Cathedral. Luncheon is at the Sheraton Centre at 1:15 PM. Classes of 1934 and 1959 will be the Golden and Silver Jubilarians. Information obtained by writing to the Association at 350 E. 56 St. New York, N.Y. 10022.

The Marianettes of Knights of Columbus Marian Council 3757, North Miami. 24th Annual Birthday Dinner and Dance on Sept. 29 at the K of C Hall, 13300 Memorial Highway, N. Miami. Dinner 7 p.m., dancing to The

DIPLOMATS 8:30 to 12:30. Donation \$10. Tickets: Irene Donahue 652-0896, Nina Turi 681-9441. K of C 893-2271.

Dominican Retreat House will hold a separated and divorced retreat Oct. 6-7. All are invited to come for prayer, reflection and fellowship; also the opportunity to listen and share with our retreat team: Rev. Tom Barry, Family Therapist and Mental Health Counselor, who will focus on "Stress and How to Handle It" and Rev. Bill Sheehan, O.M.I., Spiritual Director from the Office of Lay Ministry who will focus on Centering Prayer. For further information contact Sr. Ruth at 238-2711.

The Catholic Alumni Club an organization for professionals from Dade and Broward Counties, will hold a dance on Sept. 29th at 8 p.m. at the old church of the Little Flower of St. Theresa parish at 1270 Anastasia Ave., Coral Gables. D.J. \$5 for non-members. All singles 25-40 invited. The club will also host a singles Mass at Sept. 23 at 11:30 a.m. at St. Maurice. For more information at 945-5861.

The Cenacle Retreat House in Lantana will hold a separated and divorced retreat on Oct. 12-14. It will be conducted by Fr. Greg Comella. Suggested offering is \$65. Opens Friday 5-6 p.m. On Oct. 3 will begin a 6-week series

"Who is Jesus Christ" on consecutive Wednesdays from 7 to 9:30 p.m. Total offering is \$45. For more information contact Sr. Barbara Young at (305) 582-2534.

The Sacred Heart Ladies Guild in Lake Worth will hold a Dessert Card Party on Sept. 29 from noon to 4 p.m. Donation: \$2. For more info call Helena Wood at 585-8224.

Catholic Daughter of Americas, Court Holy Spirit 1912, will sponsor a dessert and card party on Sept. 22 at noon at St. Elizabeth Gardens, Pompano Beach. Donation: \$1.50. For more info call 941-5546.

The North-Dade Catholic Widowers Club will hold a meeting-social and a discussion on "Wills and Estate Planning" by attorney George Bolton at 7:30 p.m. Sept. 28 at Visitation Church social hall, 191 Street and North Miami Avenue. Call 653-2849 or 653-2689

The Claretian Sisters' Center in Miami will host a day of prayer and goals sharing based on the pastoral letter on Sept. 25 from 10 a.m. 'til 3 p.m. All who work in ministry to Haitians are invited.

St. Bernard Church of Sunrise continues to host a course on "The Book of Revelation of St. John." Father Patrick Sena, professor of biblical theology at St. Vincent de Paul Seminary, is presenting this series on Monday

evenings (7:30-9:30 p.m.) and will continue teaching on Sept. 24, Oct. 1, 8 and 15.

Network for Re-entry, Chapter of Palm Beach County, a newly formed prison ministry group meets the 2nd and 4th Monday of each month at 7:30 p.m., in the rectory of St. Juliana's Church, Dixie Highway, West Palm Beach. For further information call Betty at 832-3184 or in Broward, Barbara at 742-4801.

Notice to Readers

The Voice is currently publishing bi-weekly on a year-round basis. Please remember to send the information in on time. Deadline is the Monday before each Friday's issue. For our convenience list the name of the church or organization first followed by a brief description of the event and time and place.

THE VOICE



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5A-NOVENAS

**PRAYER TO
THE HOLY SPIRIT**

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

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

Thanks to the Blessed Virgin Mary
for prayers answered. Publication
promised. M.L.L.

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

5A-NOVENAS

**PRAYER TO
THE HOLY SPIRIT**

Holy Spirit. You who make me see
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how great material desires may be. I
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Amen. Thank You for Your love
towards me and my loved ones. Per-
son must pray this prayer three con-
secutive days without asking your
wish. Then promise to publish this
dialogue as soon as your favor has
been granted. I.R.

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

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

Holy Spirit, You are the
sunshine of my life. Thank
You always!! T.P.

Thanksgiving to Mary, Mother of
God, always protecting my son.
Blessed be your heart. T.P.

Thanks to St. Jude for
a needed miracle.
B.C.

Thanks to The Holy Spirit
for special favor granted.
Liliana

Thanksgiving to St. Jude for
prayers answered. Publication
promised. Y.L.

Thanks to Sacred Heart, Our Lady
& St. Jude for prayers answered.
Publication promised. E.C.K.B.

Devotion to Mary
Offer to the Immaculate Concep-
tion, for the souls in purgatory,
the novena of nine rosaries. Pray
3 complete rosaries with the
mysteries, 3 times a day for 9
days. Start the second Sunday of
the month. Thank you Immaculate
Conception for the answer to
my prayers. Your daughter leg-
ionnaire. Tina
Promise to published this novena
when prayer is granted.

5A-NOVENAS

Thanks to St. Anthony & St. Jude
for prayers answered. Publication
promised. C.C.S.

Thanks to the Holy Spirit & St.
Anthony for miracle granted.
Vivian Morris

PRAYER THROUGH application
to the Holy Spirit. Holy Spirit,
you who solve all problems, light
all roads so that I can attain my
goal. You who give me the divine
gift to forgive and forget all evil
against me and that in all in-
stances of my life you are with
me. I want in this short prayer to
thank You for all things as You
confirm once again that I never
want to be separated from You,
even and in spite of all material
illusion. I wish to be with You in
eternal glory. Thank You for your
mercy toward me and mine. The
person must say this prayer for
three consecutive days. This
prayer must be published im-
mediately after the favor is
granted without mentioning the
favor. Only your initials should
appear at the bottom. D.C.S.

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

**THANKSGIVING
NOVENA TO ST. JUDE**

Oh, holy St. Jude, Apostle and mar-
tyr, great in virtue & rich in mir-
acles, near kinsman of Jesus Christ,
faithful intercessor of all who invoke
your special patronage in time of
need, to you I have recourse from
the depth of my heart, and humbly
beg to whom God has given such
great power to come to my assis-
tance. Help me in my present and
urged petition. In return, I promise
to make you name known and cause
you to be invoked.

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Machine

By Father David K. O'Rourke, OP
NC News Service

Several months ago I purchased a personal computer. Until then, I never had anticipated how helpful it could be. I am even using it to write this article.

But I have a question: How does a computer discover the difference between right and wrong?

Make no mistake, the question is important. From the assembly lines of big automakers to the vineyards of California near my home, the stainless-steel hands of computerized machines are hard at work. Technology is reshaping the world.

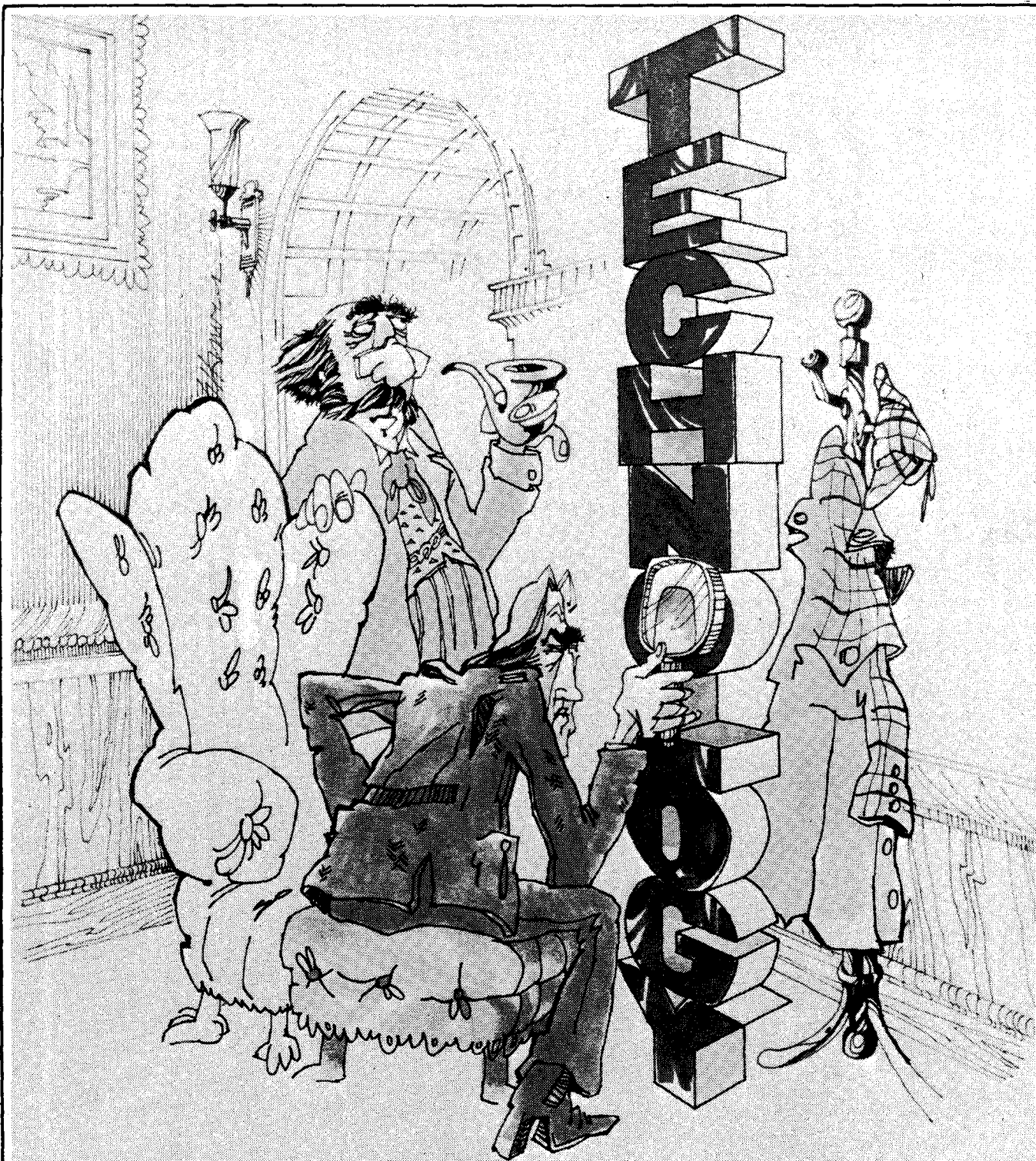
Yet I suspect that ethical dimensions of the technological revolution are being seriously overlooked.

