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This week, The Voice begins an expanded

- Local News Section, Pages 9-16 and
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The meaning of life

What does God have to do with it? Know Your Faith, Pages 26-27



THE VOICE

Next week: Look for Vocations, Respect Life coverage

Vol. XXXI No. 73

Catholic Archdiocese of Miami

Price 25¢

Friday, October 5, 1984

'Cain, Cain what have you done to your brother..?'

African cardinal asks Americans have you done enough for poor?

By Ana Rodriguez-Soto
Voice News Editor

In a deep, haunting voice, a "pilgrim" from the Third World asked an urgent question of American Catholics this past weekend: "Cain, Cain, what have you done to your brother?"

The "pilgrim" was an African cardinal, and he was asking more than 1,000 Catholic Charities professionals gathered here whether the wealthiest nation on earth is doing enough to help the poor of the world.

The evening before, former U.S. congressman Father Robert Drinan asked almost the same thing: What have Americans done for the poor in their own country lately? (See story, page 10).

Both were featured speakers during the 70th annual convention of the National Conference of Catholic Charities (NCCC), which brought almost 1,200 priests, religious and lay service professionals to Bal Harbour Sept. 28-Oct. 2.

Cardinal Alexandre DoNascimento, president of Caritas Internationalis, the umbrella agency for worldwide Catholic charities, repeatedly asked the same question God asked of Cain during a speech in which he chastised the world's most developed nations for spending more money and talent on preparing for

war than on seeking to "eradicate" the causes of starvation and poverty.

"I speak on behalf of millions of starving children, homeless old people and scourged youth who have almost no hope," said the cardinal in halting, accented English.

"But I am not here to pass judgment upon the First World. I do not wish to imply that poor is good and rich is bad or that the Third World is just and the First World is unjust," he said.

"There is really only one world... We are shooting through space in the same capsule, all dependent upon the fate of the earth.

"Our alternatives are clear — either fellowship or annihilation. Either East-West reconciliation and a North-South equalization, or war on everyone by everyone," he said.

Cardinal DoNascimento did thank Americans for their "generosity" in responding to the desperate needs of Africans. But he warned that the Gospel challenges the wealthy to "take notice of Lazarus."

"Nowhere does Christ condemn the mere possession of material goods," said the Angolan prelate who spent 10 years in exile and in 1982 was held captive by guerrillas. "Instead, he pronounces very harsh words against those who use their posses-

(Continued on page 9)



HALLELUJAH!

Over 2000 Charismatic Catholics convening in Broward Community College in Pompano Beach prayed, sang, praised God, and held workshops. The group in general session (above) sing prior to an address by a Grenadian who said God saved her country. Story, photos, pages 14-15. (Voice photo by Prent Browning)

Pope visits Caribbean next week

To launch 9-year Latin evangelization

By John Thavis

ROME (NC) — Pope John Paul II's October trip to the Dominican Republic and Puerto Rico will help launch a nine-year evangelization program aimed at developing the faith among Latin Americans.

The central event in the Oct. 10-13 trip, which includes an overnight stop in Zaragoza, Spain, is expected to be the pope's meeting with Latin American bishops Oct. 11 in Santo Domingo, the capital of the Dominican Republic.

The bishops will inaugurate a

"novena of years" leading up to the 1992 anniversary of Christopher Columbus' first voyage to the New World and the subsequent arrival of Christianity. The pope is expected to make evangelization and the deepening of the region's Christian roots the major theme of the visit.

In a statement, the Council of Latin American Bishops (CELAM) said they want the nine years of reflection, prayer and study to focus on the region's future as well as its past.

A commitment to ending injustice

was stressed in the CELAM statement. The bishops said the world must respond to "the immense cry for justice raised by more than half of humanity."

CELAM singled out North-South polarization and economic imbalance as something that "until now has found no satisfactory solution."

Call for justice

The bishops also echoed Pope John Paul's frequent affirmation that universal peace is impossible without justice.

The call for justice has a special relevance in Latin America, where social struggles in several countries have reached the levels of warfare.

The CELAM statement noted that the Latin American church's decision to assume a "preferential option for the poor" was a direct response to the fact of poverty in Latin America and many other areas in the world.

In Latin America, the church's commitment to the poor has sometimes taken the form of "liberation theology," some branches of which were criticized by a major Vatican document in September.

Vatican sources said they would be surprised if Pope John Paul does not take the opportunity to address the issue in his meeting with Latin American bishops.

Neither the Dominican Republic nor Puerto Rico has been a center of liberation theology, but both have experienced the general poverty of Latin America.

In the Dominican Republic, payments on a large foreign debt have stunted the growth of social reform promised by the government of President Salvador Jorge Blanco, leading to sometimes-violent demonstrations.

Unemployment is high in the Dominican Republic and in Puerto

(Continued on page 7)

Notice to readers

As stated in the last issue, it has been decided by the Archdiocese of Miami that The Voice will continue publishing bi-weekly (every other week) due to budget restrictions following splitting of the Archdiocese. However, local news coverage will not be compromised, as more space will be provided for that in each bi-weekly issue. Refunds cannot be made, as subscriptions only paid for part of the cost of printing The Voice weekly.

Knights fight for member's life

SMITHVILLE, Tenn. (NC) — A Tennessee state council of the Knights of Columbus is trying to save the life of one of its members by raising the thousands of dollars needed for a heart transplant.

Larry Stevens, 29, of St. Gregory parish in Smithville, suffers from a progressive heart disease which can be reversed only by replacing his damaged heart with a healthy one.

The disease, viral cardiomyopathy, began with a virus in the heart muscle and resulted in the rapid deterioration of the heart and its functions.

By mid-September the Knights had raised between \$1,300 and \$1,500,

mostly at a state Knights of Columbus convention and another statewide meeting to aid the family, according to former Grand Knight John Meyers.

Stevens said he first became ill last December with what he thought was mild stomach trouble. Several days later, extensive testing at Nashville's St. Thomas Hospital revealed a serious heart problem.

After more testing at the Medical College of Virginia he learned that he needed a heart transplant if he wants to live to see his three girls, aged 17 months to 8 years, grow up.

Stevens' disease forced him to quit

his technician job at Smithville's Star Manufacturing, costing him insurance benefits for himself, his wife — expecting their fourth child — and his children.

The family's medical bills already have totalled more than \$23,000 and the transplant operation is expected to cost \$100,000 plus hospitalization and follow-up care expenses.

Racism still plagues black Catholics

(Undated) (NC) — The black community in the U.S. Catholic Church has come of age but racism remains the major obstacle to evangelization, said the 10 black Catholic bishops of the United States in their first pastoral letter. Titled, "What We Have Seen and Heard," the letter said racism "still festers within our church as within our society." Auxiliary Bishop James P. Lyke of Cleveland coordinated the writing and publication of the pastoral.

NCC opposes Vatican U.S. ties

NEW YORK (NC) — The National Council of Churches will become a plaintiff in a suit challenging appointment of a U.S. ambassador to the Vatican, NCC General Secretary Claire Randall said. Full diplomatic relations were established between the United States and the Vatican last January. The main plaintiff in the suit, which was to be filed in U.S. District Court in Philadelphia, is Americans United for Separation of Church and State.

LCRW hopes to 'open dialogue'

(Undated) (NC) — The Leadership Conference of Women Religious will set up panels of experts to aid religious communities which encounter "ecclesiastical conflict" as a response to the resignations of three nuns to pursue political careers in public office and the loss of authority of a U.S.-based order over its European province, according to LCRW officials. Sister Margaret Cafferety, LCRW president, said the establishment of panels will aid in "collaboration and open dialogue" within the church.

CRS pleads for aid to Africa

WASHINGTON (NC) — Catholic Relief Services called for increased, long-term U.S. aid to African nations suffering from devastating food shortages. Robert McCloskey, CRS executive director of external affairs, joined representatives of other private agencies in testifying before a joint meeting of House committees on hunger and foreign affairs. McCloskey also said CRS endorses a bill calling for \$265 million for food and \$185 million for transportation and other aid programs for Africa.

Kentucky pro-life law defeated

LOUISVILLE, Ky. (NC) — A federal judge has declared unconstitutional a 1982 Kentucky law which sought to require parental consent for a minor to obtain an abortion. Judge Charles M. Allen of the U.S. District Court in Louisville ruled that other provisions in the 1982 law were unconstitutional as well, such as a provision that called for mandatory notification of the husband before the wife has an abortion.

Cartoon 'lampooned the Eucharist'

LOS ANGELES (NC) — The Tidings, newspaper for the Archdiocese of Los Angeles, condemned a Los Angeles Times cartoon by Pulitzer Prize editorial cartoonist Paul Conrad. The cartoon depicts a bishop elevating a Reagan campaign button as he would a consecrated host at Mass. The Tidings' front page editorial said the cartoon "lampooned the Eucharist." Conrad denied that the cartoon was sacrilegious and said it was aimed at some Catholic bishops who, by their vocal anti-abortion stances in this election year, seemed in his mind to be "openly campaigning for Reagan."

Vatican opposes surrogate mothers

VATICAN CITY (NC) — Using a surrogate mother to have a child is morally wrong because it violates "the biological and spiritual union of the parents," said an editorial in the Vatican newspaper, L'Osservatore Romano. The editorial, titled, "Regarding the Question of Mothers for Rent," advocated adoption or dedication to the children of others as a solution for couples with biological or medical impediments to having children.

Court rejects appeal to bury fetuses

SAN FRANCISCO (NC) — The California Supreme Court denied a motion for an appeal by a Catholic group to allow a burial of 16,500 aborted fetuses. The Catholic League for Religious and Civil Rights had filed a motion for the state court to hear an appeal of a decision by a lower court which denied burial in June. Paul Freese, an attorney for the group, said the dismissal will be appealed next to the U.S. Supreme Court.



MEETING HEAD ON — Vice presidential contender Geraldine Ferraro and Archbishop John O'Connor greet each other during an Italian-American dinner at New York's Waldorf-Astoria Hotel. The speakers, who have differed sharply over the abortion issue, were received warmly by the audience. (NC photo by UPI)

Fight brews in Church of England

LONDON (RNS) — A Church of England official has threatened "open revolt" if the church persists in a plan to allow divorcees to remarry at the altar. It now seems likely that up to a quarter of the 43 diocesan bishops of the Church of England may refuse to implement the proposed and long-awaited scheme for remarrying divorced people in church. In addition, one in five of the established church's clergy may also ignore the controversial scheme, which is scheduled to go before the General Synod for final approval next February.

Abp. blames Salvadoran army for deaths

SAN SALVADOR, El Salvador (NC) — Archbishop Arturo Rivera Damas of San Salvador called on the government and other agencies to investigate allegations that army troops massacred about 50 unarmed people in the northern province of Chaletenango, about 45 miles north of San Salvador. The army has denied that it was involved in any attacks on innocent civilians.

Retired bishop of New Orleans dies

NEW ORLEANS (NC) — Retired Auxiliary Bishop L. Abel Caillouet of New Orleans, 84 has died. He was ordained auxiliary bishop in 1947 and served as chairman of the archdiocesan liturgical commission and the ecclesiastical commission.

Medicaid expands abortion provisions

WASHINGTON (NC) — The Republican-controlled Senate voted to allow Medicaid abortions in cases of rape or incest as well as when the life of the woman is threatened. The version of the measure approved by the Democratic-controlled House of Representatives allows Medicaid abortions only in cases where the life of the woman is endangered by continuing the pregnancy. Currently, Medicaid funding for abortion is limited to life-of-the woman cases.

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Average Weekly paid circulation 80,000

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Second Class postage paid at Miami, Florida. Subscription rates \$10 a year, Foreign \$13. Single copy 25¢. Published every Friday except every other week in June, July and August.

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(USPS 622-620)

Archdiocese of Miami
Weekly Publication

9401 Biscayne Blvd.
Miami Shores, FL

POSTMASTER
Send change of address notices to the VOICE

MAILING ADDRESS
P.O. Box 38-1059
Miami, FL 33238-1059
News: 758-0543
Advertising, Classified Circulation
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

Supreme Court to hear 4 cases concerning church-state issues

By Jerry Filteau

WASHINGTON (NC) — Church-state questions are at issue in four cases that the U.S. Supreme Court has agreed to hear this term.

On Oct. 1, the first day of its new term, the court agreed to consider a Nebraska woman's religious objections to having her photograph on a driver's license.

The court already had accepted three other church-state cases. The

Morals cases set

WASHINGTON (NC) — In addition to a number of church-state cases, the U.S. Supreme Court in its 1984 term is to study several issues of public law and morality of interest to religious groups.

The court also announced that it has agreed to hear the first obscenity and homosexual rights cases it has handled in years.

It said it would review the constitutionality of an Oklahoma law allowing the dismissal of public school teachers who engage in "advocating... encouraging or promoting public or private homosexual activity" in such a way that such activities would come to the attention of students or other school employees.

The high court also agreed Oct. 1 to hear arguments on two cases appealing a lower court ruling that the language of a 1982 Washington state law defines obscenity too broadly.

The 9th U.S. Circuit Court of Appeal had said the law's definition of prurient interest as "that which incites lasciviousness or lust" went beyond the meaning of prurient interest as defined by the Supreme Court in its landmark 1973 decision on obscenity, *Miller vs. California*.

The state and the city of Spokane are seeking to overturn that ruling on ground that the appeals court misinterpreted Supreme Court precedent and overstepped its authority.

cases, taken last term for consideration this term, are:

- An Alabama case on the constitutionality of setting aside a "moment of silence" in public schools for voluntary prayer or meditation.

- A Grand Rapids, Mich., case on the constitutionality of sending public school teachers into parochial schools to provide non-sectarian enrichment and remedial classes.

- A Connecticut case on a law requiring employers to give religiously observant employees a day off on the Sabbath.