Charles Muscatine, an educator at the University of California, made this point at a 1983 conference of the American Association of Colleges.

He said universities are becoming expert at helping students master modern technology. But, he maintained, these institutions are not teaching what is perhaps the greatest need — how a person makes ethical decisions.

Before asking how questions of right and wrong enter the world of technology, let's be clear on definitions. We talk about technology, but what does it mean?

Think of technology and you may well think of a computerized world. We readily draw mental pictures of it — complete with elaborate control panels and technicians who quietly keep watch over their oscilloscopes and robots.



In this age of computers, robots, space travel and modern medicine, one is tempted to say, "Don't worry. Technology eventually will solve all our problems." But for all the good technology creates, there is a moral responsibility to use technology wisely for the good of all and not at the expense of some. The church has a unique contribution to make to the moral development it hopes will accompany technological advances. (NC sketch by Ed Harvey)

The good and bad of technology

The campsite was nestled on a heavily wooded mountainside. In it, young Girl Scouts moved happily about from one activity to another. They made pottery jars and wove placemats on 100-year-old looms. They swam, they biked, they sang — and they programmed computers.

They programmed computers? Yes. In a cabin alongside a gurgling mountain stream, a group of computers awaited groups of the girls each day. A computer instructor was on hand to introduce the young learners to skills increasingly regarded as essential in the electronic age.

More and more schools are finding a place in the curriculum for computers. Among parents computer skills are a frequent topic of discussion. Parents are worried that children who lack the right kind of computer background will lack a necessary skill for survival in adulthood.

Parents and educators have a sense that computer technology is changing society in profound ways.

Computer technology often is regarded as one

THINKING IT OVER

way humanity currently carries on the work of God's creation. The assistance computers provide in meeting worthwhile goals speedily — e.g., in planning and monitoring valuable social programs, or in assessing emergency medical needs — can be seen as a way human beings carry out God's desire that they extend dominion over all the earth.

But risks accompany almost every new effort to extend humanity's earthly dominion. People may grow apprehensive, fearing they will become victims of their own creations. Some begin

to wonder what kind of place will exist for them in the world 20 years into the future.

In the midst of the pluses and minuses of an emerging world, people can lose perspective. Some then may make decisions about the future much more on the basis of their fear of what is happening in the world than on the basis of their real values and hopes in life.

It seems that a chain reaction occurs. Humanity extends its reach into the world through technology. But the changed world of technology reaches back, changing the ways people live, the ways they use their leisure time, the kinds of jobs they find even, it is said, the ways they think.

The new world around us calls for new kinds of decisions from us. What does "maintaining perspective" mean in this changing world?

Fancy free

By Father John Castelot
NC News Service

St. Paul's converts at Corinth were a troublesome lot. Like most Christian communities, they represented many levels of society: free citizens and slaves, rich and poor,

men and women, Jews and gentiles, simple and sophisticated.

It was the sophisticated who caused most of the trouble. The Corinthian society 2,000 years ago got as excited about philosophies as many people do today about sports and music. The Corinthians fancied themselves to be extraordinarily intellectual.

In fact, though they were intelligent, immature pride blinded them to the weaknesses in their pet theories. Once the Corinthians subscribed to a fascinating idea, they judged everything against its background. This led to distortions of the truth.

Paul, for instance, had insisted on the principle of Christian freedom: That salvation is a free gift from God, not something we earn. He put his case in a nutshell in Galatians 5:1: "It was for liberty that Christ freed us."

Like children with a new toy, some Corinthians were fascinated. Seeing and hearing nothing else, responsible freedom degenerated into unbridled license.

School was out! No more classes, no more homework, no more restrictions. The Corinthians could eat and drink what they wanted, sleep with whomever they wanted.

Not even the ordinary conventions of social decency bound them. One man married his stepmother and considered this quite smart, a protest against the strictures of social morality.

If some fellow Christians had serious misgivings about the propriety of buying meat used in pagan sacrifices, the Corinthians did not. After all, they knew that idols were a fiction. So what difference did it make?

In all of this, the Corinthians forgot something very important:

Freedom can never be absolute. As long as even just two people live together, the freedom of one is limited by the rights of the other.

As for eating meat already sacrificed to idols, Paul admitted the Corinthians were right. The fact that food is used in pagan sacrifice does not taint it.

But some Christians thought it did, Paul observed. He warned against parading freedom in such a way that others, who thought it wrong to eat meat sacrificed to idols, were tempted to do what they believed was sinful.

Here is Paul's reaction: "Because of your knowledge, the weak one perishes, that brother for whom Christ died... If food causes my brother to sin I will never eat meat again, so that I may not be an occasion of sin to him" (I Cor. 8:11-13).

We have obligations to our brothers and sisters, and those

s and morality

Computers can't tell right from wrong

But technology is really something different, something we can't put into images. Technology isn't principally about machines.

Technology above all is about information. It has to do with storing, controlling, communicating and using information.

Today information can be processed almost instantaneously. Knowledge can be put to use in

This might mean that, in the event of a new rice disease, a huge part of the world's rice crop would be wiped out. The risk needs to be considered now, not later.

Then there is the ongoing removal of trees in the world's tropical regions as the march of modern civilization proceeds. Some fear that the large-scale loss of trees in the tropics will cause detrimental

climate changes, possibly great enough to affect the world.

Experts who addressed the bishops' commission pointed out that complex issues in technology cause many people to throw their hands up in the air, saying, in effect: "This is too complicated. Leave it to the experts."

That, experts agreed, was the greatest danger. The issues must be

addressed.

This brings me back to my original question. How does a computer recognize the difference between right and wrong?

Obviously it doesn't. No technology does.

Technology relies on human beings for decisions about ethical matters.

know your faith

ways that change the world and change people's lives.

This raises ethical issues.

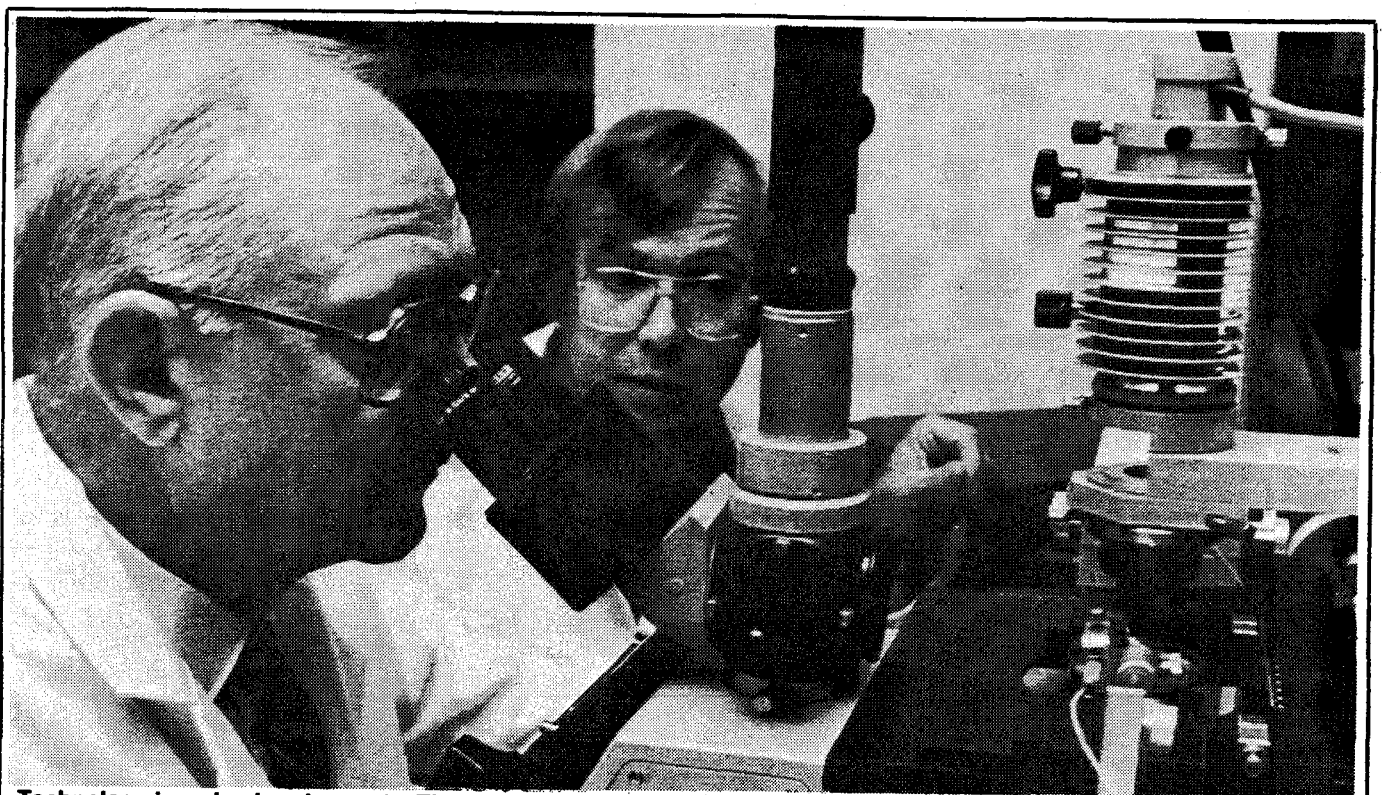
Let me give an example.

Several weeks ago a commission of U.S. bishops conducted a hearing in California. The hearing concerned the national pastoral letter on the economy being developed by the U.S. bishops.

An expert on world geography, agriculture and climate conditions told of some ways knowledge is put to use to change the world. He cited the Green Revolution — the development of new food plants to increase production. New strains of rice are of special interest in underdeveloped nations.

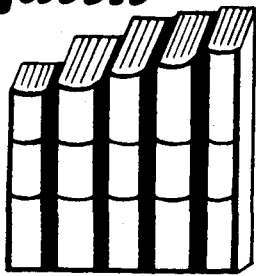
But the witness also talked about how the unplanned effects of science and technology commonly turn out to be greater than anticipated.