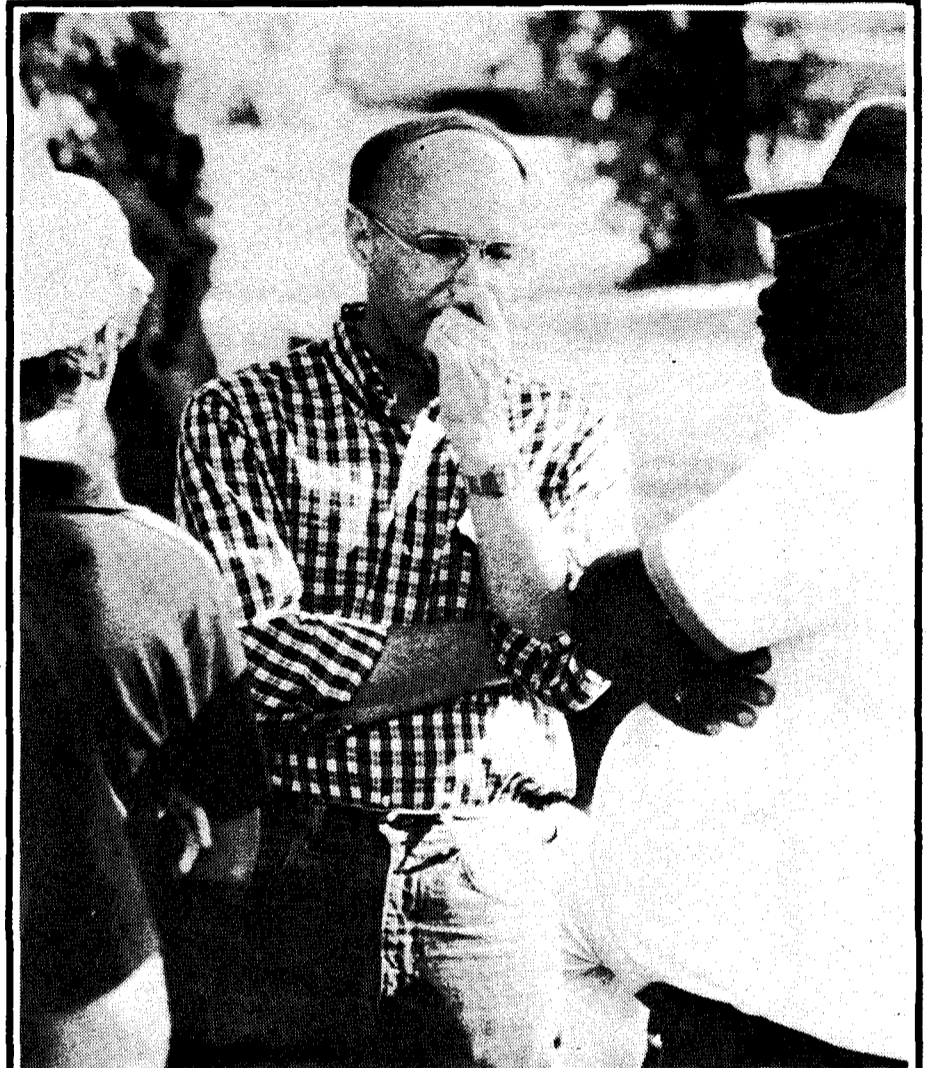
The church-state questions that the court plans to hear oral arguments on this term are expected to fix more clearly what the court meant last March when it said that the Constitution "affirmatively mandates accommodation, not merely tolerance, of all religions and forbids hostility towards any."

Those words came in a court decision stating that the city of Pawtucket, R.I., could sponsor a nativity scene at Christmas without unconstitutionally establishing religion. The opinion in that decision was seen by many observers as a potentially significant modification of the tests established by the Supreme Court in 1971 to limit the ways government could relate constitutionally to religious institutions.

Those tests hold that the activities in question must have a secular purpose, their primary effect must be neither to advance nor to inhibit religion and they must not lead to excessive entanglement between church and state.

The accommodation language was cited by the U.S. Catholic Conference's general counsel in an "amicus curiae" (friend of the court) brief in May asking the Supreme Court to uphold the state-supported teaching of secular subjects to parochial school children in Grand Rapids.

Grand Rapids vs. Ball, as the case is titled, involves a program in which publicly paid teachers gave secular courses in math, reading, art, music, physical education and arts and crafts



CAMPAIGNS CRITICIZED — Congressman James Jones (D-Okla.) campaigns at a Catholic Church picnic in Tulsa. He and Republican challenger Frank Keating, both Catholic, have been criticized for campaigning at Catholic churches. The Tulsa Catholic paper urged both candidates to "re-route the campaign trails away from churches." (NC photo)

to students attending non-public, church-related schools. A lower court upheld the program, but a federal appeals court declared it unconstitutional.

The debate over voluntary prayer in public schools has contributed to interest in how the court will rule on *Wallace vs. Jaffree*. At issue is the constitutionality of an Alabama law permitting a one-minute "period of silence" in public schools for "meditation or voluntary prayer." A federal appeals court declared the law

unconstitutional, and the Supreme Court agreed last April to hear an appeal for reversal.

Caldor vs. Thornton, involving the Connecticut law requiring employers to give employees a day off for Sabbath observance, was accepted by the Supreme Court earlier this year, and oral argument was scheduled for Nov. 7. The Connecticut State Supreme Court said the law impermissibly elevated religious reasons above all other reasons for obtaining a weekend day off from work.

Church agency gives \$78,000 to poor here



Archbishop McCarthy and Msgr. John McMahon, (second from left), Archdiocesan representative for the Campaign for Human Development, (CHD), pose with grant recipients. Back row from left: Lloyd Wilson of Indiantown Non-Profit Housing; Fr. Marvin A. Mottet, executive director of CHD nationwide; and Fr. Frank O'Loughlin, pastor of Holy Cross Parish in Indiantown. Front row: Monica Torres, Gloria Ramos and Marcelina Mendez of Santurario. (Voice photo/Prent Brown-ing)

Two self-help organizations in the Archdiocese of Miami have just received a total of \$78,000 in grants from the Campaign for Human Development (CHD), it was announced at a press conference last week.

Fr. Marvin Mottet, CHD director, and Archbishop Edward McCarthy met with representatives of Santurio, a project that organizes farmworkers in Indiantown, and PULSE, an organization representing the Miami black community.

CHD, a nationwide program funded by the U.S. bishops, is based on the concept of the poor helping the poor, providing grants to projects organized by low income persons to alleviate the root causes of poverty. In the past 14 years it has funded more than 2,000 self-help groups including groups in the Miami Archdiocese that work with migrant workers, blacks, and the elderly.

Santurio, which received \$55,000 this year from CHD, is involved in educating groups of Latin American, Caribbean, and black farmworkers on their rights to legal representation, particularly in regard to immigration

laws. It is also trying to provide affordable, decent housing for those workers and wants to develop cooperatives that could provide additional employment.

PULSE (People United to Lead the Struggle for Equality), a broad-based organization made up primarily of groups of Liberty City residents, is working for increased employment and will push next year for judicial reform and more public works projects in black neighborhoods.

Rev. Arthur Jordon, president of PULSE, personally thanked Fr. Mottet and Archbishop McCarthy.

"You are doing just what Christ would have done. You have not pitied the situation but you have shown compassion," he said.

Three other groups in the state received a total of \$76,000 in grants: Centro Campesino, a farmworker organization in Polk County, S.M.I.L.E., an Orlando project seeking changes in the Aid for Families with Dependent Children program and Florida Expansion Project, a Tampa-based program involved in a variety of social and economic issues.

Anti-Catholic group members ordered out of Canada

By NC News Service

Three members of the Tony and Susan Alamo Christian Foundation have been told to leave Canada for distributing Anti-Catholic literature, and a New York firm charged that a photo of the pope appearing on the cover of one of the leaflets was used illegally.

An immigration judge in Edmonton, Alberta, told the three Arkansas

men, who were stopped for "transportation of illegally imported goods," to leave Canada.

But they will not be charged with possession or distribution of hate literature because it was felt the charges would not stand up in court, said John Scrimshaw, executive assistant to Attorney General Neil Crawford.

Two of the men, members of the Tony and Susan Alamo Christian Foundation, were caught leaving their motel to distribute the literature.'

Two of the men were caught leaving their motel to distribute the literature. A third was picked up at a city shopping mall distributing leaflets in a parking lot.

One of the leaflets, "The Pope's Secrets," was circulated throughout the South Florida area several months ago.

In New York City, City Sights Co., a firm representing the photographer who owns the copyright to a photo of the pope, has asked Alamo twice by mail to "cease and desist" his unauthorized use of the picture, according to James Usher, a company official.

The photo shows the pontiff with his index finger and thumb cupped around his eyes.

City Sights officials are "incensed" at what they see as Alamo's distortion of the photo's message, Usher said. He added that the firm's attorneys are awaiting word from the photographer, who was out of the country, to determine whether he wanted to press charges against Alamo.

Alamo, a leader of the fundamentalist foundation established by himself and his late wife, has spread anti-Vatican posters and pamphlets across the United States and in television interviews has called the pope the "Antichrist."



ARMS OPPONENTS — Police in Cambridge, Mass., carry off a demonstrator as others lie on the ground in front of Draper Laboratories. Police arrested 41 of 150 people who were protesting the production of missile guidance systems at Draper. (NC/UPI photos)

Voice columnist dies

NASHVILLE, Tenn. (NC) — Father James A. Black, an award-winning columnist for the Catholic press, has died after a long bout with cancer.

Six years ago he began a weekly column in Nashville's diocesan weekly newspaper, the *Tennessee Register*, on the Sunday Scripture reading. Ultimately, 10 diocesan newspapers across America (including *The Voice*) carried the column.



Fr. Black

In 1979, the column received the Catholic Press Association annual award as the best spiritual column appearing in an American Catholic newspaper.

In February 1974, Father Black was diagnosed as suffering from a malignant tumor in his right leg. The tumor was surgically removed. It was the first of 18 operations to treat the recurring disease.

His death occurred several weeks after physicians found, in his brain and lungs, tumors which could not be removed.

Despite continuing episodes of illness, among the 295 regular weekly columns he wrote for Catholic newspapers, only two were written by substitutes; all met deadlines.

6-Year tenure for pastors only option allowed in U.S.

WASHINGTON (NC) — In assigning pastors to parishes, U.S. bishops can adopt six-year renewable terms as the only alternative to indefinite terms of office, says a new Vatican-approved policy for the United States.

Dioceses which up to now have had different limited-term policies in force will be required to change them to conform with the new nationwide policy. The Archdiocese of Miami is not one of these dioceses.

Pope John Paul II rejected the wishes of the National Conference of Catholic Bishops, which had asked permission to leave the length of limited terms of office for pastors up

to each diocesan bishop, rather than to set a single, uniform plan for the whole country.

Bishop James Malone of Youngstown, Ohio, NCCB president, spelled out the new policy in a decree issued Sept. 24 and effective immediately.

"Individual ordinaries (diocesan bishops) may appoint pastors to a six-year term of office," says the decree. "The possibility of renewing this term is left to the discretion of the diocesan bishop."

"The primary provision of Canon 522 (of the church's Code of Canon Law) that pastors may be appointed for an indefinite period of time remains in force," it says.

Bishop: 'Live-in' couples must separate while preparing for Church wedding

ST. CLOUD, Minn. (NC) — Couples living together before marriage in the Diocese of St. Cloud must separate for three months before a priest can perform the ceremony, according to a policy announced by Bishop George Speltz of St. Cloud.

In a 1,100-word pastoral letter Bishop Speltz said, "It has been the constant teaching of the church that the use of sex belongs to marriage and to marriage alone. Sexual union outside of marriage is a violation of God's law."

The policy on cohabitation outlined in the pastoral letter states that the priest is to determine whether the man and woman are living together,

and if so, he is to tell them to begin living apart until they are married.

If, for "compelling pastoral reasons," the priest decides the marriage should take place even when the couple continues to live together, the wedding must be small and private but still would be a Catholic ceremony.

Most dioceses enforce a waiting period of two to six months between marriage plan announcements and the wedding, and most require counseling and marriage preparation classes during that time.

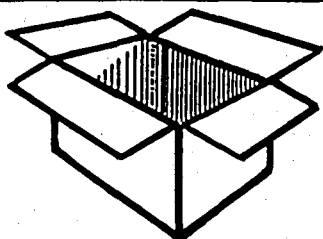
Father Thomas Lynch, family life representative in the U.S. Catholic Conference Department of Education

in Washington, said he knew of no other dioceses where a formal policy requiring cohabitating couples to separate existed.

At a press conference, Bishop Speltz said the letter was in response to questions from pastors and laypeople concerned about marriage and morality. He said the priests' council of the diocese conducted a study on cohabitation and left it up to him to set a diocesan policy.

"The pastoral seemed necessary to make it clear that the church stands on her traditional teaching: premarital sex is seriously wrong and is a poor preparation for marriage."

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Men should not fear women's roles—lay official

TOLEDO, Ohio (NC) — In order to achieve fullness of community in the church, men and women need to respect each other's differences, said Dolores R. Leckey, executive director of the National Conference of Catholic Bishops' Committee on the Laity.

Mrs. Leckey spoke at a public

Female role called main 'internal problem'

NASHVILLE, Tenn. (NC) — The role of women is the "greatest internal problem the Roman Catholic Church is going to suffer in the next decade," a moral theologian told the annual convention of the National Association of Catholic Chaplains.

Father Charles Curran, professor of moral theology at The Catholic University of America in Washington, told more than 400 Catholic chaplains gathered in Nashville that the role of women in the church is just one example of the tension between "real needs" and official church teaching.

"I believe there is no reason why women cannot, should not, be open to all ministries in the church," Father Curran said. "If we take Scripture and tradition seriously, if we take faith and reason seriously, I am confident that sooner or later we will change."

meeting as part of the Toledo diocesan Priests' Senate plenary session in suburban Sylvania.

She asked, "What are men running from?" after recounting a conversation with a priest whom she characterized as "a friend of the women's movement in the church."

She said he talked about his "fears that as more and more women chose to study for ministry in the seminary, he wondered if it wouldn't discourage men from doing so, because, he said, ministry would come to be viewed as a woman's profession."

"I thought about that and about how such a scenario had indeed occurred in the past with other occupations: secretaries, librarians, nurses, elementary teachers." She said men should not fear changing roles.

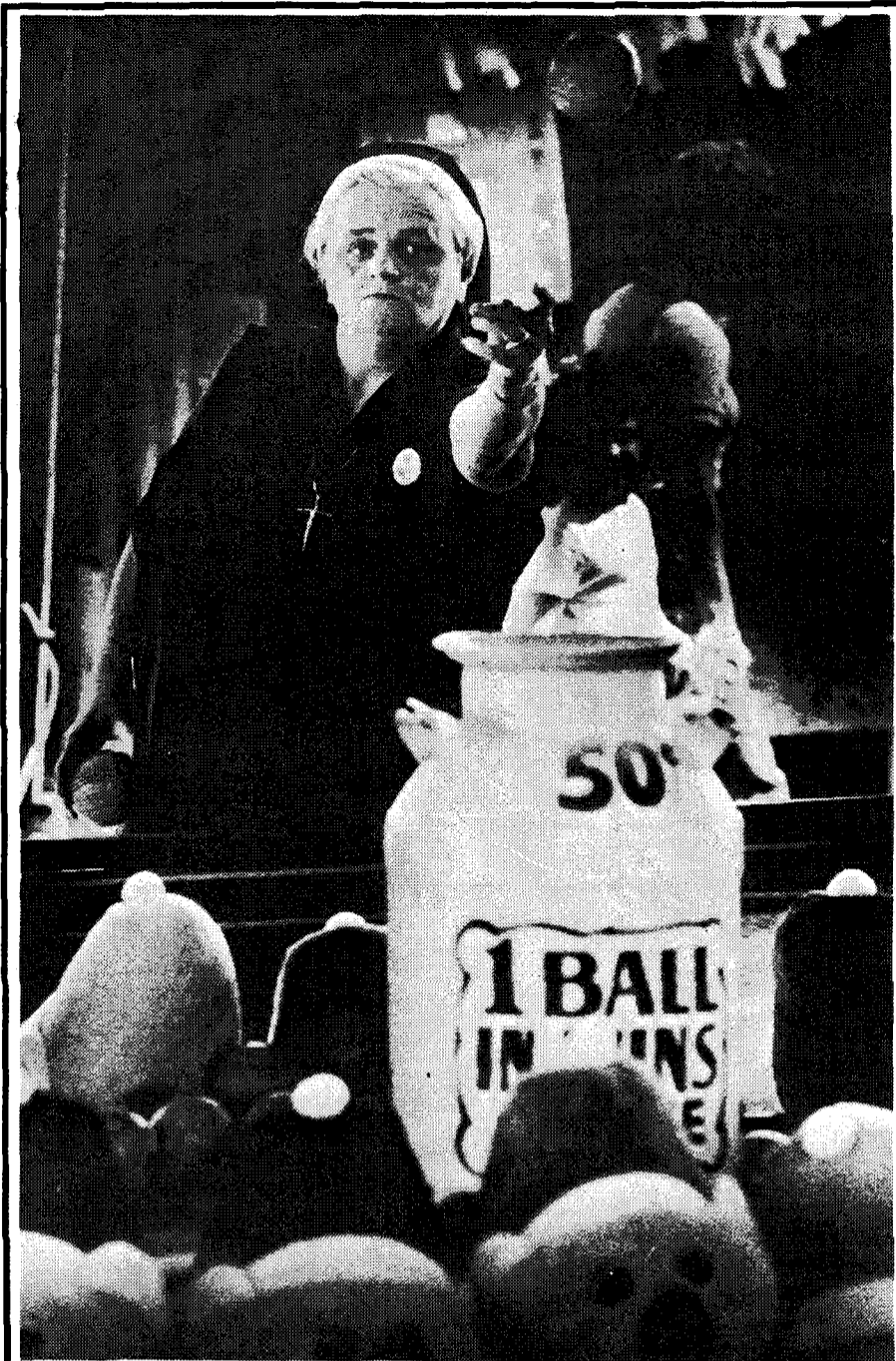
Mrs. Leckey cited a thesis that until men become directly involved in infant and child care, society will not be able to "counter the strong pull toward sex-determined roles and the unconscious fears that support these roles..."

She said, "When boys can identify with nurturing fathers and see their mothers 'coming and going,' as well as the reverse, a new sensitivity and openness is possible.

"Will this not help men to reclaim the parts of their own inner experience that they, as a group, have delegated to women?" she asked.

Jesus' washing the feet of his disciples, feeding them and offering his own life were "vividly maternal acts," said Mrs. Leckey.

She urged women in the church to be persistent in pursuing their goals, like the Canaanite woman with Jesus. "He seems amazed at her faith and her transparent, tenacious love. He's



FAIR TOSS — Sister Alice Joseph, who operates the book store at Maria Regina College in Syracuse, N.Y., tosses a ball in hopes of winning a teddy bear at the recent New York State Fair in Syracuse. (NC photo)

caught in it, and it changes him... "that story is our story. We women of the church owe it to those who come after, our daughters and sons, our grandchildren, not to let go. Love demands that we hang on," she said.

On the subject of achieving community, she said men and women should be willing to "stay at the

table" and to "Listen, to learn, to empathize." She said that differences between men and women should be respected. "It would be tragic if we women lose our capacity to recognize our own neediness and vulnerability and that of others. Everyone is vulnerable — knowing it is the point."

Anti-religious bias fills U.S. history

NEW YORK CITY — A photo of Pope John Paul II which appears on the cover of an anti-Catholic pamphlet distributed across the country by Tony Alamo is being used illegally and Alamo has been asked twice by mail to "cease and desist" his unauthorized use of the picture.

According to James Usher, an official of City Sights Co. in New York City, his firm represents the photographer who owns the rights to the copyrighted photo taken while the Pope was joking with a photographer and marketed around the world as a postcard with the caption, "Pope John Paul II amuses himself with the photographer." The picture shows

the Holy Father with his index and thumb fingers cupped around his eyes.

City Sights officials are "incensed" at the way Alamo has distorted the message conveyed by the photo, Usher said. He added that the firm's attorneys are awaiting word from the photographer, who is presently out of the country, to determine whether or not he wishes to prefer charges against Alamo for use of the picture.

Meanwhile Usher revealed that the Alamo pamphlets are again being distributed in New York and pointed out that if the firm gets an injunction against Alamo anyone distributing the pamphlets will also be liable.

Holocaust group told: Stop attacking Vatican

WASHINGTON, D.C. (RNS) — A widely honored Christian rescuer of Jews during World War II threatened to resign from the U.S. Holocaust Memorial Council if its leaders "continue" to attack the Vatican role during the Nazi Holocaust.

Tibor Baranski, credited with saving thousands of Jews in 1944 while serving under the papal representative in Hungary, reacted to remarks at a press conference here by noted writer and human rights activist Elie Wiesel, chairman of the government-chartered Holocaust Council.

During a four-day conference held to honor "righteous Gentiles," who rescued Jews from the Nazis, Mr. Wiesel declared that the "silence of the pope (Pius XII) during those years was horrifying. He was responsible for what he said and didn't say."

The comments drew an immediate response from Mr. Baranski who, age 22 at the time, provided "letters of protection" issued by the Vatican to thousands of Jews. He acted as executive director of the Jewish Protection Movement in Budapest, and operative of the papal nuncio, Msgr. Angelo Rotta.

"If this continues, I will abdicate from the council," Mr. Baranski, who now lives in Buffalo, N.Y., told Religious News Service. "I am living witness that this is not true. I worked for the pope. I saw the letters he sent to Rotta, ordering him to protect the Jews."

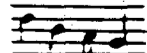
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Charismatics hope for acceptance

By Sister Mary Ann Walsh

VATICAN CITY (NC) — Catholic charismatics hoped greater acceptance by the "official church" would result from an international retreat they have sponsored at the Vatican Oct. 5-9 for priests from around the world, said a spokesman for International Catholic Charismatic Renewal Office.

The retreat also was aimed at sparking a "trend for holiness" among priests, said the chairman of the charismatic organization, Redemptorist Father Tom Forrest.

More than 4,400 priests from 101 countries were expected to attend.

The retreat was to be held at the Vatican's Pope Paul VI audience hall as part of efforts to improve the image of the charismatic renewal, said Jesuit Father Edward Doherty, spokesman for the international renewal office.

"We want more and more into the mainline of the church," he said. "We're looking for a blessing from the official church on the charismatic renewal."

The scheduled speakers include Pope John Paul II; Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops; Cardinal Silvio Oddi, head of the Vatican Congregation for Clergy; and Mother Teresa of Calcutta, India.

More than one-third of the priests registered are from Third World countries. Their participation was underwritten by a \$1 million donation from a wealthy member of the charismatic renewal from the Netherlands. From the United States,



NICARAGUA ORDINATION — Bishop Paul Scmitz, a Capuchin priest from Fon-du-lac, greets the faithful during his ordination as auxiliary bishop of Bluefields, Nicaragua. (NC photo from UPI).

1,000 priests were to participate.

Father Doherty said that the retreat, based on the theme, "A Call to Holiness," was aimed at emphasizing the Mass and the sacrament of reconciliation.

Father Forrest said that "the trend for the hula hoop, the Rubik's Cube, blue jeans and the Lady Di look can sweep the world. What we need now on a far higher level is a trend among priests back to the image of holiness."

He said the image comes not from "pious posturing, but the real thing: a real life of prayer, a real hatred of sin and all the harm it causes, and a

real laying down of our lives for the poor and needy, coupled with the crucifixion of being brother to the annoyingly sinful."

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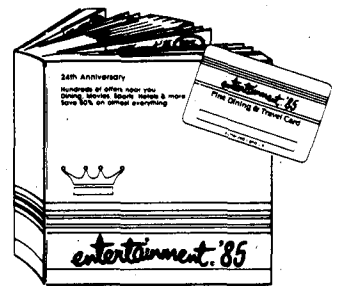
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Pope John Paul II

Pope: Regulate space technology

VATICAN CITY (NC) — Pope John Paul II Oct. 2 called for international pacts to control space technology for the good of the "whole human family."

He also warned rich nations against imposing "cultural or ideological colonialism" on poorer nations "through use of the instruments at their disposal, and in particular modern space technology."

The pope made his remarks in an address to about 30 participants in a Pontifical Academy of Sciences-sponsored week of study on the impact of space exploration on mankind.

The pope called for regulation of use of space technology so that no

one country or group controls it.

"Space belongs to the whole of humanity; it is something for the benefit of all," he said to the group, which is to report its findings to him at the end of its study.

"Just as the earth is for the benefit of all, and private property must be distributed in such a way that every human being is given a proper share in the goods of the earth," Pope John Paul said, "in the same way the occupation of space by satellites and other instruments must be regulated by just agreements and international pacts that will enable the whole human family to enjoy and use it."

Pope John Paul also said that space technology, such as satellites,

"can be used for a wider spreading of culture in all the countries of the world."

But he warned that the technology "must not be used by any form of cultural imperialism..."

"Satellites will carry out a beneficial task, when instead of imposing culture of the rich countries they favor a dialogue between cultures, which means a dialogue between the nations, essential for the peace of the world," the pope said.

The pope also spoke of the role of space technology in fighting hunger.

He said that "through the use of satellites it is possible to obtain exact data regarding the conditions of tracts of land, the flow of water and weather conditions.

"These data," the pope added, "can be used for the purpose of improving agriculture, checking the state of woodlands and forests, evaluating the condition of individual zones or of the whole earth, thus making it possible to draw up particular global programs in order to meet concrete situations.

"This so-called remote sensing," the pope said, "is of fundamental importance in the fight against hunger, provided that the economic and political powers that possess these special means of observing the world situation help the poorer countries to draw up programs of economic development and help them in a practical way to carry out these programs."

Papal visit linked to evangelization

(Continued from page 1)

Rico, a commonwealth of the United States.

First Mass

The papal program in Santo Domingo includes a meeting with President Blanco and diplomats. The schedule also calls for an outdoor Mass, an ecumenical meeting, celebration of the liturgy of the word and a visit to Santo Domingo's cathedral. The church is the oldest in the Western Hemisphere and is said to contain the remains of Columbus.

According to tradition, the first

Mass of Thanksgiving was celebrated on the island of Hispaniola in 1494, after Columbus returned on his second trip from Spain with 13 priests. The island became the center of the evangelization effort in the New World.

Today, 95 percent of the country's 5.6 million population professes Catholicism, the state religion.

During his seven-hour stop in San Juan, Puerto Rico, Oct. 12, the pope plans to celebrate Mass in the city's main plaza and meet with bishops, clergy, men and women religious and seminarians before returning to Rome.

It will be the first papal trip to the island, located about 900 miles off the southern tip of Florida. U.S. officials will be part of the delegation welcoming the pope, a spokesman for the U.S. Embassy to the Holy See, said.

Puerto Ricans are U.S. citizens, but the Vatican considers Puerto Rican bishops as separate from the U.S. hierarchy. About 80 percent of the island's 3 million population is Catholic.

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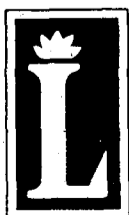
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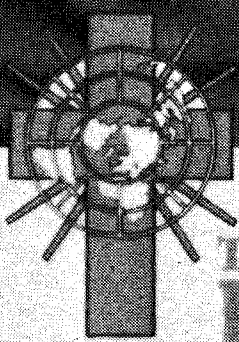
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THE SOCIETY FOR THE
PROPAGATION OF THE FAITH

'On this missionary soil...'

By Msgr. John J. Donnelly
Archdiocesan Director

Society for the Propagation of the Faith

"And today, standing on this missionary soil of America ..." Those words were spoken, not by a pioneer or missionary two or three hundred years ago, but by Pope John Paul II during his visit last May to Fairbanks, Alaska.

For the Diocese of Fairbanks is, in fact, under the pastoral care of the Sacred Congregations for the Propagation of the Faith, receiving support through the Propagation of the Faith just as other mission dioceses in Asia, Africa, Latin America and Oceania.

To hear the Holy Father speak of part of the United States as "missionary" territory today is a bit startling. Yet, up until 1908, that characterization could be made about any place in our country. For more than half of its history, the United States has been "in the missions."

The Pope noted, in Fairbanks, our "special role in sustaining and promoting the missionary efforts of the Holy See," specifically through the Propagation of the Faith; of the almost \$84 million distributed to the missions by the Propagation of the Faith last year, nearly half came from American Catholics. But it's important to realize that the role of the United States in the establishment of the Propagation of the Faith was the reverse of its role today — it was then a young Church in great need of help.

Back in 1819, in France, Pauline Jaricot had an idea: that the needs of the Church's missions could be best served by a single collecting agency providing support to all Catholic missions everywhere; and that this support should come from all Catholics, rich and poor, each fulfilling his or her missionary responsibility through prayer and a truly sacrificial material offering.

Her plan — and the Society for the Propagation of the Faith — came to full realization in response to a plea for funds from Bishop Louis Dubourg of Louisiana in 1822. That year \$4,583 (23,000 francs) was gathered from the sacrifices of the lay people of France who were the first members of

the Propagation of the Faith.

And the United States continued to be the major recipient of this missionary support. Of the total amount raised from 1822 to 1832, 42% went to mission territories here. From 1822 to 1861, more than \$7 million was provided to the missions in the United States. In the fifty years after 1830, nearly three million immigrant Catholics arrived from Europe; the Church could not have served them as it did without outside help.