For instance, the Green Revolution is bringing a new dependency on a very narrow genetic pool in the plant world. Once there were many varieties of rice. When stronger strains were developed, they gradually replaced the many varieties.



Technology is reshaping the world. These veterinary scientists at Texas A and M. University, for example, are studying a number of genetic projects that may eventually change agricultural patterns all over the world. But the ethical dimensions of the technological revolution largely are being overlooked by our universities and other institutions. (NC UPI photo)

know your faith



obligations limit our freedom. Charity is the supreme law that Christ left us.

People with an axe to grind love slogans and the Corinthians had theirs: "Everything is lawful for me." Paul however cautioned: "That does not mean that everything is good for me" (1 Cor. 6:12).

The same principle applies to Christians today.

The fact that we "can" do all sorts of things does not mean that we should. For instance: We can harness atomic power today. But what right have we to use that power to incinerate human beings?

We "can" control fetal development. But what right have we to use those techniques for the production of a select master race?

We "can" do so many things today. But freedom demands that we count the cost to human society. The only acceptable freedom is responsible freedom.

The future is now

By Katharine Bird
NC News Service

Case 1.

The young husband and wife were deeply worried as they weighed the pros and cons of having a baby. In their family history a relative had died of Gaucher's disease, a relatively rare genetic disorder. The disease prevents lipids, or fats, from being eliminated from the body.

As part of their decision-making process, they consulted a genetic counseling team at a medical facility. What they learned both dismayed and tantalized them.

A geneticist told them that scientists had just succeeded in cloning (genetically duplicating) the gene for an enzyme that causes Gaucher's disease. This could pave the way for fixing or replacing the defective gene in the cells of victims, he explained.

The bad news was that the procedure probably wouldn't be available for at least 10 years.

Case 2.

Since birth, the child had suffered from a diseased liver. The toll was high, keeping the child's physical development far below that of others her age. When 2 years old she had a liver transplant. For a short time it looked as if the operation was a success.

Then, despite round-the-clock medical care, the child's condition began to deteriorate badly. The doctors informed the parents that a second liver transplant was her only hope.

While the call went out across the country for a donor, the anguished parents puzzled over the decision: Should they OK another traumatic operation for their little girl?

Both case histories are fictional. Both could be fact. For today technology is making available medical possibilities undreamed of previously.

But the possibilities also bring giant-sized problems. In the medical area, individuals are called on to make decisions at a time when "so many things come crashing in on them," said Father Kevin McCoy. "And there are no easy answers."

A priest of the Diocese of Sioux City, Iowa, Father McCoy is studying genetic counseling and Catholic health care at the Alphonsian academy in Rome.

Decision-making can be complicated because people jump to the conclusion that "if we can do something, we must," Father McCoy observed during a recent interview. There is a tendency to "look at the end consequence and judge all by it."

He thinks that sometimes "what is medically ordinary today could be considered extraordinary from a moral aspect."

Asked about the ethical issues involved in a child needing a second organ transplant, Father McCoy stressed that the parents would have to make the final decision. While they need "to do all that is possible" for the child, he said, they may have to face up to the fact that "a certain point comes when you can do no more."

In counseling and supporting people as they make medical care decisions, Father McCoy works with certain key points. For instance, a "fundamental concern in medical ethics is the dignity of the human person," he said.

Keeping respect for human dignity foremost in mind can help people as they wrestle with difficult decisions, Father McCoy indicated. It can aid them as they try to balance the abilities of technology with the most profound needs of the human person.

God's love reforms a convict

By Sigmund J. Mikolajczyk
CLEVELAND (NC) — The road to God began for Capuchin Brother James Townsend at the Rockview Penitentiary in Pennsylvania, where he was serving a life sentence for the murder of his pregnant wife.

'I like to call God slick — he's the greatest con man I ever met.'

At Rockview he plotted escape, planned to murder an inmate and kill himself and pretended to be pious to impress the prison board before being struck by a conversion which led him from prison to the conversion of St. Paul Shrine in Cleveland.

BROTHER TOWNSEND, 57, who told his story to the *Catholic Universe Bulletin*, the newspaper of the Diocese of Cleveland, said he spent a wild childhood in detention homes and reform schools.

At the age of 18 he got a job in Pittsburgh. "Things were going pretty fair, but I got mixed up with gangs and loose women and started drinking," he said.

Then he met Alice. "I knew about sex," Brother Townsend said, "But being with that girl was different. Until then, I had never experienced love."

The couple married and he took

time the police arrived, Brother Townsend said, "I got stone cold sober. I just gave up and said, Yeah, I did it." His wife was "a good girl, full of laughter and joy. She loved life." She was 18 at her death, married only 11 months.

HE WAS CONVICTED of first-degree murder and sentenced to life in prison, with no chance for parole.

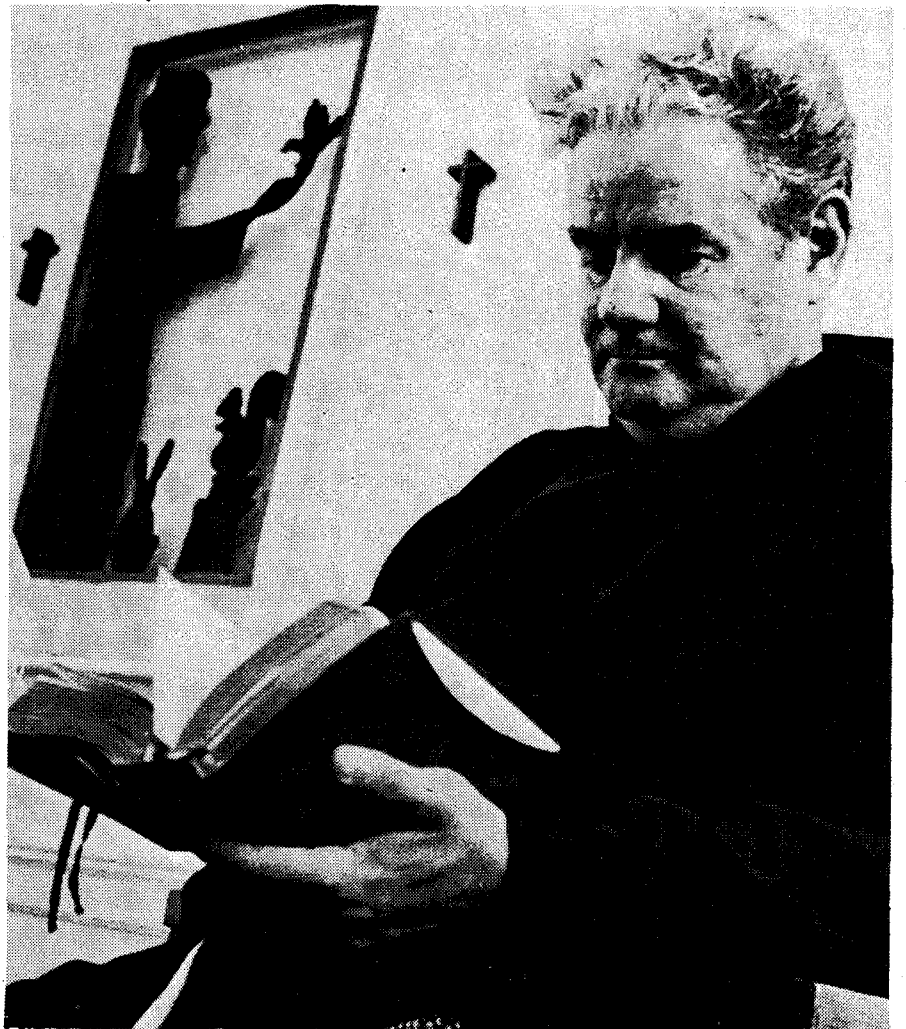
In prison he thought of escaping while on a work detail, but that fizzled.

At one point, he decided to commit suicide, "and I was going to take another guy with me — he was a homosexual, and I figured that my killing him would be doing the world a favor."

"I just didn't care at that point... I figured I'd punish everybody else by killing myself. But finally I decided I wouldn't be hurting anyone but myself," Brother Townsend said.

Then, to make the prison board believe he was a changed man, he feigned conversion — reading the Bible, leading prayer meetings and helping to start a chapter of the Third Order of St. Francis.

"One day I guess I just woke up. I realized that this wasn't a joke. This God was for real. I didn't know how to handle it. It took me a little time but I finally opened my eyes and began to believe all the things I was reading," Brother Townsend said.



Capuchin brother James Townsend, 57, reads his bible at the Conversion of St. Paul Shrine in Cleveland. Brother Townsend's conversion would rival St. Paul's as he tells a tale of a childhood in detention homes, reform schools and the eventual murder of his young and innocent wife. (NC photo by Sigmund J. Mikolajczyk).

'With the Lord, you bloom where you are planted...'

a job doing farm work but he hated it, "so I started looking for some action." One day, playing cards in a nearby town, he realized he had been set up. His money gone, and his anger uncontrollable, thanks to alcohol, he walked home to get his rifle.

His wife, five months pregnant, pleaded with him to put the gun down and stay home. He said he went into a rage and when she tried to stop him, he shot her.

He tried to cover up the crime, blame it on an intruder, but by the

"I GUESS I DID escape that place but not the way I planned. You see, the Lord dropped what I call a log — love of God — on me. I like to call God 'Slick' — he's the greatest con man I ever met. He certainly conned me into doing things I didn't want to do," he said.

He began to see his prison life in a different light. "I worked in the chapel and after a while, I began to feel that maybe my job was right where I was. Maybe it didn't matter whether I got out or not. Hav-

ing the love of the Lord was freedom enough. I began to realize that with the Lord, you bloom where you're planted."

"Even before I got out of the pen, I knew I wanted to be a brother," he said. He went to St. Fidelis Seminary, Butler, Pa., and to the order's novitiate house in Annapolis, Md. For the last six years Brother Townsend has been at the Conversion of St. Paul Shrine, where he is in charge of maintenance.

BROTHER TOWNSEND now preaches to others about his life, and he visits Rockview Peni-

teniary every October to conduct a retreat for inmates.

He tells them that "there can't be a pit so deep that the Lord can't reach."

"Today I'm one of the happiest guys you'll ever see," Brother Townsend said. "Sometimes I'll get up at three in the morning and just pray, and thank the Lord for all he's done for me, because the Lord doesn't count failures. I'm happy knowing my sins are forgiven."