At the same time, this immigrant population helped the maturing young Church of the United States respond to the growing needs of other, newer mission territories in Africa and Asia.

Today, the Propagation of the Faith is established in every diocese in the U. S., with a Director appointed by each bishop. And it has become a truly worldwide effort: given Pontifical status in 1922, with its central administration shifted to Rome at the time, the Propagation of the Faith has been set up in some 90 countries, many of which are still "mission" territory — as the United States was until 1908.

It is important to remember today that we, too, were once a materially poor local church; and that, like us, today's mission churches, growing and maturing, have and will have much to give and share.

In his message for World Mission Sunday, to be celebrated on October 21st this year, Pope John Paul notes that the Propagation of the Faith "during the course of the whole year must promote the missionary spirit, an element that is not merely marginal but essential to the nature of the mystical body." We are the Body of Christ — in America, Asia, Africa, Oceania, Europe. And our mission, like that of the first disciples, is to witness the Gospel "to the ends of the earth."

Your sacrifices for the missions through the Propagation of the Faith, on Mission Sunday — 2 weeks away in your parish — and throughout the year, are a most effective way of participating in the universal aspect of the Church's mission: gathered into one General Fund with the sacrifices of Catholics in nearly 90 countries, this support is distributed equitably to hundreds of mission dioceses with needs much like those of Louisiana and Kentucky in 1822.

World's Catholics unite for missions

The world's 800 million Catholics will celebrate as one community of faith on October 21st this year — World Mission Sunday 1984. It is the day when, as Pope John Paul II said last year, "the Church, Mother and Teacher, caring for the good of all, extends her hand through the Propagation of the Faith to gather aid from people of good will."

"Mission Sunday is the focal point of our efforts each year," said Msgr. John Donnelly (Archdiocesan Director for the Propagation of the Faith). "We try to promote as appreciation of the Church's universal and missionary identity, as well as raise funds for the needs of the mission Church. And the people of South Florida have always been generous in response to those needs, which increase every year."

Last year's Mission Sunday collection in the United States amounted to some \$17 million; fifty-one percent of that total went towards the \$40 million that made up the United States' contribution to the worldwide

General Fund of the Propagation of the Faith. This Fund is used to support the pastoral programs and evangelizing efforts of the Church in some 800 needy dioceses, most of them in the countries of the developing world.

In addition, forty percent of the Mission Sunday collection is distributed among needed dioceses in the United States by the American Board of Catholic Missions. And nine percent is directed to the mission areas of the Near East.

The Propagation of the Faith is the organization of the Catholic Church charged by the Pope and the Bishops to foster and develop a missionary spirit among Catholics, and to generate support for the needs of the mission Church. The Propagation of the Faith is an integral part of the life of the Church in over 100 countries. Every diocese in the United States has a Director of the Propagation of the Faith.

Cardinal: Social sin is world's worst problem

(Continued from page 1)

sions in a selfish way, without paying attention to the needs of others."

Noting that world hunger is caused more by an imbalance in production and distribution than by too many people and too little food, he questioned the wisdom of having half of all the First World scientists engaged in military-related research.

Man's inhumanity

"There is no immunization against man's inhumanity to man," he said, referring to the role science and technology once played in helping mankind overcome certain death from plagues and diseases.

Cardinal DoNascimento also stressed that the Church cannot separate its evangelical mission from its work on behalf of a more just society.

"It isn't a question of whether to evangelize or to work for human progress," he said. "They are different dimensions of the same activity."

"We must contribute our voice and the wisdom of our tradition to the public policy discussions and decisions," he stressed. Christian charity "cannot be seen as a superficial assistance that merely nurses the wounded of society without serious effort to bring an end to the wounding."

Calling "social sin" the most pervasive problem in the world today, he called on all Catholics to become involved in "movements that work for structural reforms and, in some instances, radical changes in social structures."

"I am not speaking about violence," he clarified. "I do not

recommend violence."

But as the world approaches the third millennium, "The Church is compelled to ask her members and through her members to ask the world, 'Cain, Cain, what have you done to your brother?'" concluded the Cardinal.

Materialism

Cardinal DoNascimento's stress on action on behalf of justice was echoed later that day by Archbishop Edward A. McCarthy.

Speaking to charities professionals during a special Mass at St. Mary Cathedral, he said "We can sweep aside greed and materialism. It's not a naive dream.

"The Spirit is calling us to live in



Angola's Cardinal DoNascimento speaks with Archbishop McCarthy after Mass at St. Mary Cathedral. (Voice photo by Ana Rodriguez-Soto)

consciousness" that "social action... is an integral part of the Church apostolate."

More than 200 representatives of

career, the group of Catholic high school students sat in on Oct. 1 workshops and then reflected on what they had learned.

During the five-day convention, more than 50 workshops dealt with almost every type of social problem, from poverty to drug addiction to human sexuality. Special emphasis was placed on parish social ministry, the current effort by NCCC-member agencies to make their services available at the parish level.

The charities professionals also passed a criminal justice resolution expressing their opposition to the death penalty and calling for handgun control, alternatives to prison, better legal assistance for the poor, restitution and social services for crime victims and support for the families of offenders.

The NCCC is the umbrella group for the charities offices of almost every Catholic diocese in the United States, and as such is one of the largest private, voluntary providers of service in the nation.

'There is no immunization against man's inhumanity to man.'

Cardinal DoNascimento

authentic love, not only in our area of work but reaching out to touch the world we live in," he said, referring to the Year of Love and Witness being observed in the Archdiocese as part of the five-year Evangelization Program.

This observance is the reason why the NCCC convention was held in Miami this year, according to Msgr. Bryan O. Walsh, director of the ministry of Christian Service of the Archdiocese.

He said having the NCCC meet here is a way to bring home the meaning of Christian love and "raise con-

local parishes and agencies registered for this year's convention, Msgr. Walsh said, something that would not have happened had the meeting taken place anywhere else.

Youth observe

Young people from the Archdiocese of Miami also took part in the convention during a first of its kind "youth day."

As part of an effort to educate them about the work of Catholic charities, and perhaps to motivate them to consider social work as a

CHARITIES AGENCIES HELPING

Social ministries coming to parishes

By Ana Rodriguez-Soto
 Voice News Editor

It's here, now, and it will arrive at your parish soon.

At least that's what the National Conference of Catholic Charities (NCCC) and Catholic Community Services (CCS) of the Archdiocese of Miami hope.

"It" is Parish Social Ministry, and it comes in all shapes and sizes. But essentially it means the professional services of counselors and social workers, as well as emergency help with rent and bills, being available at the parish level in an organized way.

But it's up to the parish to ask CCS for help in establishing this network of services. And it's up to the parishioners to take on some of the work, because service to others is an integral part of being a Catholic.

"I see it as the future of our parishes," says Msgr. Bryan O. Walsh, director of the Archdiocesan Ministry of Christian Service. "It's a parish program, not a CCS

program."

Parish Social Ministry was the topic of several workshops and a day-long "institute" during the annual convention of the NCCC in Bal Harbour this week.

The push to bring Catholic Charities to the parish level began across the United States after an NCCC study in the early 70s recommended it. This doesn't mean the downtown charities office will become extinct, however.

Paid professionals will continue to administer charities programs from a central location as well as provide services which cannot be handled by the parish, such as adoption, foster care and the treatment of serious psychological disorders.

"We're extending ourselves to where our clients are," explained Mercedes Campano, executive director of Catholic Family and Children's Services for the Archdiocese of Miami.

As coordinator for the Parish

Social Ministry effort in Dade County, she has visited most of the area's parishes and spoken with pastors about the pressing needs in their community.

So far, eight Dade parishes have agreed to work with CCS in meeting those needs. Among these are St. Peter and Paul, where a parishioner is a fulltime social worker, and Our Lady of Divine Providence, which began distributing food to needy refugee families after CCS advised the pastor on how to proceed.

In the other parishes, CCS workers are assigned full or part-time to doing marriage and family counseling.

Broward's program, which began in 1980, two years before Dade's, is headed by Pat Miller, assistant director of CCS' Broward region.

St. Andrew in Coral Springs and St. Vincent in Margate both have full-time Parish Outreach Coordinators, people who organize the volunteer services of fellow parishioners. About 10 other parishes also are working

with CCS.

The importance of this volunteer activity, especially in the Archdiocese of Miami, where the fifth year of the Evangelization Program stresses "Love and Witness," was underlined by Msgr. Walsh.

"CCS and the whole social apostolate is a major part of that commitment on the part of the Church," he said. "It is an integral part of the Church apostolate."

He predicted that as more and more parishes become involved in parish social ministry, in reaching out to their neighbors and trying to help them, demand for CCS' professional services will increase.

How will CCS meet these additional needs?

"That's part of the consciousness-raising, so that people are more generous in their charity and tax-giving," said Msgr. Walsh. "Our people should be downtown advocating higher taxes so we'll be able to help the poor."

Fr. Drinan: U.S. waging 'war against the poor'

By Betsy Kennedy
Voice Staff Writer

In an oratorical style reminiscent of John F. Kennedy, his voice cracking like a whip and his words never faltering, Fr. Robert J. Drinan told an audience of Catholic Charities workers that they must realize the current administration is waging "a war against the poor."

Speaking at the 70th annual meeting of the National Conference of Catholic Charities at the Sheraton Bal Harbour Hotel, Fr. Drinan said "the alliance that we care for the little people and the poor has been shattered in the last 45 months... and the first thing Congress did in 1981 was to remit \$749 billion in taxes, resulting in a \$180 billion deficit."

"It is the first time a government has turned away from the poor and the elderly," according to the Jesuit priest who is also a professor of law at Georgetown University Law Center in Washington, a columnist for the *National Catholic Reporter* and president of Americans for Democratic Action.

'Welfare of the rich'

Citing \$28 billion lost due to the new tax treatment of capital gains, he blamed the administration for aiding "the welfare of the rich."

These trends, he said, represent a reversal of some of the fundamental policies which America has followed in past years.

"Traditional concepts of the care of the elderly and needy have been eroded with threats to cripple or abolish programs which Congress has funded for many, many years."

Fr. Drinan presented statistics to support his contention of favoritism for the rich:

- In 1983 some 35.3 million people were classified poor. This is up from 26 million some four years ago — the highest rise in the rate of poverty in 18 years. This means that 15.2 percent of all of the people in the most affluent nation in the history of the world are poor.

- The disposable income of a family of three living near the poverty line fell from \$9,665 in 1980 (as measured in 1984 dollars) to \$8,508 in 1984 — a decline of 12 percent.

- In 1983 a poor family of four paid an average of more than twice as

much in federal taxes in 1980.

- In 1982-85 about \$22.7 billion in federal assistance to the elderly was slashed. During this period 406,000 senior citizens lost food stamp benefits. In the same period 507,000 seniors lost Medicaid coverage.

- Funding on 20 major social programs, including AFDC, food stamps, child nutrition and Medicaid, has been cut by \$16 billion or 16 percent in fiscal 1984.

Fr. Drinan was also highly critical of the administration for its inertia in civil rights legislation. During the ad-

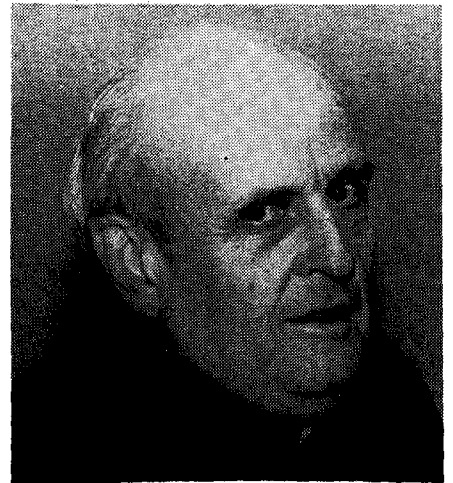
ed and disappointed, according to Fr. Drinan.

Economic justice

He discussed the Church's obligations to "re-analyze the Church's position on capitalism."

This is being accomplished in the form of a pastoral letter by the U.S. bishops on economic justice which Fr. Drinan is hopeful will be extremely influential on American society.

However, the bishops will find themselves "in the eye of the storm" on the issue because of its controver-



Fr. Robert Drinan, former U.S. congressman, addressed national Charities meet. (Voice photo/Betsy Kennedy)

tion. "We can't have a Marxist analysis of liberation theology, but liberation theology is a valid term."

Discredited children

Crisis conditions already exist which profoundly affect not only the poor, but a wide cross section of society at home and abroad, he said.

For instance, entitlement benefits to the elderly, college students and veterans have been drastically eroded, he said. The government is waging a fight to discredit these groups "and soon the programs, too, will be considered obsolete."

The children of the world have been equally ignored and discredited. As many as 10,000 infants and children die each day in Third World countries, said Fr. Drinan. Without elaborating on the concept, he told the audience that there is a low cost program designed to cut the number of infant deaths in half but the Reagan administration refuses to even implement a study on it.

"Because we are Catholics, we are among the citizens of the world. We have a voice. We can't deny our responsibility or rationalize what is happening."

With 52 million Catholics nationwide and 300 bishops in the hierarchy, the Church can continue to be a powerful force against injustice, he said.

"We must try harder to make our point of view known." Calling the audience of Charities workers, "the Lazaruses of the 20th century," he reminded them, "you have seen the homeless, the de-institutionalized wandering the streets... Consider your anger about this a grace from God... and remember the promotion of faith and the struggle for justice are one and the same."

Anthropologist sees shift to more spiritual values

By Betsy Kennedy
Voice Staff Writer

A changing quest for spiritual values in the United States is having a direct and significant impact on the Catholic Church, said Dr. Jennifer James, a weekly columnist for the *Seattle Times*, renown social researcher and cultural anthropologist, during a workshop at the Catholic Charities National Convention in Bal Harbour.

"Instead of searching for quantity, people are beginning to look for quality in their lives... In the past, Americans felt they had to build a fortress to survive. Now for the first time, the issue is no longer, am I going to have enough food and shelter?"

ministration of Lyndon B. Johnson, both a civil rights and a voting act were passed. Even in the Nixon administration, which was blighted by his resignation, Nixon appointed more black federal judges than all other presidents before him, said Fr. Drinan.

He charged that it is the first time in 50 years an administration has turned its back on the enforcement of the civil rights commitment made by the Congress and the country in recent years.

The American public is dissatisfied with these events, and groups like the National Leadership Conference for Civil Rights and more than 21 million people of African ancestry are amaz-

A large part of the quest is for spiritual fulfillment. According to Mother Teresa of Calcutta, the number one problem of people in the world is spiritual deprivation, not food deprivation.

This quest has evolved slowly and taken many forms, said Dr. James. In the '60s, long-haired, bearded and idealistic hippies sought new spiritual connections through 'grooving' on love and peace. In the '70s, even Mr. Average American sometimes dropped out and into bizarre cults or drug-oriented lifestyle. In the 80s, the search turned inward for a fascination with self, and then came the gradual realization that there was more to life than stockpiling appliances and late model automobiles.

sial nature. People like Treasury Secretary William Simon are already on the criticism bandwagon, pointed out Fr. Drinan, and the pastoral hasn't even been completed yet.

He said the bishops in Latin America have been speaking out against unregulated capitalism because they feel it has fostered violence, injustice and "crippled" the people of their nations from bettering their lives. And the bishops have been accused of having a Marxist vantage point.

"What they're saying isn't Marxist, it simply is a voice crying out for control," said Fr. Drinan. He quoted Vatican II's statement on liberation theology which clarifies the distinc-

'Sanctuary'

It's matter of life and death, Charities meet told

By Prent Browning
Voice Staff Writer

It has been simply a matter of life and death.

That is the way one workshop speaker at the national Catholic Charities conference here says the issue of church sanctuary is viewed in Seattle, where Archbishop Raymond Hunthausen has welcomed 6,000 Salvadoran refugees.

Joyce Ann Hagan, a director of Social Justice Ministry in the Seattle Archdiocese, spoke on the "nuts and bolts" of providing sanctuary at a special workshop on the issue.

She said in an interview that it is feared that the 35 to 40 illegal Salvadoran and Guatemalan refugees who have sought sanctuary in the Tacoma and Seattle Washington area would at the very least be persecuted and very likely would be killed if they

were forced by immigration laws to return to their homeland.

It is the peril of their situation, she said, that has forced the Church's hand in invoking the ancient right of church sanctuary.

So far the issue has not come before the courts and it is not addressed in the American constitution or laws, Hagan said.

During the middle ages, monasteries, and indeed whole towns were used as sanctuary by the Church for people escaping the unjust persecution of rulers.

In the United States during the 19th century sanctuary was invoked to protect runaway slaves. More recently it has been used as an argument to protect draft resisters during the Vietnam war.

There are 120 churches nationwide that are providing sanctuary, she

said, for Central American refugees, including 5 churches in the Seattle area alone, two of them Catholic. Some churches in South Florida also have provided sanctuary for the refugees.

There are even a few people who have sought refuge in the homes of private parish individuals under the argument that "in the people of God we are all one church," says Hagan.

Ironically, those who have most to fear from the Salvadoran and Guatemalan governments, she says, are not war criminals but those involved in social justice work, such as Christian-based communities or unions.

They often escape to Southern Mexico where an underground network begins that brings them into the Southern United States.

Currently, the refugees who have

sought church protection try to lead as normal lives as possible without the possibility of gaining employment and under the constant threat of deportation.

The children attend school and the parents are allowed to move outside the church property to go shopping or pursue other activities. If the right of sanctuary should ever seriously be challenged by the government, Hagan says, their movements might have to be restricted to church property.

The refugees are in a kind of limbo, hoping for peace and stability to return to their countries so that they could go back. If that is not possible, Hagan says, it is hoped that pending legislation may recognize their political persecution and grant them extended legal status.

But that is all in the future. For now, says Hagan, "they are living on the edge."

Women in poverty — new approach

By Ana Rodriguez-Soto
Voice News Editor

Poor mothers and their children need more than an isolated government program — such as Food Stamps or Aid to Families with Dependent Children — to escape their poverty permanently, Catholic Charities professionals meeting in Bal Harbour were told this week.

Unless the 3.6 million poor families headed by women get help in five interrelated areas they will have a "very difficult" time climbing the U.S. economic ladder, said Denise DeVann, legislation advocate for Catholic Charities in the Archdiocese of St. Paul, Minnesota.

A 10-month study by DeVann's staff found that a combination of elements makes poverty for households headed by single women "almost a given":

- Inability to find a job or for those who do work to escape the "pink collar" rut of minimum wage and little opportunity for advancement;

- Lack of affordable housing;
- Lack of affordable day-care for children;
- Problems with transportation;
- The skyrocketing costs of cooling or heating, especially in northern states.

DeVann proposed a "comprehensive" program which will:

- Help poor mothers find meaningful employment in the private sec-

tor;

- Pay a portion of their housing costs;
- Enable them to get to and from work; and
- Ensure that their children are taken care of during the day.

She said such an approach never has been tried before and urged charities professionals to both provide these services and make legislators at every level aware of the need to insti-

Helping new mothers to cope

By Betsy Kennedy
Voice Staff Writer

"I can become sexually active without getting pregnant... it won't happen to me," is the self-assured declaration of many young women who end up bearing children out of wedlock, said Michelle Bailey, administrator of Seton Center, an outpatient medical and social services agency at St. Mary's in Minneapolis and St. Joseph's in St. Paul.

Bailey conducted a workshop on the aftercare needs of the single pregnant woman, "After Choosing Life, Then What..." presented during the National Conference of Catholic Charities Convention at the Sheraton Bal Harbour Hotel.

In the city of Minneapolis alone, reported Bailey, 10 percent of the total childbirths are out of wedlock. About 85 percent of all unwed

tute "holistic" programs of this type. Citing 1983 U.S. Census Bureau statistics which show that 15 percent of the U.S. population lives in poverty, and among these are 6.2 million families and 13.5 million children (almost one out of every five), DeVann called this "a primary poverty issue that needs to be addressed."

Unless something is done soon, the helplessness of these women and children only will get worse, she said, cit-

ing a Center for National Policy Review projection that by the year 2,000 all of the poor will be women and children.

"Let's stop bickering about whose fault it is. Let's get going. There are 35 million people in poverty today and a growing feminization of poverty. Let's look for programs that will respond to that need and enable poor people to become economically self-sufficient," she said.

mothers in the country choose to become parents and keep their babies, thus there is a great need for more aftercare services to help in the difficult transition to parenthood.

"When we have children raising children we need to educate them at a young age," said Bailey.

At Seton, expectant mothers and new parents can attend a 2-year program designed to teach them effective child rearing, child development and parenting skills. They learn to be confident and knowledgeable and to respond to everyday demands such as "What do I do if the baby's temperature suddenly elevates?" or "How do I cope with constant crying?"

The inter-denominational program (although as high as 80 percent of clients at Seton are Catholic), also helps ease the loneliness of young

parents. Some mothers who have completed the program and received supplemental training serve as peer counselors for the classes.

Participants are invited to bring their babies with them and mothers are encouraged to share with other mothers.

Monthly group sessions are also offered, with counselors available to answer questions on topics such as adoption or the legal rights of unwed mothers.

Seton's aftercare services also fulfill another essential function, said Bailey, "a preventative against child abuse."

"There is more potential for abuse by younger mothers. They have already been living in a co-dependent relationship with their parents or other family members. Their self-esteem may be very low..."

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Regional seminary enrollment record high

BOYNTON BEACH — Enrollment at St. Vincent de Paul Regional Seminary is at an all-time high, with 100 seminarians and 20 lay persons registered for the fall 1984 semester.

The number of seminarians increased from 92 one year ago, according to Pilar Aurensanz, St. Vincent's registrar.

In contrast to the national trend, the number of seminarians at St. Vincent's has risen steadily in the past six years, from 65 in 1978 to 100 this year.

St. Vincent de Paul is the only major seminary east of New Orleans and south of Baltimore. It is administered jointly by the Archdiocese of Miami and the dioceses of St. Petersburg, St. Augustine and Pensacola/Tallahassee. Sixty of its seminarians are from Florida dioceses. The rest are from throughout the eastern United States and the Caribbean.

The 20 lay students are enrolled in

graduate theology courses leading to a Masters of Arts in theology degree.

Candidates for the priesthood complete a four-year program leading to

ordination and a Masters of Divinity degree.

2 New Florida Bishops' Installation set Oct.

Catholics in South Florida's two new diocese will welcome their recently appointed bishops during ceremonies of installation on Oct. 24 in Palm Beach Gardens and on Oct. 25 in Venice on Florida's west coast.

Archbishop Pio Laghi, Apostolic Pro-Nuncio to the U.S. and Archbishop Edward A. McCarthy, Metropolitan of the ecclesiastical Province of Miami which embraces the entire State of Florida and now includes seven Catholic dioceses, will be the installing prelates.

More than 50 members of the hierarchy and priests and Religious from various areas of the nation are expected to participate.

Bishop Thomas Vose Daily, former auxiliary Bishop of Boston, will be installed as first Bishop of the Diocese of Palm Beach, at 5 p.m., Oct. 24 in the recently completed St. Ignatius Loyola Cathedral in Palm Beach Gardens. Bishop John J. Nevins, former auxiliary Bishop in Miami, will be installed at 5 p.m. on Thursday, Oct. 25 in Epiphany Cathedral, Venice.

Seminarians from the Archdiocese of Miami:

Deacon Raul Angulo, Deacon Guy Brown, Deacon Alfred Cioffi, Deacon Robert Gargiulo, Deacon Patrick Ryan, John Callaghan, Oscar Castaneda, Pedro Corces, Robert Dudley, Guillermo Fernandez, Timothy Goreau, Joseph Hubbell, Fernando Isern, Frank Kudlo, Jose Lopez, Kevin McGee, Gerardo Soto, Michael Souckar, George Steele, Robert Vallee, Frank Vega.

Diocese of Palm Beach:

Thomas Euteneur, James Lamm, James Malvey, Donald Munro, Theodore Scalia, Timothy O'Toole.

Diocese of Venice:

George Brennan, Brian Butterly, Charles Cikovic, Joseph Clifford, Art Hannaway, Robert Mongiello, George Ratzmann.



WATCH FOR THE MAIL

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Do you read our mail? . . . If so, you'll receive in the next week or two our invitation to help the Holy Father do what Christ did in the Holy Land. . . . In Bethlehem, for instance! At the Pontifical Mission Orphanage our Sisters are giving a home to 60 little Arab girls who otherwise might have been lost forever. . . . In Jerusalem the Pontifical Mission office provides clothing (collected in the U.S.A.) to the aging and the crippled, babies, the destitute—as well as food and medicines (more than 1,000 children daily receive their only hot meal). . . . Refugee boys are becoming tailors at the Salesian School in Nazareth. . . . Blind girls learn to "read" in the Gaza Strip, deaf-mute boys and girls begin to speak at Epheta in Bethlehem. It's all possible because you support the Pontifical Mission for Palestine. . . . What is the Pontifical Mission? The sister agency of the Catholic Near East Welfare Association, it's the Holy Father's self-help relief agency for 1.8 million Arab refugees, begun 28 years ago by Pope Paul himself (then Monsignor Montini) after the first Arab-Israeli War. Your own mission of mercy in the Holy Land, it serves Moslems as well as Christians on the basis of 'need not creed.' . . . If you do not hear from us this week, why not write to us? We'll tell you how you can help.

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How sweeeeet it is!

To Brother Ron Picarski, winning isn't everything — but it tastes very sweet. As sweet as several pounds of sugar, that is, which have gone into a food sculpture the Franciscan cooking instructor at McArthur High School will enter in this year's Culinary Olympics.

The Culinary Olympics are held every four years, this year in Frankfort, West Germany, and feature stiff competition among chefs from all over the world.

Brother Picarski, a devout vegetarian who won a bronze medal in the last Culinary Olympics, will be entering 20 different dishes, prepared mostly in Miami, when he travels to Germany for the competition next month.

One of the creations he's most proud of is

an elaborately detailed cross made of sugar and gum paste which took five months to complete. The stand, also made of sugar, displays etchings of a religious and social justice nature, including a figure of Christ crucified on a cross formed by two shovels.

Brother Picarski's reason for entering the Olympics is his desire to educate people on the social justice aspects of their diet, particularly in what he believes is European and American over-reliance on meat.

The only vegetarian entering the competition, he says his goal "is to play to win," but adds that his interest isn't merely professional pride. "If it isn't spiritual to me," he says, "it isn't even professional."

Prent Browning



Brother Ron Picarski and his delectable cross: A social justice message (Voice photo/Prent Browning)

BUDDIES

St. Maurice men become 'pals' to fatherless boys

By Prent Browning
Voice Staff Writer

Catholics like to talk a lot about the importance of the family and the value of the two-parent home. But is there anything they can do about it?

This was the challenge that the men's club of St. Maurice Parish in Ft. Lauderdale quietly took up several years ago.

Now, after achieving a modest success, the men are ready to "go public" and share with other parishes their experiences and enthusiasm.

Their program should be familiar to anyone who has heard of "Big Brother" or "Big Sister." It's called "Parish Pals" and it matches parish men with boys from fatherless families in the area.

The men spend a minimum of three hours a week with the boys, who are mostly from divorced families, explains Don Rieth, one of the principal organizers.

The idea came during a retreat held several years ago for the St. Maurice Men's Club. The subject of the boys in the parish came up, says Rieth, "and we all realized that there were boys without fathers."

They turned to the Big Brother organization, which matches fatherless boys with older males, for guidance.

Phillip San Filippo, executive director of the Broward Big Brother organization spoke to members of the club several times without offering either open encouragement or skepticism.

"Quite frankly, when we came to South Florida we had a high failure rate," Filippo told *The Voice*. Because of the transient nature of much of the community, matches weren't lasting as long as originally expected.

The organization came up with two solutions: screening volunteers more carefully and supervising the matches. The group had to define clearly the criteria on what kind of volunteers were most likely to work out, Filippo says.

"Supervision of matches is very critical," he adds. There are always people who are going to be hurt and sometimes "volunteers overstep their boundary and become a parent."

To prevent this, a staff of social workers now supervises all matches.

Start small

Rieth says he is "not looking for bigness," keeping the matches to under a dozen, and recommends that parishes which begin such a program start out small.

The pastor of St. Maurice, Father John Mulcahy, is a cautious booster of the Parish Pal program.

A licensed psychologist, he em-

phasizes that care should be taken in choosing the adult parish pal, making sure he is a sound, stable person.

and death of his grandfather.

Watters applied to the Big Brother organization but was told there was a one-year waiting list.

In joining the church program, she says, she is "less concerned about the character of the person" than if she were dealing with an outside agency.

each other's company.

As part of the program, the adults and boys are interviewed to get an idea of their personality and interests. It was discovered that both Rosa and Krawczonek were originally from Cleveland and both enjoyed fishing.

"Somehow, they matched them perfectly," says Rosa's mother, Evelyn.