In 1966 the parole board changed his sentence to 19-and-a-half years to life, and he was allowed out on parole in 1967.

the Saints *by Luke*

ST. MICHAEL the Archangel



ST. MICHAEL IS ONE OF THE SEVEN ARCHANGELS "WHO STAND BEFORE THE LORD" (TB 12:12) AND ONE OF THE THREE — MICHAEL, GABRIEL AND RAPHAEL — WHO ARE LITURGICALLY VENERATED BY THE CHURCH. "MI-CHA-EL" MEANS, "WHO IS LIKE GOD." HE APPEARS TWICE IN THE OLD TESTAMENT (DAN. 10:13 AND 12:1), AS THE HELPER OF THE CHOSEN PEOPLE AND TWICE IN THE NEW TESTAMENT: JUDE 9 WHERE HE QUARRELS WITH THE DEVIL OVER MOSES' BODY; AND REV. 12:7-9, WHERE HE AND HIS ANGELS FIGHT SATAN AND HURL HIM AND HIS FOLLOWERS FROM HEAVEN. HE REPEATEDLY APPEARS IN APOCRYPHAL LITERATURE AND IS REGARDED BY THE CHURCH AS THE PRINCE OF THE HEAVENLY HOSTS, PROTECTOR OF THE POPE AND THE CHURCH AND ESPECIALLY AT THE HOUR OF DEATH, WHEN HE CONDUCTS THE SOUL TO GOD. HE IS THE PROTECTOR OF CHRISTIAN ARMIES AGAINST HEATHEN ARMIES, AND IS THE SPECIAL GUARDIAN OF THE BLESSED SACRAMENT. IT IS SAID THAT ST. MICHAEL APPEARED AT MOUNT GARGANUS IN NORTHERN ITALY DURING THE PONTIFICATE OF POPE GELASIUS (492-96) AND INDICATED A SPOT AT WHICH A SHRINE IN HIS HONOR WAS TO BE ERRECTED. "MICHAELMAS DAY," SEPT. 29, HIS FEAST, WAS CELEBRATED SINCE THE SIXTH CENTURY TO HONOR THE DEDICATION OF A BASILICA IN HIS HONOR IN ROME. IN 1970, THE NAMES OF GABRIEL AND RAPHAEL WERE JOINED TO THIS FEAST. ST. MICHAEL IS PATRON OF POLICEMEN.

Junior High is not for the shy

Some time ago I wrote that entering junior high school is one of the greatest times of fear for a child before the age of 12 or so.

I'VE CHANGED my mind.

Junior high is enough to scare anyone.

I attended a daytime open house at our seventh grader's junior high recently and came home wondering what we as a nation are feeding our children for breakfast. Lunch and dinner too, for that matter.

I noticed a rough-looking character with arms folded across his chest standing at the end of a row of lockers. "Who's that man?" I whispered to Marie.

"That's not a man," she laughed. "That's Marco Mantini. He's a hall monitor ninth grader."

I've seen smaller state troopers. This kid could have made the cover of Dock Workers Weekly.

ABOUT 20 STEPS down the wall we passed three young women who looked like they just stepped off the set of "Paper Dolls."

"Ninth graders?" I ventured.

Marie nodded. "Sybil, Tanya and Lara."

Somehow I just knew it couldn't be Nancy, Betty and Louise.

"Where did all your nice little friends from elementary school disappear to?" I asked.

"Well, here comes Michelle," she said, looking down the hall. We were being approached by a girl at least a head taller than I with haircut like a parrot.

"Not little Michelle with the overbite who always used to cry during Bluebirds?"

"In person," she said, continuing down the hall. "Sure do remember Bluebirds at your house, like the time you started the stove on fire when you were making candles."

I spotted a shy-looking child standing outside Marie's art class.

"Now there's a nice-looking little girl," I said. "Not overdressed, hardly any makeup, Geraldine Ferraro Hairdo. Looks like someone you should get to know."

"I already do," Marie replied. "It's the teacher."

And they wonder why some women have a hard time finding the courage to go back to school.

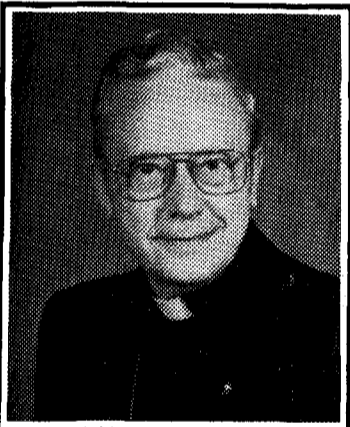
Come inherit the Kingdom

**A pastoral letter on LOVING
as the secret of happiness
here and hereafter**

A Prayer Before Reading This Pastoral

O dear Loving God, my beloved, I surrender totally to you. Please send your Spirit upon me now as I read this pastoral letter, that it might lead me to a deeper, more joyous, more peaceful union with You, and a fuller, more active love of my brothers and sisters. I ask this through Jesus.

Amen



By Edward A. McCarthy
Archbishop of Miami

Introduction

By the grace of God, we have come to the fifth year of our special commitment to evangelization. Please God, we have become increasingly conscious of the unique meaning which Pope Paul VI has given to evangelization in the Catholic Church—namely, renewal of the life of the Church by fidelity to the Gospel and reaching out to share that Gospel with those who are alienated or unchurched.

We spent the first two years renewing the fundamental communities that support the living of the Gospel—namely, the family and the parish. Then we devoted three years to renewing the living of the three basic ingredients of the message of Jesus Christ—faith, prayer and love.

During our Year of Faith, we inaugurated new programs of teaching and living the Gospel. During our Year of Prayer, we emphasized renewal of public worship and personal devotion. During this Year of Love, please God, we will renew our life of love and all that comes with it—a new commitment to living and wit-

nessing the Christian life, a new commitment to social justice, to peace, to unity and to all the Christian values that flow from loving as Christ taught us.

Parallel to our commitment of interior renewal within the lives of the members of the Archdiocese, of families, of parishes and of organizations, agencies, ministries and institutions we are also committed to outreach. In the beginning, we reached out to affirm ac-

At the conclusion of this letter

...tive members of the faith. We then reached out to members of the faith who had become alienated. Now we are reaching out to the unchurched—inviting them to share with us the gifts that are ours because we are all members of the Kingdom of the Lord.

on love is an outline of the program for growth in love and for outreach to the unchurched which is being offered this year in the Archdiocese of Miami. Those who study it will recognize that it is not new to the life of the Church. It is an essential response to the primary goals of all who are disciples of the Lord by the grace of the Holy Spirit. It is the result of much study, much planning and much consultation.

'During this year of love, please God, we will renew our life of love and all that comes with it—a new commitment to living and witnessing the Christian life... to social justice... to peace, to unity and to all the Christian values'

It is my hope that in classrooms, prayer and discussion groups, in family conversations, homilies, retreats, days of recollection, workshops and conventions, this pastoral will be further considered, developed and applied during this Year of Love in our Archdiocese.

By the grace of the Holy Spirit

may this letter of love now prove, through the zealous cooperation of the clergy, religious and faithful, to be an effective instrument of God's glory and of grace for the individual members, the families and the parishes of our beloved Church of Miami.

I wish to acknowledge with deep gratitude those who reviewed the earlier drafts of this pastoral and provided criticism that was most helpful. They included:

Most Reverend Agustin Roman, Reverend Monsignor Bryan O. Walsh, Reverend Monsignor James J. Walsh, Reverend Felipe Estevez, Reverend Ernest E. Larkin, O. Carm. Reverend Pablo A. Navarro, Reverend Ruskin Piedra, Reverend David Russell, Reverend Enrique San Pedro, S. J., Reverend William Sheehan, Mother Mary Veronica Butler, O.S.C., Sister Catherine McCarthy, Sister Mary Mullins, O.P., Mrs. Grace Beischel, Mrs. Gloria B. Clifford, Mrs. Maria McDonald, Terry and Mimi Reilly, Dr. Mercedes Scopetta, Miss Marsha Whelan.

A Pastoral Letter on Loving

(A Pastoral Letter on Loving as the Secret of Happiness Here and Hereafter.)

My beloved in Christ:

I once knew a man who was mentally retarded. He wasn't able to go to school. He spent his life working in a very menial occupation. He never married and had a family. He had no friends. The tragedy was that in his old age he was examined by a doctor who stated that with modern medicine his affliction could have been completely cured in childhood. He could have lived a normal life. The life that was so void could have been spent in joyful, enriching experiences and fulfilling accomplishments.

A greater tragedy is that a vast number of people are going through life spiritually retarded, missing the full joyful experience God has prepared for them. They will always be spiritually undeveloped. This letter is about that, my beloved. It is an attempt to reveal the secret, the Lord's secret, of a flourishing spiritual life. It is about love—love of God and, because of Him, love of each other. It is about the very special love of the Gospel. It is about the virtue of love or charity that we refer to when we speak of faith, hope and charity.

Importance of Love of God and Neighbor

Love Can Change Our Lives

Love is a word that is much used—and much abused. As much discussion as there is about love, it is often badly misunderstood. Yet, what Jesus had to tell us of love is revolutionary! Taken seriously, it can change our lives, our relationships, our worlds.

"... the capacity to care is the thing which gives life its deepest significance." (Pablo Casals)

Love can give new purpose and new meaning to our activities. Love can be like the sun that enlivens and gives new growth, like the soul that animates the body. Without Christian love life can regress to dreariness, haplessness, misery, mistrust, hostility and the turmoil of secularism. Love is a counterforce to the worldliness of our times. It carries with it the unique fruits of peace, joy and unity. It is in refreshing contrast to the malaise of our day.

Paradoxically, loving others is the secret of being lovable, of finding personal happiness. If we spend our lives selfishly indulging ourselves, we will be unhappy and unfulfilled. If, however, we focus our lives on loving others and bringing them happiness,

"The commandments, 'You shall not commit adultery; you shall not murder; you shall not steal; you shall not covet,' and any other commandment there may be, are all summed up in this, 'You shall love your neighbor as yourself.'"

ships justice must, so to speak, be 'corrected' to a considerable extent by that love which, as Saint Paul proclaims, 'is patient and kind' or, in other words, possesses the characteristic of that merciful love which is so much of the essence of the Gospel and Christianity."

'Love is a word that is much used—and much abused. As much discussion as there is about love, it is often badly misunderstood'

our own fulfillment and happiness will inevitably follow.

Love can stir us anew as ministers of the Kingdom, to bring Jesus' vision of our world to reality. Love focuses on the essentials of the Kingdom. It moves us beyond the superficial, peripheral activities often associated with the institutional Church which are not at all essential to living the Gospel.