Parish Pal John Krawczonek tosses a football with his buddy, 18-year-old Neil Rosa (Voice photo/Prent Browning)

'He's a good man (but) I catch the fish!'

Neil Rosa, 18,
of Parish Pal
John
Krawczonek

Spiritual guidance

The mother of a 13-year-old involved in the program underlines the importance of having a male figure the boys respect bring a spiritual element into their lives.

Barbara Spatzer learned of the program through her divorced and separated group, which meets at the parish.

"David's father wasn't Catholic," she says. "Since I moved down here not too many people go to church. I find with Jerry (the parish pal) if I have a problem with David going to church, he reinforces me."

For Neil Rosa, 18, and his parish pal John Krawczonek, the reason for their shared activities may seem even more natural — they obviously enjoy

"It was just marvelous to see how (Krawczonek) was introduced and got to know (Rosa) and his mother in the first week," says Rieth. "He's very open, accepting, truly Christian."

Rosa and Krawczonek, a consultant with an international firm, met at a Ft. Lauderdale park recently to throw a football and enjoy the sunshine together. Their other activities include bowling, miniature golf and monopoly.

Both seemed a little embarrassed to talk about their relationship with an outsider. Krawczonek, a father of four, said simply that he enjoys helping kids.

Rosa, who occasionally puts an arm around Krawczonek's shoulder, finally summed up. "He's a good man," But, he added, laughing, "I catch the fish."

'Eat, sleep, live Jesus,' reduce outside activities

Charismatics told: We must re

By Betsy Kennedy
Voice Staff Writer

Except for the absence of glaring camera lights and footloose reporters, it could have been a scene from the recent Democratic or Republican conventions. More than 2,500 people jammed a large auditorium and filled it with their cheers. There was banner-waving, foot-stomping, hand-shaking and bear-hugging.

They came from all over the state of Florida, most in good health and all alight with fervor. The few that lined the front aisles in wheelchairs took part with equal elan.

It soon became apparent that this exuberant crowd was not composed of political delegates, but of Charismatic Catholics, on hand to cast their ballots for Jesus, to campaign for the glory of the Holy Spirit, to declare their support for God who remains undefeated in his High Office.

The event was the 5th annual Charismatic Conference, held at the Omni Auditorium on the campus of Broward Community College in Pompano over the weekend of Sept. 21-23.

Problems

Celebration was only part of the reason for the gathering. Charismatics were also meeting to take a candid look at the state of their renewal in the 80s. According to the keynote speakers, the movement is somewhat "veering off course" and the Catholic Church itself is showing symptoms of disunity and conflict.

The mood grew thoughtful as the audience listened to Fr. John Randall, a Scriptures authority and author hailed as one of the movement's prophets, warn:

"The Church is in tough shape and the Renewal is in tough shape too."

He cited specific examples of dissonance. For instance, in August a group of 80 theologians and Catholic leaders signed a "Catholic Statement on Pluralism and Abortion," which

asserted that Catholics can in good faith disagree with the official Catholic position on abortion.

Such rebellions indicate that Catholics "are no longer in the center of things and it is time for a judgment. That judgment begins in the household of God and it begins with renewal."

He reassured the audience, "Jesus will put an end to Marxism and secular humanism." And he appealed to the crowd, "Don't you want to be in the center of God's plan again? He is giving us a second choice, a new fire and a new life."

'We can't limit it (love) to the Charismatic Church or the Catholic Church, otherwise we are selling God's love short'

— Kevin Ranaghan

In Fr. Randall's view, Charismatics must share some of the blame for the Church's problems. Over-involved in service projects and everyday activities they are failing to "eat, sleep and live Jesus," he said.

Before you get involved in anything, you must make certain the Holy Spirit has been the guiding and inspiring force behind your decision, he advised, otherwise you can end up over or under-involved and not in harmony with what the Holy Spirit wants of you.

Pray a lot

Fr. Randall reminded his listeners not to be neglectful of their prayer life, explaining that he prays three hours a day.

"A war is in progress and the whole world lies in the power of the

enemy," he said. "The more you get into a war, the more you need to pray."

As Fr. Randall concluded his presentation, his listeners demonstrated their agreement with his statements by applause, waving arms and shedding tears. They were still in a receptive mood when speaker Kevin Ranaghan appeared to lend his support to Fr. Randall's position and gently chastise the group for putting limitations on their love.

Ranaghan, father of five children and member of the People of Praise Community in South Bend, Ind., joined the movement at its inception in 1967 with his wife Dorothy. Together the couple are co-authors of "Catholic Pentecostals," "As the Spirit Leads Us," and "Pentecostals Today."

An emotional speaker, Ranaghan opened his speech by presenting what he felt was a practical example of God's love for humanity.

He recalled how when he and his wife visited the Statue of Liberty they observed people from all nationalities and backgrounds surrounding them. They were struck by the realization, "For every man, woman and child who exists in this world, God sent His son... that is amazing love."

"Don't put limitations on love," suggested Ranaghan. "We can't limit it to the Charismatic Church or the Catholic Church, otherwise we are selling God's love short."

To expand and rekindle the love, Ranaghan advised Charismatics to follow four simple methods of witnessing in their Christian life.

- Witness in your own words.

People often fail to discuss their faith with others because they fear they aren't knowledgeable enough in the Bible and theology. But a witness



More than 2500 jubilant Charismatics from ev

doesn't have to be able to explain all of the intricacies of the Bible, Ranaghan said. Instead he should tell people, 'I turned to Jesus and my life has been changed. Would you like to come to my prayer group?'

- Witness by the example of your own lifestyle.

How we behave with one another exemplifies the Christian faith and has evangelical impact, Ranaghan said. Personal example will stir the imagination and interest of friends and co-workers, who will wonder how does this person abide by such principles?

- Witness by signs and wonders.

People in the Renewal are blessed by a host of supernatural gifts, he said. These spiritual gifts (such as speaking in tongues, prophecies) are a springboard for the signs and wonders forthcoming in the modern Church. They are the power that demonstrates Jesus is Lord and Savior.

He told Charismatics they shouldn't be embarrassed by the gifts or deny them as impractical or useless.

- Witness by being like Jesus, by being men and women of mercy and justice.

In the New Testament, Jesus is portrayed as a man who constantly stands up to injustice. His disciples need to serve him by serving the poor and downtrodden in their neighborhoods or wherever they are needed, Ranaghan said.

He illustrated the viability of love put into action by citing events in his own experience.



Chatting as comfortably as sisters from the same family, members of the Prayer Community of Healing Love at St. Paul of the Cross Church in North Palm Beach await the opening of the Saturday evening session of the Charismatic conference. Kneeling: Karen Kaczmariski; from left, Elaine Barker, Pat Brackney and Angela Eaton. (Voice photo/Betsy Kennedy)

Renew selves, errant Church



Christian lifestyle of his hosts that he converted to Catholicism. His wife followed him a short time later. Although his wife did not survive her illness, "God had restored their lives," said Ranaghan.

He also extolled Charismatics for changing the lives of a group of poor farmers in Bogota, Colombia. During a visit there he saw men building houses made of brick and containing windows.

Amazed at this progress in a remote jungle area, he discovered that a group of Charismatic Catholics had sent \$15,000 to help the villagers build a better future for themselves.

After Ranaghan left the stage, the conference group received a musical treat — a surprise appearance by members of Soiree, a Latin band that writes and sings its own Christian-oriented pop music. Regardless of whether they knew the Latin lyrics, the audience joined exuberantly in the singing. Fatigue did not seem to dispel the laughter that echoed in the auditorium and smiles seemed to outglow the stage lights as members of the audience departed on Saturday night.

The final event of the three-day conference was a Sunday morning Mass with Archbishop Edward A. McCarthy as the main celebrant.

"I feel complete renewal, totally at peace now," said Ilse Reissner of St. Louis Parish in Kendall as the conference came to a close. She has attended the Charismatic Conference every year for the past five.

"What is missing from the traditional Church is the total sense of community and enthusiasm that we get here," she said. "You can't find it anywhere else."

from every corner of South Florida and beyond took part in their 5th annual conference Sept. 23-23. (Voice photo/Betsy Kennedy)

A couple from his People of Prayer group in South Bend once opened

their home to a man who needed a place to stay while visiting his hospi-

talized and critically-ill wife.

The man was so impressed with the

Grenadian: God brought down evil governments

By Prent Browning
Voice Staff Writer

It was an event focused around a gigantic 10,000-foot runway, involving millions of dollars worth of air and sea weaponry, lost lives, and the military flexing of the most powerful nation on earth.

Yet there was no force during the invasion of Grenada last year that didn't pale in significance before the power of God, a Grenadian Charismatic told an audience of thousands of charismatics during a special three-day conference the weekend of Sept. 21-23.

'It is better for one man to die than a whole country to perish'

(Last year U.S. Marines invaded Grenada, deposing the leftist-coup government that had murdered Bishop. Democratic elections are now planned.)

Rose Hall, a former midwife and currently coordinator of Charismatic groups in Grenada, outlined the untold story of the spiritual side of that country's political struggles.

IN PARTICULAR, she told the

audience gathered in an auditorium at Broward Community College in Pompano Beach about prophecies members of her Charismatic groups made that related to that country's leaders.

It started at a Charismatic retreat in 1973, she said, when the father of late Prime Minister Maurice Bishop asked for prayers for his son. At that time the newly emerging Marxist New Jewel movement with which Bishop was involved was the target of "merciless beatings," Hall said.

During the retreat, she said, one member was moved to say "it is better for one man to die than a whole country to perish," presaging future events.

SHE SAID that in an apparent reference to the government of Sir Eric Gairy then in charge, it was predicted. "If it is your intention to govern with God it will succeed, if not it won't succeed."

After the Gairy government toppled in 1979, and Bishop became the prime minister, Hall said that someone spoke of the Biblical admonition not to worship other Gods than Yahweh. It wasn't long afterward that the churches were attacked for being "incompatible

with the revolutionary fervor that was sweeping the country." The



Rose Hall of Grenada told how the U.S. invasion of her country was prophesied by Charismatics there. (Voice photo/Prent Browning)

greatest verbal attacks, she said, were directed at the Charismatics.

A month before the bloody coup that brought down Bishop, Charismatics were preparing for the

worst, according to Hall. At a meeting one Charismatic spontaneously recited a Psalm that implored "Save me my God! For you strike all my enemies on the cheek!"

"We prayed to God that we would be saved."

HALL WOULD walk up and down the 10,000-foot runway on Grenada praying that it would never be used for evil purposes.

During the invasion, she said, "I had to shut my eyes to the radio and TV.

"We were not listening to the news, we were listening to God. Our salvation lay in conversion and tranquility. We tried not to get caught up in the turmoil and confusion."

SUMMING UP the events in Grenada of the past decade, Hall drew a connection between the persecution of the church by both the Gairy and Bishop governments and the downfall of those governments.

Ultimately, God had the last word.

"Looking back now I think He wanted us to know that He is alive and powerful in such a powerful way that we could overcome the forces of evil."

Fr. Anthony Volz

A Mass of Christian Burial for Father Anthony Volz, a former Naval Chaplain, was concelebrated on Sept. 27 in Sacred Heart Church where he has been serving for the past seven years.

Father Francis X. Fenech, pastor, was the principal celebrant of the Mass for the 67-year-old Philadelphian who died on Sept. 24. Concelebrating the Mass were priests of the parish and the surrounding parishes.

Ordained to the priesthood for the Archdiocese of Philadelphia in 1943, Father Volz served in several parishes and a high school in his native city before volunteering for duty in the U.S. Navy where he served as a chaplain for 25 years and attained the rank of Commander.

Twice for a period of two years he went to Vietnam during the Vietnam war, and was instrumental in raising funds for the construction of a children's hospital. After his retirement from service he joined Father Joseph Martin of Ashway, Md. in a substance abuse program called, "The Ashley New Treatment Program." He came to Lake Worth seven years ago and for the past five years was deputy director, therapist, and counsellor for an alcohol and drug program. About one year ago he was named program director for substance abuse at the JFK Hospital here where he volunteered his services free to alcoholics and their families.



Family services

Family Service Counseling, operated by Catholic Community Services, is announcing that they have moved from their old offices at 9345 N.E. 6th Ave. to new offices at 9990 N.E. 2nd Ave. also in Miami Shores. Family and Children's services offer adoptive parents to both local and foreign children and follow-up supportive counseling.

It also offers a range of psychological services, including testing and psychological counseling to families, couples, and individuals. Fees are on a sliding scale and based on the ability to pay. Pictured is director Mercedes Compano (far right) with staff members in the reception area of their new offices.

Sts. Peter and Paul fund raising drive

Sts. Peter and Paul Church has a drive on for the remodeling and renovating of the Church Building. The set goal for the fund raising drive is \$300,000.

The drive is being conducted during the month of October. Kick off Oct. 7, Feast of the Holy Rosary. At this time every Parishioner is going to be asked to make a substantial three year Pledge. An opportunity will be given to families of the Parish to memorialize the names of the families, living or deceased, on a Bronze Plaque that will erected on the wall at the entrance of the Church. A donor makes a donation of \$1,000.00.

Dr. Spock, Richie Heavens to appear at Peace Day

The South Florida Peace Coalition will celebrate Peace Day '84 at St. Thomas University with keynote speaker Dr. Benjamin Spock. Performing live will be international recording artist Richie Heavens, of Woodstock fame, and South Florida reggae band Roots Uprising.

The festival includes an interfaith service, international food, children's entertainment and more. It all takes place Sunday, Oct. 14 starting at noon at St. Thomas University (formerly Biscayne College) at 16400 NW 32nd Ave., Miami. Admission is

free; donations are welcome.

Peace Day '84 is sponsored by The South Florida Peace Coalition as part of a nationwide nuclear freeze week-end.

Remember them

The following is a list of priests who died in the month of October:

Rev. Victor Forteza, Sch. P., Oct. 4, 1975; Monsignor John J. O'Looney, Oct. 13, 1978; Rev. Luis Altonaga, Oct. 23, 1981; Monsignor James F. Enright, Oct. 28, 1980; Rev. William Kreitner, Oct. 28, 1983.

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MY homily

Did it push the lady from Church forever?

By Norman Carroll
Permanent Deacon, Archdiocese of Miami

Betty Callahan chairs our parish Worship Committee, and was I ever furious with her after a recent meeting. We were preparing the monthly celebrations, one of which was Good Shepherd Sunday. As usual, I presented the committee with an outline of my homily.

Only this time, Ms. Callahan gave me the benefit of certain suggestions the committee had for my homily.

"Deacon, your homily sounds good, but we would appreciate your emphasizing that when a sheep strays, the good shepherd always seeks his or her return. Such a shepherd never gives up searching for his beloved sheep.

"You see, deacon, many in our community feel rejected by the church. So we want to use Good Shepherd Sunday to tell them, in simple terms, that whatever they have done, all of us who make up our church, yearn for their return."

Now I had no objection to these people planning their themes for celebrations, but they certainly had no right to tell me what to preach. After all, the homily was mine, and it surely didn't have to conform to the whims of some committee.

I had thoroughly researched that Good Shepherd Gospel from John's tenth chapter. I had studied everything from Fr. Raymond Brown's (Scripture scholar's) commentary to several derivatives from the original Greek, and no committee could tell me what to preach or not to preach. There was "no way" I was changing my homily. So, I responded coolly to Ms. Callahan: "Maybe, I'll think about it!"

With this development I even increased my study the following week until by Good Shepherd Sunday, I had supreme confidence. I understood every theological nuance of that Gospel, and was fully prepared to get every lesson across. Finally, Good Shepherd Sunday arrived, and while examining the church prior to the 10:30 mass, I had to admit the Worship committee had performed a first-class job.

They had not only placed attractive banners strategically throughout the church but they had also hung a marvelous painting of the Good Shepherd over the church doors. Then I noticed the familiar folk of the parish taking their usual places in the same pews.

Recognized lady

I recognized particularly a young divorcee with her two boys who sit regularly in the second pew. We, the ordained, admired her because, despite the trials of her lonely life, she never missed the 10:30 Mass. Furthermore, afterward, she always remembered to exchange pleasantries with the homilist.

During the Liturgy of the Word, I prayed that I would remember all the theologisms, epigrams and lessons I had "packed" into the homily. Finally the choir intoned the Alleluia. It was time for my proclaiming the Gospel and then the homily. I had prepared the latter for ten minutes, and I completed it right on time.

I understood the logical flow of the theology so well that I never forgot one principle: not even that Jesus represents the Good Shepherd in one section of the Gospel and the sheepgate in another. As I finished, my heart leapt for joy as I realized how well I had delivered the points of my homily.

Soon Mass ended, and I joined the celebrating team as it progressed down the center aisle toward the huge doors surmounted by the good shepherd above. The choir was completing Amazing Grace as Father Paul



and I stationed ourselves outside church to thank the now-departing community.

We were exchanging greetings when a familiar figure caught my eye. It was the young mother of two from the second pew.

"Good morning deacon," she said. "May I speak privately with you for a moment?" I guided her and her two "jumping jacks" aside.

"Deacon, I guess you know I'm divorced and I'm raising these two kids by myself."

"Yes, I'm aware of that."

"Well between my two jobs, and the cleaning and cooking: well, I just hardly ever get away except to come to Mass. You'll never know how much I look forward to the sermon."

Then she began to weep. Finally she blurted out: "Please forgive what I'm going to say, but when you preach, you don't seem to speak to me. At least, I can't understand all the big words and thoughts. Somehow, I never get any help with my problems from your sermons. Usually I leave church more confused than when I arrived. In fact, it gets so boring for me that ..."

She wanted to continue but just then, her two boys began pulling at her skirt, and she was forced to hustle away embarrassed, before either of us could speak. I knew she hadn't intended to insult me, but rather to offer, in her way, constructive criticism. Still, I realized my scriptural lesson had been "way off base" for her and probably for most others too.

Waited all week

So, armed with excuses and explanations, I waited all week to speak with her after next Sunday's 10:30 Mass. But the following Sunday I looked out anxiously at the second pew, and it was empty: so empty.

After Mass, I waited outside in the same spot, hoping she would appear. However, she never showed, and tragically, I have never seen her again. I don't know whether my homilies are the reason for her absence, but I do know they never served to draw her back.

This good lady provided not only absolute proof to me of how vain my theological approach had been, but, more important, she also signalled a great change in my homiletic efforts. Now I learn first about my audience: "where they're at." Then, I seek to serve their needs with God's word as meaningfully as possible. I no longer teach scripture lessons from the pulpit. I have learned that the successful preacher seeks to create a sacred special moment in which God and his children can meet and even touch.

Incidentally, I never fail now to consult Betty Callahan and our parish Worship Committee. They understand precisely the community needs and the desired thrust of each liturgy. Oh, how I yearn to see the return of that young divorcee to our celebrations. I would minister to her with God's Word prepared especially for her, and I would thank her so sincerely for ministering to my needs which I never realized were so desperate. Perhaps, some day...

Devotion to Mary changing

but not dead



Mary and crucified Son in Mestrovic Pietà at Miami Pastoral Center.

WASHINGTON (NC) — Devotion to Mary, the mother of Jesus, is not dying, just different, a Marian expert said the first week of October, the month of Mary.

St. Joseph Sister Elizabeth Johnson, a theologian at The Catholic University of America in Washington, said a new understanding and appreciation for Mary is developing for both lay people and theologians.

Sister Johnson was recently named to the U.S. Lutheran-Catholic dialogue, a group convened by U.S. Catholic bishops and Lutheran leaders to try to reach common theological understandings. She submitted a paper on "Marialis Cultus: A Contemporary Catholic Devotion" at a meeting of the dialogue group in Cincinnati in September.

The trend since the Second Vatican Council is to see Mary as a historical figure whose journey of faith included suffering, doubt and struggle, Sister Johnson said.

"Mary's faithfulness to God, in spite of her trials, is her glory and makes it desirable and possible for people to identify with her," the theologian said.

Sister Johnson said the traditional emphasis on Mary as a submissive, obedient woman has been a point of disagreement for Catholic feminists.

"Many women theologians think devotion to

Mary has been linked with the suppression of women in the church and that the devotion exalts domesticity and motherhood to the exclusion of other leadership positions," she said.

Post-Vatican II thought has centered on Mary as the first disciple, "not that Mary was chronologically the first disciple, but that she, as a believer, is first in honor and dignity," Sister Johnson said.

Despite changes, Mary is still an important role model for Catholics today, Sister Johnson said. The theologian stressed Mary's courage and obedience and called for Christians to emulate her willingness to do God's will.

Sister Johnson said Mary was particularly impressive in accepting the responsibility to bear the Messiah.

"This is remarkable when one considers that Mary was a poor and relatively uneducated young woman."

Sister Johnson said people, not theologians, would develop new forms of Marian devotion.

"That's the way it has always been, even in the cult's early Church origins," Sister Johnson said. "The Church hierarchy may have channeled the cult and benefitted from it, but the initiative has come from the people, both men and women."

Are we really doing enough?

This is a simple, but true story:
A local Catholic family decided to do something extra for the poor so the four school kids made a collection of their own which amounted to thirty dollars. Not a lot of money, but these are school kids.
The money was sent to a missionary nun they had read about in Haiti where people die of malnutrition and disease daily. The Sister wrote back and said she had given the money to a young mother whose

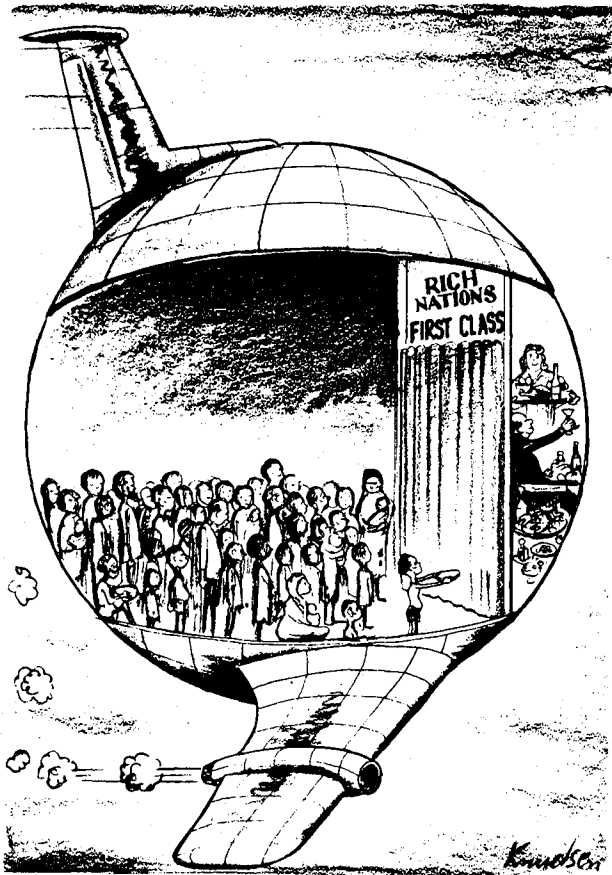
EDITORIAL

husband had died of some unspecified sickness (which probably would have been cured in the U.S.) The young wife had sold all she had for medicine for her dying husband. What she sold was her one other dress, two cooking pots, a pair of shoes and a blanket. Those were her possessions. She now had nothing.

With the thirty dollars she bought two pots, clothing, a blanket for her baby and some containers of beans which would feed her for a little while. Such bare survival — yet without the small gift she would not have had even that! What would she have done? Would her baby have starved?

This is life for many people in Third World countries.

When African Cardinal DoNocimento asked a Charities gathering here this week (page 1) if we were doing enough for the poor of the world, the unavoidable answer



SPACESHIP EARTH

must be "no."

U.S. Catholics do thankfully, provide millions of dollars each year for poverty at

home and abroad. But is two or three dollars a year per Catholic enough, considering our relative wealth, supermarkets, designer jeans, air conditioning and so forth even in moderate-income families?

As the Cardinal said, we ought not feel guilty for our good fortune — as long as we are willing to share.

Just think of the thousands like the young widow and her baby in Haiti or other countries where disease and hunger are daily visitors. Think of the outpouring of love there would be if every parish had even a modest on-going poverty program (not just a once a year collection); perhaps a sister parish or a link with a missionary in the Third World whom the parishioners would come to know personally (a link *The Voice* would help provide). A Women's Club bake sale, a once a month spaghetti dinner, an occasional blurb in the bulletin, a mention from the pulpit — just a little activity to keep our people aware of the gifts God has given us and our stewardship of them, not only within the parish but reaching out to people whose lives we can literally save or not save. Can we do less and still say we are Christian?

Archbishop McCarthy's recent Pastoral Letter on Love calls for various activities in the parishes to nurture love.

Would not a parish poverty program be a beautiful way to teach love by actions and not just words?

Letters

Catholics must vote on range of issues

To The Editor:

Prior to the British elections of June 9, 1983 you published an NC release titled "British Candidates Warned: Catholics are not single issue votes."

It was based on a statement by the Laity Commission of the Catholic Bishops Conference of England and Wales in which candidates were admonished to avoid "the misleading and potentially dangerous myth that Catholics limit their decisions to a traditional range of issues such as Catholic schools, sexual morality, abortion and euthanasia." It may be regarded as a myth in Britain: I fear it is a fact in the U.S.

The Commission went on to say that Catholic issues could not be raised "in isolation from a whole range which includes defense policies, health care, welfare policies, our penal system, policies on race, handicapped people and others besides."

They concluded "It would usually be imprudent, if not morally irresponsible, for Christians to vote on the basis of a single or narrowly restricted range of issues... without considering the overall effect of the package of policies, personalities and interests to which they would thereby be giving their support."

To these sentiments I say "Amen" and I wish they were universal as our Church is supposed to be.

We are in danger of returning to pre-Kennedy days when Catholics had a minimal chance of being nominated to high office because of the prevailing belief that "The Church" would impose its views on Catholic officials.

Our Constitution states that "no religious test shall ever be required as a qualification to any office or public trust in the United States." Let's not subject one of our own to such an anachronistic practice. Geraldine Ferraro, Mario Cuomo and Senator George Mitchell of Maine have properly separated their religions from civic responsibilities in abiding by our Church laws and refraining from applying them to citizens who do not profess our faith.

Ms. Ferraro said "In 1960 they were afraid John Kennedy would impose his religious views; now they're afraid I won't."

I don't know whether my grandsons or granddaughters will aspire to political office in our beloved country; I just hope their Catholic faith will not deny them the chance to be considered by Americans of many other faiths.

The fundamentalists may be able to shed their interventionist image in the future, but I'm afraid the Church will not. We're still being accused of being antiscience because of the Galileo affair; we are still being accused of being anti-Semitic because of misconceptions promulgated that Pius

XII did nothing to help Jews; worse that the Vatican helped war criminals escape.

Let's be very careful that we will not be accused at some time in the future of having attempted to subvert the Constitution because it protects pluralism.

Anne B. McNally
Pompano Beach

Sandinistas use KGB

To The Editor:

I would be remiss if I didn't answer the "Disinformation" letter written by James I. Mullins (*The Voice*, 9/21/81) wherein he supports the Sandinistas, and at the same time "parrot" the Soviet propaganda of sowing confusion, plant lies calculated to mislead the reader into thinking "the Sandinistas are the 'Good Guys'."

Mr. Mullins' letter is disgusting, to say the least... his opinion and statements are contrary to the received opinion of the church as stated on Page 6 (*The Voice* 9/21/84) by Bishop Pablo Antonio Vega, president of the Nicaraguan Bishops' Conference.

Bishop Vega states "Ex-priests and ex-religious are helping the Sandinista government form a 'Popular Church' in Nicaragua in opposition to the Catholic bishops." Bishop Vega also states "the ex-priests and ex-religious are passing themselves off as priests and religious and are protected by the Sandinista government, helping to form the so-called 'Popular Church,' and that the ideology is clearly Marxist-Leninist, and there is 'no freedom of expression.'"

As John Barron points out in his excellent book, *The KGB: The Secret Work of Soviet Secret Agents*, the poisoning of public opinion and the use of organized deception as an instrument of national policy was set down when Lenin wrote the following: The communists must be prepared to make every sacrifice and, if necessary, even resort to all sorts of cunning, schemes and stragegems to employ illegal methods, to evade and conceal the truth.

The role of "disinformation" and political manipulation in Soviet strategy has largely been ignored in the literature about Soviet foreign policy. Even more ignored has been the recruitment and use of journalists as agents of influence to spread Soviet "DESINFORMATSIA" in the non-Communist press and media. A knowledge and awareness of Soviet disinformation should be vital to journalists, newspaper writers and editors. Apparently that is not so, after reading Mr. Mullins' letter to the Editor.

As "food for thought," one should read the important new book entitled *Desinformatia: Active*

Measures in Soviet Strategy by Professor Richard H. Shultz and Roy Godson (Georgetown University) documenting how the Soviet disinformation network operates.