Love Is the Essence of Spiritual Life. It Underlies All Virtues and Commandments

"... the essence of the love of God is already almost inevitably misunderstood," as Karl Rahner says, "when that love is thought of as the observance of an individual, particular commandment—one commandment among others.

"No, just as God is not rightly understood when He is thought of simply as a particular reality, a partial reality in the sum total of all realities, so also the love of God may not be degraded to the status of a particular achievement among a plurality of things to be achieved in human existence. The love of God is the totality of the free fulfillment of human existence... at once the basis and the goal of all individual commandments."

Just as speaking, singing, eating, sleeping, dancing are all expressions of *living*, so all other virtues and commandments are expressions of the fundamental basic way of existing in Christ which is *loving*.

Love of God and neighbor blossoms out into all the other virtues and commandments. "Over all these virtues, put on love, which binds the rest together and makes them perfect."

Love is the most excellent of gifts. As St. Paul says, "If I speak with human tongues and angelic as well, but do not have love, I am a noisy gong, a clanging cymbal. If I have the gift of prophecy and, with full knowledge, comprehend all mysteries, if I have faith great enough to move mountains, but have not love, I am nothing. If I give everything I have to feed the poor and hand over my body to be burned, but have not love, I gain nothing."

Love Is at the Heart of the Devout Life, the Basis of Contemplation

We are all—clergy, religious, laity—called to live lives of love. St. Francis de Sales considered the devout life the "flaming of the fire of love" and he said, "It is an error, nay rather a heresy, to wish to banish the devout life from the army, from the workshop, from the courts of princes, from the households of married folks."

So today we might say that "it is an error, nay rather a heresy, to wish to banish" love of God and love of neighbor from the lives of the plumber, the flight attendant, the dentist, the housewife, the car salesman.

Jesus revealed how close those who love are to God and how close God is to them through this virtue which will remain in heaven when faith is no longer needed and hope has been fulfilled.

"If anyone loves me he will keep my word and my Father will love him. We will come to him and make our home with him."

And St. Thomas points out, "Another feature of love is that it transforms the lover into the loved one. So if we love anything that is base and mean, we become base and insecure. 'They became abhorrent like the thing they loved.' But if we love God, we become divine because '... Whoever is joined with the Lord becomes one spirit with Him.'"

This leads us to prayer of contemplation—a more total experience of oneness with God, a more total self-surrendering love, a vital awareness that each of us is loved as a child by an infinitely loving Father. It even takes the sting from death as the loving soul yearns for union with the Father in eternity.

Love is the True Motivation of Peace and Justice

Love is the root of justice. In pre-Christian times, justice was considered the chief virtue. Jesus taught us that love is the queen of virtues, the source of all virtues.

Pursuit of justice can veer off into destructive ways. It can be motivated by hatred of the adversary and accomplished by unjust means. This is not so with love. It is not so with love in pursuit of justice.

As our Holy Father says in his beautiful encyclical on the mercy of God (*Dives in Misericordia*), "In every sphere of interpersonal relation-

Love is Indispensable to World Harmony and Ecumenism

The aura of love can bring peace into the world, harmony within the Church and unity among faiths. Indiscriminate love of neighbor is the essential basis for community, for *fraternitas*, for social reform, for international peace.

Love alone can redeem us from nuclear insanity. It is the answer to the individualistic mentality of the 19th century. It creates a sense of political responsibility, a zeal for evangelization. It creates a new love for the Church or parish, not as a structure, but as a community of the beloved in whom Jesus and the Spirit dwell. Love is more powerful than the most convincing arguments in reconciling the alienated and attracting the unchurched."

Love Can Have a Revolutionary Effect on Our Society

As we Catholics take the priority of love seriously, we can become a great force for radical change in our society. We can incite a gentle but powerful revolution sweeping aside greed, consumerism, secularism and materialism. These evils breed insensitivity, selfishness, cruelty, mistrust, and crime. Love as Jesus intended it to be lived in His Kingdom, love rediscovered, is the counterforce to the world's ills.

This Gospel transformation of our world by the miracle of love is not an impossible dream! One of every four people in South Florida is Catholic. Many of other faiths are equally committed to change in the world of our day.

Jesus revealed the brilliance of His physical body when He was transfigured on Mount Tabor. Why can we not cause His Mystical Body, His Community of Faith in South Florida, to shine forth with a new radiance by our commitment to living the universal love that is central to His Kingdom?

At Emmaus, Christ revealed Himself to the disciples by the Sacrament of Love. Why can we not reveal His presence in us by the clear sign of our love? "This is how all will know you for my disciples: your love for one another."

Let us dream how the sun could break through in our world. Think how lives could be transformed, tensions eased, conflicts resolved and wounds healed. By our example and commitment to Jesus' way of love, we could infect our families, our parishes, our society, with the contagion of charity.

Our actions could be motivated by an exhilarating desire to please the beloved rather than by a dull sense of duty or, even worse, an oppressive sense of fear. Smiles could be discovered again, courtesy renewed. Suspicion could be set aside.

Acts of service could be performed primarily out of caring and only secondarily for pay. We might ask how we can help each other rather than how we can outdo each other. Our families and neighbors, our parishes, our businesses, our work places suddenly would be transformed, our lives animated by love.

Those troubled by feelings of anxiety, of guilt, of inferiority, of

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Evangelization Guidelines

loneliness, would be soothed by the experience of caring friends. How well Teilhard de Chardin put it when he said, "Now that we have discovered the power of the winds, and the waves, of the tides and of gravity, it is high time we discover the power of love and then, for the second time in the history of mankind, we will have discovered fire."

As Gandhi once said, "Love is the most powerful force the world possesses, and yet it is the most humble power that you can imagine."

Love is the Heart of the Kingdom of Jesus Christ

the goodness of God is experienced in a person and is responded to with feelings of admiration, gratitude, well-wishing, joy and a desire for communion with the beloved.

Love is Friendship with God and With Each Other

The love Christ is teaching us is friendship.¹⁴ Therefore it is two-way. It is mutual. It is between persons. We love only persons, not things. This understanding of love as friendship has fantastic implications

Love's Distinctive Feature—It Is All-Embracing

A distinctive feature of the love Christ expects of us is that it is all-embracing. As Jesus' disciples we are called to love God, love ourselves, love our neighbor—and even our enemies!

But it is the love of God that is the key to all Christ-like love. From this love of God flow all our acts of love. We love God for Himself. We love ourselves, our neighbors, even our enemies, because they are loved by

love God without loving our neighbor. St. John declares, "If anyone says 'My love is fixed on God,' yet hates his brother, he is a liar. One who has no love for the brother he has seen cannot love the God he has not seen. The commandment we have from Him is this, whoever loves God must also love his brother."²⁶

"Beloved, let us love one another because love is of God, everyone who loves is begotten of God and has knowledge of God."²⁷ This challenge from the Lord to those who would be His genuine disciples demands that we love groups as well as individuals.

Even more than social justice, we

'We might ask how we can help each other rather than how we can outdo each other. Our families and neighbors, our parishes, our businesses, our work places suddenly would be transformed...'



Is it any wonder that when asked by the lawyer in the Gospel what he must do to be saved, Jesus answered simply: "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself."¹⁰

He did not say, "fear God, worship God, seek justice." He simply quoted Scripture declaring that His Kingdom in essence is love: "On this is based the whole law and the prophets as well."¹¹

When the lawyer persisted and asked Jesus what He meant by the "neighbor" we should love, our Master gave the example of the Good Samaritan coming to the aid of the Jew who had fallen prey to robbers. To grasp how revolutionary is the love Jesus demands of His followers, you need to realize that the Samaritans and Jews were then as hostile as the Arabs and Jews of today.

Yet, it was the Samaritan who helped the Jew after his own people ignored him.

Jesus was saying the love He expects of His disciples would have an Arafat binding up the wounds of a Begin.

Jesus made love the heart of ministry in His Kingdom. Before He commissioned Peter He asked three times, "Do you love me?"¹²

"No one whose actions are unholy belongs to God, nor anyone who fails to love his brother. That we have passed from death to life we know because we love the brothers."¹³

What Is Love as Christ Taught?

Love is more easily experienced than defined. It might be described as an interpersonal relationship in which

regarding the meaning of love of God. We are God's friends! Jesus said, "I will not call you servants... but my friends."¹⁵

And St. John says, "See what love the Father has bestowed on us in letting us be called children of God."¹⁶ Friendship requires having something in common. "Love," says St. Bernard, "is the only movement of the soul, the only feeling and affection which enables the human creature to respond to his Creator, if not to an equal, at least to one in whose image he has been created."¹⁷

God gave us likeness to Him by conferring on us a marvelous share in His divine life through the transforming, sanctifying grace we received at Baptism. It is said that a unique feature of our friendship with God is that it is God's very choice of us as His friends that makes us lovable. In other friendships, it is the fact of being lovable that results in friendship.

I am convinced that at times we have difficulty in cultivating our love life with God not because of failure in our efforts to love Him, but because we are not aware how much Our Divine Friend loves us. As Diadochus of Photice says, "... the measure of a man's love for God depends upon how deeply aware he is of God's love for him."¹⁸

"Love, then, consists in this: not that we have loved God but that He has loved us..."¹⁹ An awareness of this beautiful unflinching love of God for each one of us is especially crucial for those who feel unloved and unlovable because of past or present sins. We need to proclaim this from the housetops to bring hope to those who despair.

God. God's friends must be our friends.²⁰

Our human friends may have many attractive and endearing qualities. The fact that Christian love flows from the love of God does not mean that the attraction and the longings human beings feel toward one another are ruled out as worthless. On the contrary, love preached by Christ is human indeed. By joining it with human love it is raised to a higher plane.

The most far-reaching change wrought by Jesus in the understanding of love was that he extended it to enemies: "I say to you, love your enemies and pray for those who persecute you... For if you love those who love you, what reward have you? Do not even tax collectors do the same? And if you salute only your children, what more are you doing than others? Do not even gentiles do the same? You, therefore, must be perfect, as your Heavenly Father is perfect."²¹

Thus for Jesus the most profound reason for love is not in any given view of man or of the world, but is based on the root and ground of all existence, God. Love is part of God's lordship, because "God is love."^{22 23}

As St. Gregory the Great said, "If a man loves others, but does not love them for God's sake, he does not have charity, even if he thinks he does. True charity is loving your friend in God, and your enemy in God."²⁴

Or as Pope John Paul put it, "If one does not begin with the acceptance of the other... recognizing in him a true, even if dimmed, image of Christ, one cannot say that one really loves."²⁵

Just as we cannot love our neighbor without loving God, we cannot

must practice social love. Through social love, we love minorities, foreigners, the poor, the elderly, youth, the sick, the sinners, the handicapped and prisoners. It is clear from Jesus' teaching that we must see Him and love Him through those about us—that we must practice social love.

This is necessary for salvation. He reiterated this teaching when He described the entry of the good into heaven. Then He said, "Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me."²⁸

Jesus says the delighted new saints will be puzzled. They will ask when they did all those things for Him so as to merit heaven. And Jesus says He will answer, "I assure you, as often as you did it for one of my least brothers, you did it for me."²⁹

In our Archdiocese, Jesus is challenging us to be true to Him by loving people of other ethnic groups, other cultures, whether they are American, Cuban, Nicaraguan, Mexican, Puerto Rican, Colombian, Haitian, Black, Indian, or Canadian.

Love is the cement that holds us together like many stones in the one building which is the Church. We must accept each other as we are. We must have pastoral concern for the spiritual welfare of people of all cultures who live in our parishes, both practicing and non-practicing.

The experience of Christ-like love as friendship with God should be most comforting and reassuring for those who suffer from an excessive fear of God.

What father wants fear rather than love of a child? It is the same with our Heavenly Father. St. John tells us, "Love has no room for fear; rather, perfect love casts out all fear and since fear has to do with punishment, love is not yet perfect in one who is afraid."³⁰

Unfortunately, there are those who are unable to accept the gift of God's incredible love. This attitude has been

important than personal integrity.

Our age has lost the sense of value in restraint, discipline, and moderation in seeking one's own pleasure. The tragedy of unbridled self-indulgence is typified in the *contraceptive* craze of our time. The responsible, devoted love of spouses has often yielded to unrestrained pleasure-seeking. This has led to profaning the sacredness of conjugal love by in-

expects of us. "You will live in love if you keep My commandments."³⁴ "You are my friends if you do what I command you."³⁵ "Anyone who loves Me will be true to My word."³⁶ "He who obeys the commandments he has from me is the man who loves Me."³⁷

St. Paul says, "The commandments, You shall not commit adultery; you shall not

Christ-like love, why we put love into practice.

A comment made by one of the members of our Archdiocesan Evangelization Commission as we were planning our Year of Love was, "don't tell us to love, show us how to love!"

He was reflecting a real need. We can love our neighbor in varying degrees. There are usually some sensi-



nourished by prayers that rightly encourage sorrow for sin but do not convey the assurance of God's fatherly love for His prodigal children.

Some of our young people are struggling with accepting and being accepted. They often permit the cruel remarks of their peers, of their own intellectual and physical shortcomings, to create misery in their hearts. Such misery would evaporate like fog if they would spend some time in silence and solitude contemplating the Father's fondness for them. This is revealed in Jesus and nurtured by the Holy Spirit living deep within them.

Christians who are in positions of authority are challenged by the Gospel to develop a relationship with subordinates that is based on love rather than fear.

Love Is Selfless

The genuine love that the Lord asks of us is one of *benevolence*. In loving someone, we wish good to him or her. There is a so-called love of concupiscence in which one does not wish good to the person loved but wishes that person's good for *oneself*. This becomes a travesty of love, and a feeling that is self-centered and selfish. It is a product of our materialistic, secular times, of the consumerism of our age when what one has is considered more important than who one is—and wealth is regarded as more

creased acceptance of premarital sex, marital infidelity, abortion, and artificial contraception.

The deterioration, through indulgence, of the values and ideals of our society has led to greed, consumerism, indifference to the poor, alcoholism, drug abuse, crime, psychic disorders, despair, a rising suicide rate and moral mediocrity.

For many the vision of self-giving love has been lost. True love sometimes means being unpopular in our world. "If you belonged to the world, it would love you as its own. The reason it hates you is that you do not belong to the world... But I chose you out of the world."³¹

"If anyone loves the world, the Father's love has no place in him, for nothing that the world affords comes from the Father. Carnal allurements, enticements for the eye, the life of empty show—all these are from the world."³²

"No man can serve two masters. He will either hate one and love the other or be attentive to one and despise the other. You cannot give yourself to God and money."³³

Love and Law

Some people romantically proclaim that love frees one of the restrictions of law. They are deaf to the repeated words of the Lord Jesus, who taught us that sin, selfishness and hatred are in direct contradiction to the love He

murder; you shall not steal; you shall not covet, and any other commandment there may be are all summed up in this, 'You shall love your neighbor as yourself.' Love never does any wrong to the neighbor, hence love is the fulfillment of the law."³⁸

As said above, love is the source of all the virtues in our lives. St. Thomas points out special effects of love as being interior joy and peace and mercy. He says the exterior effects of love are beneficence (doing good to others), alms giving, and fraternal correction.

The great theologian identifies vices that are opposed to these effects—namely: hatred (opposed to love itself), sloth (oppressive sorrow over good), envy (opposed to joy, oppressive sorrow over another's good), discord, contention, schism, war, quarreling and sedition (opposed to peace), and scandal (opposed to beneficence).³⁹

Perhaps in our day we might identify another attitude that is opposed to love—indifference. This is literally a disposition of "I could care less." It is a cause, or a result, of failing to love.

Why Do We Love?

Now that we have reflected on what Jesus meant when He taught us to love God and each other, we will consider why Jesus wants us to love—in other words, the motives for

ble attractive qualities which we experience and we do respond to the Lord's command to love. But, as we have said, the key to loving is learning to love God our Father intensely.

Of course, we are aware of the theoretical reasons why we should love Him. He is eminently good—and goodness is loved. He loves us and is the source of all we have and the assurance of eternal happiness. But, somehow, we struggle with overcoming what seems to inhibit a deep love relationship. Love implies intimacy and communion and God seems so awesome, so fearsome, so abstract, so far away.

I Love God Because He Loves Me

I think at times I can grasp something of the greatness of our Father's loveliness by identifying it with the marvels of other divine attributes that I do experience. How overwhelmingly beautiful is this Divine Artist who designs the sunsets, the star-studded skies, an orchid, a child!

He must be equally as lovable. Our challenge is to get to know Him more in order to love Him more. How mighty and awesome is this Creator of the huge, unfathomed universe, of stars and planets, and of the infinitesimally small worlds as yet undiscovered. He must be infinitely lovable!

We yearn to have our love be an

'Let us dream how the sun could break through in our world. Think how lives could be transformed, tensions eased, conflicts resolved and wounds healed... We could infect our families, our parishes, our society...'

interpersonal relationship, with the intimacy of communion, an experience of goodness and beauty. We want love to be accompanied by joy, admiration, a burning desire to please the beloved. The Father is always responsive to our needs.

St. Augustine said that God the Father loves each one of us as if there were only one of us. By His Divine Wisdom and infinite resources, the Father pursued His desire for our friendship.

"God fashioned man in His own image and likeness; He gave him knowledge of Himself; He endowed Him with the ability to think which raised him above all living creatures; He permitted him to delight in the unimaginable beauties of paradise, and gave him dominion over everything upon earth. Then, when man was deceived by the serpent and fell to sin, which led to death and to all the sufferings associated with death, God still did not forsake him."⁴⁰

Through social love we love minorities, foreigners, the poor, the elderly, youth, the sick, the sinners, the handicapped and prisoners.

In a very, very, very special gift, "God's love was revealed in our midst in this way: He sent His only Son to the world that we might have life through Him. Love, then, consists in this: not that we have loved God but that He has loved us..."⁴¹

And His son revealed how lovable the Father is by His own loving and caring for all He met. "Come to me," He said, "all you who are weary and find life burdensome, and I will refresh you... learn from Me for I am gentle and humble of heart."⁴²

He told us how the Father reaches out to the prodigal son, by helping us

to share the divine life so we can become friends, even children; He taught us to call God, our Father; above all, He showed us the love of love, in dying and rising for us, redeeming us. "There is no greater love than this: to lay down one's life for one's friends."⁴³

The Father and the Son sent us the gift of their Holy Spirit. And the Three Persons gave us the great loving gift, the Church, the community of the faithful, the Mystical Body of Christ dwelling with us, to keep His personal caring alive among us.

We are given an intimate personal relationship with the Father as the Son speaks for us with the Father in the Holy Mass, as we hear His Word and sing His praises we enter into the unique personal communion of the Eucharist with Him. We experience His love in the Christian community of clergy, religious and faithful.

Full participation in this community of the Father's children enables us to experience the joy, the wonder, the yearning, the goodness, the beauty of intimacy with the Father that Jesus describes in His prayer for us: "To them I have revealed your name, and I will continue to reveal it so that your love for me may live in them, and I may live in them."⁴⁴

Love and Suffering

Even though in the mystery of His love for us the Father permits human suffering to precede the ecstasy of eternal happiness, He has revealed His union with us in pain by permitting His Divine Son to identify with our suffering through the most excruciating agony of the cross. "But if we are children, we are heirs as well: heirs of God, heirs with Christ, if only we suffer with Him so as to be glorified with Him."⁴⁵

Our Holy Father pointed out in his recent beautiful apostolic letter on the Christian meaning of human suffering (*Salvifici Doloris*), that in bringing about the redemption through suffering, Christ also raised human suffering to the level of the redemption. Thus, through suffering, each person can also become a sharer in the redemptive suffering of Christ.



Through suffering, in a certain sense, men and women repay the infinite price of the passion and death of Christ.

The redemption accomplished through the love of Christ always remains open to all love expressions in human suffering. Suffering has a special value in the eyes of the Church. The Church bows down in reverence before suffering with all the depth of her faith in the redemption.

And suffering has another very special dimension—it unleashes love as individuals, institutions and agencies respond to brothers and sisters who are in need.

As St. Francis de Sales wrote, "Consider the eternal love which God has had for you; for already before our Lord Jesus Christ, as man, suffered on the cross for you, His divine Majesty foreknew you in His sovereign goodness and loved you infinitely. But, when did He begin to love you? When He began to be God. And when did He begin to be God? Never, for He has ever been God, without beginning and without end; and so He has always loved you from all eternity and therefore He prepared for you the graces and favors which he has conferred upon you."⁴⁶ The disciples of the Lord find the love of God reflected in the way they love each other.

May a new realization of the gift of the Church, a new participation in its life, give us a new experience, a fresh motivation for loving Our Father.

O God, You are my God, for You I long; for You my soul is thirsting. My body pines for You like a dry, weary land without water. So I gaze on You in the sanctuary to see Your strength and Your glory. For Your love is better than life, my lips will speak Your praise.⁴⁷

How Do We Love?

How does a man or woman put into practice the ideals of loving as Jesus taught us? Surely the Lord expects love to be our way of life. It needs to be as much a part of our spiritual lives as a beating heart is of our physical lives.

As individuals, we need to love God and each other. We also need to experience love as members of society, as members of families, members of the parish, members of the Church. As to the object of our love, love of God is supreme. We love Him first above all things.

However, in practice, by loving our neighbor we express our love for God as well. The Lord's way of loving demands that, in His name, we not only love individuals but we love families, parishes, minority groups, members of the community and the country in which we live.

Love should be the powerful animator of every Christian's concern for social justice and for peace in the community. It should animate our citizenship and our patriotism. We should love the world, but never the worldliness which ignores God.

Love Requires Action

St. John warns us that loving requires action, and it requires witnessing. He says, "Little children, let us love in deed and in truth and not merely talk about it."⁴⁸

Love is basically an interpersonal relationship which could hardly be expressed and strengthened without the witnessing of deeds. If we are to be true to who we are, we must be recognized clearly by the love we have for God and for one another. Anything else is sacrilegious.

Nor can we fully discharge our

responsibility to love of others by delegating our charity through contributions to charitable agencies. Love requires personal acts as well.

Many acts of love will not involve material gifts at all, but caring and sensitivity, patience and understanding and affirmation and reconciliation, especially with family members who may be embittered and separated for whatever reason.

Since love of God and neighbor is the greatest of commandments, the essence of spiritual perfection, we need to ask what we can do to help that gift of charity to "grow and fructify in the soul of man like a good seed."⁴⁹

Love can grow indefinitely. Our spiritual love is a participation in the infinite love of the Holy Spirit, Who brings out in us the increase of love. The Spirit has infinite power. Furthermore, whenever love increases, there is a corresponding increased ability to grow even more.⁵⁰

Love of God begins with the acceptance of ourselves as loved by Him. Our response is a desire for union with Him. This desire leads to a persevering effort to return His love by rejecting our selfish desires and sinful inclinations. As we progress in daily practice of loving words and actions toward God and others, we increase our desire to converse with Him, to search for His presence, to experience His love, to give ourselves totally to Him and to refuse nothing that He asks.

Finally, in the abandonment of ourselves to our Divine Lover in humility and confidence, we become one with Him and with those whom

Divine Friend in prayer.

We are responding to so many demands on our time that we are unable to be alone and experience the presence of our loving Father, not talking or praying at Him, but simply listening.

2. Developing Love by Prayer

Relationship with God needs to be developed through the help of divine grace. It needs to be nurtured in lives of prayer, in reflection and meditation on God's love for us, especially as revealed in Jesus Christ and His Spirit. In a very special way, we cultivate our personal love of God by taking full advantage of the Sacrament of Love, the Eucharist.

Holy Mass is the agape, the love feast, in which we celebrate and cultivate our love for God and for each other. In receiving the Eucharist, we proclaim our love by sharing in this sacred meal together and by entering into personal, intimate communion with the Lord. We develop our love relationship with God through devotions, especially devotion to the Sacred Heart, and through reading of His love for us in the words of Sacred Scripture and through other spiritual reading.

The Psalmist says clearly, "Be still and know that I am God."⁵⁴ We need to take time to listen attentively to the Lord, as He reveals His love for us. We need to become aware of His desire for intimacy with us.

3. Renouncing Attachments that Interfere with Love

A further important means of

'I dream that throughout our parishes, schools, organizations, movements, and agencies there will be a new commitment, a new excitement to discover this, the queen of all virtues...'

He loves. We enter into His mystery with silent wonder and loving adoration.⁵¹

Methods for Growing in Love

The following are methods for deepening our love life with God and each other, for responding to the bidding of God that we love, for growing in our spiritual life, for seeking what Scripture says, "Eye has not seen, ear heard, nor has it entered into the heart of man the things God has prepared for those who love Him."⁵²

1. Developing a Personal Relationship With God

Development of a personal relationship with God of which we come to be aware, to experience God's love for us. "Are we convinced that Christ loves us and we love Him? This is the conviction," says Mother Teresa, "that like a ray of sunshine, causes the sap of life to rise and the buds of holiness to open."⁵³

There is danger that we think of our religious life too much as following impersonal rules, formulae and practices and not as a loving interpersonal relationship with Him who has made us His friends—God.

We think of our spiritual health too often like physical health, cultivated by doing things such as sleeping, eating, exercising, and taking medicines.

We do not understand it as relating to a person whom we love. Often perfectionism leads us to overactivity. This interferes with our search for God, Whom we will find only in quiet times of communication with our

enriching our growth in love is by following the practice of the evangelical counsels in our own way of life. Poverty, chastity and obedience can free us from the selfish attachments that are obstacles to total surrender to the love of God.

Restraint and moderation in the use of worldly goods, disciplining oneself in seeking sensible pleasures, yielding the domination of one's own will—all are means of curbing the self-indulgence that becomes an obstacle to those who wish to surrender totally to their Divine Lover.

Rejecting harsh negative criticism and the habit of complaining are disciplinary ways of disposing oneself to develop positive loving attitudes, and to create a loving atmosphere among others.

4. Enriching Love by Reconciliation

Lovers grieve over having offended each other and are quick to make up. In our relationship with God, this means developing an abhorrence of sin and earnestly resorting to acts of contrition, the penitential rite at Mass, the Sacrament of Reconciliation.

It means fully embracing the penitential seasons, the days of fasting and abstinence of the Church as well as private acts of penance.

In relation to each other, it means the willingness to forgive seventy times seven to restore human friendships and dispose ourselves for reconciliation with the divine.

As our Holy Father says in his encyclical on the mercy of God (*Dives in Misericordia*), forgiveness demonstrates the presence in the world of the love which is more powerful than

sin. Forgiveness is the fundamental condition for reconciliation.

If forgiveness were eliminated from the world we would have a world of cold and unfeeling justice, in the name of which each person would claim his or her own rights vis-a-vis others.

The various kinds of selfishness latent in man would transform life and human society into a system of oppression of the weak by the strong, into an arena of permanent strife between one group and another.

Love requires an abhorrence of sin, because sin is a contradiction of love. Serious sin destroys love, and even venial sin and the neglect of works of charity can bring about corruption of love. Likewise love requires the distaste of offending each other.

5. Developing the Habit of Loving

Love is a virtue and a virtue is a habit. Habits increase by repetition, especially when the acts are repeated with increased fervor. While love may not actually increase with every act of love, each act does open up that potential. Any act of love makes man more ready to act again according to love.⁵⁵

Deeds of service, acts of caring, peacemaking, solicitude for family members, providing food for the hungry and ministering to teenagers or single parents, senior citizens, or the handicapped, are an outpouring of this love.

Social action, community involvement all can be acts of love. It is love of God and neighbor that motivates the services we provide for others. "As love grows within us, our every external action becomes an interior action. Our awareness of our external action fades and we are left with the prayer that our work holds within it and, therefore, when our love for our work increases, so does the level of our prayer. Because love encompasses everything in us, our whole life, all our activities and deeds; nothing can escape its embrace because it unites us to God and, through prayer, everything that is ours becomes His."⁵⁶

Our acts of love feed our love of each other and of God. St. Thomas lists a great number of acts of love under the general heading of giving alms. He speaks of spiritual almsgiving as instructing, counseling, comforting, reproving, pardoning, bearing with others' burdens.

Corporal almsgiving includes feeding the hungry, giving drink to the thirsty, clothing the naked, harboring the homeless, visiting the sick, ransoming captives, burying the dead.⁵⁷

6. Growing in Love by Cultivating Friendships

The life of love Christ bade us live is strengthened by friendships. Friendships are lessons through which we deepen our awareness of loving and being loved, through which we experience and cultivate the ability to love God and each other genuinely.

For the married, this experience is especially fruitful in conjugal love; for the religious, in community life; for the clergy, in the love of their confreres and the faithful to whom they minister; for all Christians, in loving service of one another.

In a very special way our love should be nurtured by the experience of loving the Church, the Archdiocese, the parish, the community of the faithful through which the Lord has embraced us, cared for us, given us the experience of love.

As members of the Church, it should be our loving desire to help this Mystical Body of Christ radiate the love of Her Divine Founder, recalling that Christ "gave Himself up for Her, to make Her holy, purifying

Her in a bath of water by the power of the Word, to present to Himself a glorious Church, holy and immaculate, without stain or wrinkle or anything of that sort."⁵⁸

It cannot be emphasized enough that the family is the first school of learning to love God and each other. It is highly important for spouses to be deeply in love, and for parents to love and spend time with their children.

It is through such love experiences that we basically learn that we are valuable and lovable. Failure to learn this makes it difficult, almost impossible, for God's message of love to get through to us, for us to accept being loved.

Conclusion

My beloved, in my own love for you, I have attempted to help you catch a vision of the secret of love our Lord Jesus brought to His beloved in this world but which, unfortunately, is being lost. I have attempted to reflect with you on the true meaning of the love of Jesus—why it is so important, what it means and how we can transform our own lives and the lives of the Archdiocese and our community by mastering this revolutionary power of love.

I dream that throughout our parishes, schools, organizations, movements and agencies there will be a new commitment, a new excitement to discover this, the queen of all virtues and the first of the commandments.

As a result, participating in the life of the Archdiocese will become a new refreshing experience. There will be, in Karl Rahner's words, a "joy of profession" in proclaiming openly our love and counteracting the religious muteness that pervades our society.

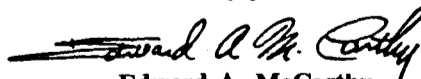
I beg you to ponder seriously what I have said in these pages, the message I have communicated from a heart filled with love for you. I pray that through your loving response you will help to create a new era in the history of our Archdiocese, an era built on faith and supported by prayer—an era in which we will kindle anew the fire of love.

I leave you with the words of St. Clement writing to the Corinthians. "Who can express the binding power of divine love? Who can find words for the splendor of its beauty? Beyond all description are the heights to which it lifts us... By it all God's chosen ones have been sanctified; without it, it is impossible to please Him. Out of love the Lord took us to Himself... See then, beloved, what a great and wonderful thing love is, and how inexpressible its perfection."⁵⁹

St. Augustine also tells us, "We are urged to sing a new song to the Lord, as new men who have learned a new song. A song is a thing of joy; more profoundly, it is a thing of love. Anyone, therefore, who has learned to love the new life has learned to sing a new song, and the new song reminds us of our new life. The new man, the new song, the new covenant, all belong to the one Kingdom of God..."⁶⁰

God bless you!

Devotedly yours in Christ,


Edward A. McCarthy
Archbishop of Miami

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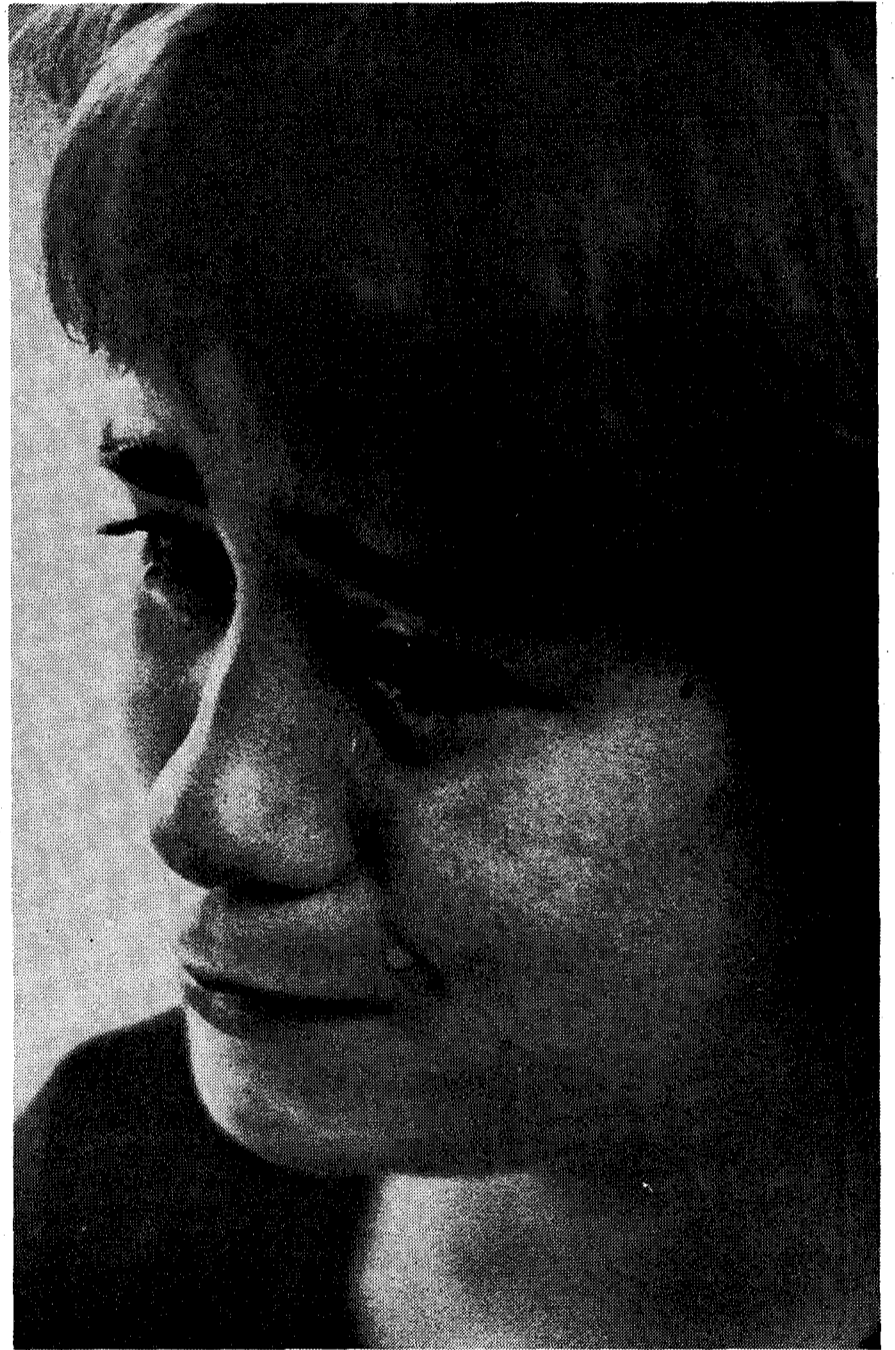
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The Church bows down in reverence before suffering with all the depth of her faith in the redemption. And suffering has another very special dimension—it unleashes love.



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31. John 15; 19
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33. Matthew 6; 24
34. John 15; 9
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Evangelization Guidelines

1984 - 1985

Year of Love and Witness

Members of the parish community belong to many communities — neighborhoods, civic, social and professional groups. Their Christian vocation calls them to influence and bring the Good News of the Gospel and Gospel values to all the areas of their life experience.

The parish community is the core community to which one belongs. It is the vital force which provides the witness and support enabling members to impact the other communities of their lives with the teachings and way of love of Jesus.

The parish community is the place where the way of life of Jesus is proclaimed, explained, promoted and witnessed. In the parish one should experience the Gospel values and virtues lived.

The policies, practices, priorities and programs should radiate and exemplify the teachings of Jesus. The internal relationships between the pastor and people and among the people should exemplify and be inspired by the teachings of Jesus.

The parish is the place where each member and each family come together and commit themselves to living more perfectly the way of Jesus. It is the place where they are strengthened and nourished to "Go forth and teach all nations," the way of Jesus.

Both individual and communal involvement in organizations dedicated to social justice, peace, human development, and freedom from any kind of oppression should be stressed as an important means and integral part of giving witness to and living out the Gospel values and virtues.

The policies, practices, priorities and programs of all the agencies, ministries, institutions, organizations and movements should likewise radiate and witness to the teachings of Jesus.

The internal relationships among individuals and groups as well as with the people who are being served should always give witness to the words "See how they love one another."

All of us are called in the variety of circumstances of our lives to "Go make disciples," and the Lord Jesus Himself has told us "By this shall

all know that you are my disciples, if you have love for one another."

GOAL

The development of a way of life rooted in the experience of love of God and neighbor thus empowering discipleship and witness

OBJECTIVE

To facilitate a love experience within the existing faith community which stimulates a way of life enabling us to live, love and witness to the person and teaching of Jesus Christ and to foster service to our neighbor in need.

MEANS

1. Strengthen the corporate witness to Christ-like love by the parish, family, Archdiocesan institution, agency, ministry, organization, and movement.

- Stress love in the home.
- Foster an atmosphere of warmth, courtesy, welcome and hospitality in the church, rectory, convent, school, offices of the Pastoral Center and Archdiocesan agencies.
- Stress love in all ministries.
- Prepare to initiate a parish social ministry plan.
- Offer services that meet the needs of the people.
- Organize special ministries for support of the lonely, elderly, physically and mentally handicapped, bereaved, sick, widows, widowers, separated and divorced, alcoholics and recovering alcoholics, the imprisoned and institutionalized.
- Witness to love by honesty and fairness in employee relations and business negotiations.
- Witness to Christian love by promotion of peace and social justice.

2. Celebrate liturgies that express, nourish, and foster Christian love.

- Give special attention to the Eucharist and all the sacraments as the source and sign of God's love for us and our love for God and for our neighbor.
- Plan special services for reconciliation, healing and forgiveness.

3. Deliver homilies that reveal the key role of love in the Gospel and in salvation.

- Give motivation for loving, counseling on how to grow in love.
- Explain the relationship between love and all the commandments and virtues.
- Emphasize the concern for peace, social justice, respect for life that are animated by love (C.F. COME INHERIT THE KINGDOM: Archbishop McCarthy's Pastoral Letter on the Year of Love and Witness).

4. Stress love and witness in all of our schools, religious education and youth / young adult programs

- Explain the key role of love in the Christian life. (C.F. COME INHERIT THE KINGDOM: Archbishop McCarthy's Pastoral on the Year of Love and Witness).
- Witness to Christ-like love in the very atmosphere of the school, Religious Education program, in relationships between students, faculty, parents in programs and classes.
- Stress love in the home.
- Stress the importance of involvement in service projects which is especially meaningful in preparation for the reception of the sacrament of Confirmation.
- Foster a spirit of healing and forgiveness in all catechetical activities.
- Implement the RCIA (Rite of Christian Initiation of Adults) as a means not only of loving outreach but also of creating an awareness of the Christian vocation as one of love and service.
- Foster a loving concern for peace and give instruction in the

development of Catholic social teachings with their Biblical and moral foundations.

5. Provide adult education programs to consider the Gospel demands of love lived in specific circumstances and animated to raise consciousness concerning Christian love and contemporary issues.

- Consider the central role of love in the Gospel and salvation mystery.
- Reflect on the challenge of love in family, social and business relationships.
- Include love concerns for social justice, human development and peace.
- Provide opportunities for reflection on the U.S. Bishops' Pastorals on the Handicapped (1978) and on Peace (1982) and Archbishop McCarthy's Pastorals on Racism (1982) and on Love and Witness (1984).
- Use materials available from the Campaign for Human Development on energy, the environment, the poor, and hungry.

6. Promote Professional Guilds to apply the Christian ideals to professional practice.

7. Actively collaborate with National Church, Archdiocesan and community programs of Christian love and service especially concerning justice, peace, freedom from oppression and human development.

- Send a delegation to the National Catholic Charities Convention at the Sheraton Bal Harbor, Miami Beach, September 29-October 2, 1984.
- Support the annual Campaign for Human Development in November.
- Participate in workshops and training made available.
- Support the Archbishop's Annual Charity's and Development Appeal.

OUTREACH GOAL

Reachout to the unchurched

1. Continue the parish home visitation program and emphasize visiting the unchurched.

- Provide training for home visitors as well as visitors to institutions. (Archdiocesan Good News Outreach Training Programs or Legion of Mary)
- Identify the various institutions within your boundaries (hospitals, prisons, college campuses, group homes for the elderly and physically and mentally handicapped) and send parish visitors.

2. Develop and implement a parish plan for outreach with follow up.

- Have Visitors' Sundays.
- Have a Welcome to Our House Open House periodically and explain the Catholic faith.
- Sponsor a series "A Look at the Catholic Faith" and invite the unchurched.
- Provide people in the area with information about parish social services available to meet the needs of the community.

'Provide adult education programs to consider the Gospel demands of love...'