Paul H. Healey,
Margage

Indians suffer in Nicaragua

To The Editor:

I would like to comment on the letter written by Sister Mary Fisher, published on Aug. 24, concerning her visit to Communist Nicaragua. I cannot help but wonder if the Sister and her group visited government installations and are toured around that country by government officials. This is a history that is very old and that is repeated all over the world by Communist propaganda organizers, to those naive enough or to those that are covering a purpose of misinformation to the community, where they can be heard in behalf of the atheist doctrine.

The Sister and her group implicated U.S. government as guilty of what is going on in Nicaragua.

I did not not read in the letter written in your publication that this group has been talking to the representative Roman-Catholic priests and nuns, those living day after day in that hell, listening and confronting the people.

I am A Cuban-American Orthopedic Surgeon, member of a team of Cuban-American physicians that at our own expenses are traveling to areas of Central America, where the Nicaraguan and Miskitos refugees are massing. People fleeing daily through mountains and swamps in order to escape totalitarian repression, rescuing young children and elderly people out of their home land, to preserve their freedom of life, of religion and parenthood.

We have seen peasants, Miskitos, young and old, wounded by Soviet gun power when trying to reach lands of freedom. We have treated them. We have seen the real people of Nicaragua of all social levels, together, gathering to defend their home land from the treason of their revolution and the take-over of the Castro-Soviet elements.

We do give this voluntary assistance because it is an old story for us, our revolution in Cuba, in 1959, was betrayed and taken over by the Red agents in our country and we know the despair suffered by the Nicaraguan families, whose Father-Land has been occupied by this communist regime.

I would suggest that Sister Mary Fisher observe the suffering of displaced Nicaraguan and Miskitos families. Only after doing so, would she be able to make an adequate assessment, as to who is responsible for the tragedy of the Nicaraguan people. I believe then, that she will chose Democracy over Communism.

Manuel A. Alzugaray, M.D.
Knight of Columbus, Grade III

Confusion about the liturgy

Some confusion, even anger surfaced in our diocese during the past summer when the Renew office announced that the large, kick-off celebration in the fall would not be a Mass, but instead solemn evening prayer from the Liturgy of the Hours.

The kick-off event which we called a "Diocesan Commissioning" brought the 1400 leadership people from each parish to the Cathedral for a special prayer service that publicly started up, sent off or began Renew.

Several critics made sharp statements prior to the event which in essence said this: "For such an important event, why are you not going to have a liturgy?"

THEREIN RESTS the confusion.

Our Diocesan Commissioning was in fact a liturgy, an approved ritual, and part of the Catholic Church's official public prayer or worship. But it was not a Eucharistic liturgy.

'The confusion, and possibly the cause of the annoyed comments we received, lies in limiting the liturgy solely to the Mass or the Eucharist.'

This mixup of words has become increasingly common of late and represents a fascinating shift in our religious conversations from pre-Vatican II terminology.

Before the Second Vatican Council, most lay Catholics were not familiar with the word "liturgy". Moreover, the majority of priests and religious women or men who knew the term "liturgy" identified it with the precise rules or regulations governing the actions of the Mass, the sacraments and similar functions.

The conciliar fathers, however, building on nearly 100 years of scholarly research and pastoral efforts in the field of worship, restored a richer

BY FR. JOSEPH
M. CHAMPLIN



meaning to the word "liturgy."

THEY SAID liturgy was the full public worship of the mystical Body of Christ, Head and members. It was an exercise of the priestly office of Jesus Christ. More than mere rules and regulations, it was the Catholic Church publicly praising the Father through Christ in the Spirit.

These leaders also taught that "every liturgical celebration ... is a sacred action surpassing all

others." (Liturgy Constitution, article 7)

That document and the implementation of its directive over the past two decades have given most Catholics a familiarity with the liturgy and liturgical terms. Instead of the statement, "I am going to say Mass;" priests today more likely will remark, "I am going to celebrate the Eucharist." People leaving church now more often comment, "That was a beautiful liturgy" than "That was a beautiful Mass."

The confusion, and possibly the cause of the annoyed comments we received, lies in limiting the liturgy solely to the Mass or the Eucharist. One hears, "I am going to a liturgy there," "We will cele-

brate liturgy at 5:00," "I have to offer the morning liturgy." The reference is to a Eucharistic liturgy and the listener understands that point.

STILL, THIS implies that only the Mass or the Eucharist is really liturgy and other forms of liturgical worship are inferior or not actually true liturgy.

Without in any way denying or minimizing the dignity and centrality of the Eucharist, the Church nevertheless maintains, as noted above, that celebrations like the divine office or more accurately, the Liturgy of the Hours, are also sacred actions surpassing all others and part of the Church's official worship.

Chapter IV of the Liturgy Constitution deals explicitly with the Liturgy of the Hours, noting its dignity, directing its reform and encouraging Catholic laity "to recite the divine office, either with the priests, or among themselves, or even individually." (Article 99).

WHEN THE Church published the revised Liturgy of the Hours, its introduction reiterated the dignity of this form of prayer and, among other recommendations, said: "Gathering, of the laity - for prayer, apostolic work or any other reason - are encouraged to fulfill the Church's office by celebrating part of the Liturgy of the Hours." (Paragraph 27).

Our bishop had celebrated Eucharistic liturgies with the Renew leaders earlier in the year. We judged that now through this solemn celebration of Vespers or Evening Prayer at the Commissioning Ceremony, the 1400 participants would not only be praying the Church's official praise of God, but also experiencing a form of the liturgy probably unfamiliar to them, but strongly urged by the Church.

Letters

Priest imprisoned for peace protest

To the Editor:

Father Larry Rosebaugh, Father Roy Bourgeois and Linda Ventimiglia, a physician's assistant put on Army uniforms and entered Fort Benning one night. Armed with a high powered tape recorder and the homily tape of Salvadoran Archbishop Oscar Romero, they climbed a tall pine tree near the barracks of 525 Salvadoran soldiers who were being trained in military warfare.

In the silence of the Georgia night the martyred Archbishop's voice rang out, "You are killing your brothers and sisters. Before an order to kill that a man may give, the law of God must prevail. In the name of God and of the suffering people of El Salvador, I beg you, I order you; Stop the repression!"

We have communicated with Fr. Roy who is serving 18 months (one of the longest sentences given for civil disobedience) at the Federal Prison in Minnesota. He said, "When a law of my country contradicts the law of my God, then I have no choice but to disobey the law of my country. Some call it civil disobedience. I call it divine obedience."

He spoke of others from his Maryknoll order who have given their lives for the poor and oppressed including Sister Ita Ford and Sister Maura Clarke. "To be a Christian today is not easy," he added. He closed by telling us, "I pray that you and I will be peacemakers in our world. Let us use our voices to speak for the poor and hungry who are voiceless."

At what point do you make the decision to break the law of man which is in conflict with the law of God?

Is it Civil Disobedience or Divine Obedience?

Or is it both?

Tanya & Sonya Witt
Rosarian Academy

Religion, politics should never mix

To The Editor:

This is the worst presidential campaign I am witnessing, to see and

hear how they try anything, even now to use the Bible, with the excuse of prayer in the school, to get the people's votes.

This is going too "Far-Well" out. It is a true sign or you must be blind: "By their fruits, ye shall know them."

I would like to relate a true story with the hope of enlightening the people to cast your votes in November with an open mind, regardless of any one person wanting to be converted to any one religion.

Jim was a Protestant wanting to become a Roman Catholic, the priest giving him instructions was a strong Republican. One day between Catechism lessons, a conversation based on politics came up, the priest called President Roosevelt a "dictator." Jim was deeply offended, being a proud Missourian and having served his country in the military for 18 years; the fact too, his family were die-hard Democrats. At that time, however, the conversion was not completed. Jim died within that year, though I do believe he met his maker with the Baptism of desire.

I am sure both the priest and Jim had a misunderstanding of word and thought. This goes to show there is a time and place for everything.

The moral of this story is, without doubt, religion and politics are like water and oil, they do not mix. **Never** will they be good together.

The role of the priest (the Queen's clergy), the Minister and the Rabbi is to save souls, the job of the President of the United States is the welfare of his people and nation.

Teresa H. Fitzgerald
Miramar

Will the truth stand up?

To the Editor:

When I read Sister Marjorie Fisher's letter (Voice 8/24/84), I believed her story. Then I read Edwin E. Hooker's article refuting Sister Fisher's story and I believed him.

Now I read James I. Mullin's story refuting Hooker's story.

Now since I cannot get to Nicaragua to find out what to believe, will the "TRUTH" please stand up?

Mary Ann Valicenti
Port St. Lucie

Sandinistas follow model of Castro

To the Editor:

Sister Majorie Fisher's letter to *The Voice* recounting her twelve-day visit to Nicaragua brings to mind the story of the American tourist in Paris. After arriving at the airport he took a taxi to the Louvre, asked the driver to wait, went in and looked at the painting of the Mona Lisa for a few minutes and left believing that he was educated for having visited one of the great museums of the world and having seen one of the most famous paintings.

It is very nice to spend less than two weeks in a country and then write as if she were an expert. Things always look better when one knows that one can get on a plane and leave. If things are as rosy as she paints them, how come so many Nicaraguans are being forced into exile, Nicaraguans who themselves opposed the policies of former president Somoza?

Before she speaks up again I would ask her to take more time, to see the intentions of the new Nicaraguan leaders, to see on whom they hope to base their revolution. Why do they see in Fidel Castro a model of true socialist revolution? If Sister Majorie were to travel to Cuba I am convinced she would also find people telling her how good Castro's revolution has been.

What else can she expect from people who live in a country where freedom of expression is guaranteed

as long as that expression does not come in the form of negative criticism of the leadership? Sister Majorie has every right to argue against U.S. intervention as bad policy for our country. But, please, Sister, I ask you to open your eyes to see the entire picture.

Are the advances made by the Sandinista leadership worth the lack of freedom which will inevitably come?

Carlos J. Diaz
Hialeah

ERA delusion

To the Editor,

Regarding the Aug. 10 article "Feminists Lobby Bishops for ERA":

The ERA backers represent the ERA as working women being respected and accorded dignity and equal rewards for equal work, but in truth this is not what ERA is all about.

ERA is misleading and a delusion. It is anti-family pro-abortion, believing men and women were created differently by mistake. It believes homosexuals and lesbians should be given the same dignity as husbands and wives. Feminist Gloria Steinem, Editor of *Ms. Magazine*, has said, "By the year 2000 I hope we will be able to raise children to believe in themselves, not God!"

In the notes from Second Year Women's Lib, there are comments such as "we must destroy love; love promotes dependence; we must abolish and reform the institution of legal marriage," and much, much more!

Is it any wonder that knowledgeable Christians so vehemently oppose ERA?

Being a true Catholic and pro-ERA is incompatible in every true sense of the word. Rather than even consider this deceit, it should be fought against by all who consider themselves "children of God."

To fight against ERA is to fight for the dignity of women and the institution of the family.

Mary Ann Valicenti
Port St. Lucie



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

Stress in the work place



BY
**ANTOINETTE
BOSCO**

A former journalism colleague has been getting ill on the job with severe stomach distress. He carries a popular antacid medication around with him.

On several occasions he has had to take time off at work to lie down. His co-workers are concerned that stress is having a severe, adverse effect on him.

What they don't know is that his teen-age son has had a breakdown and is in a state of severe depression. Because of suicide threats, he occasionally needs round-the-clock care. This has continued for several months.

In addition to his understandable distress at a father seeing the son he loves in such terrible pain, he has another real worry — money. The cost of in-patient psychiatric care is out of sight.

THIS MAN'S medical plan has just about run out of coverage for his son's hospitalization. There's no way he can pick up the costs. Medication and 24-hour nursing care add up to about \$2,000 a week.

Though it's not available to my friend, there is a new trend today in the business world to help employees suffering stress from personal problems. Employee Assistance Program is the name this new trend usually goes by.

Under the program, businesses add a social worker to their staffs. This trained professional helps workers who are experiencing problems unrelated to their jobs but which, nevertheless, affect their job performance.

The University of Connecticut's school of social work trains students for this field. The director of field education there, John Conklin, called this "a trend of the future."

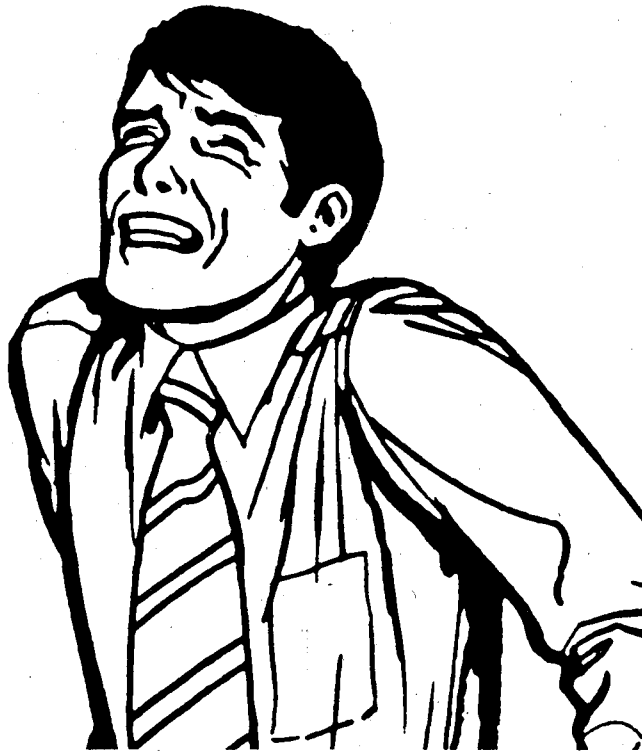
What is the rationale behind the new program? Companies realize it is important to help workers through a personal crisis. But, in many cases, Conklin explained, it is also to the company's benefit to do so rather than to hire and train a new employee.

MORE AND more companies are beginning to respond differently to workers who once were highly productive

employees, but who now are losing time on the job. Companies may grant these workers what they call, on the record, "sick leave" to make it possible for them to identify the personal problem plaguing them and get help for it.

Employee Assistance Programs, now being instituted in some banks, insurance companies and industries, represent a change, an important move from the top down to recognize new pressures on American workers.

In addition, it shows the business world's willingness to do something about these problems because they value their workers.



The National Association of Social Workers will sponsor a colloquium on Employee Assistance Programs next year. I think it is a nice sign of human concern when businesses take on this new program as a benefit for their workers, recognizing it is one with good returns for the company too.

(NC News Service)

Don't rent a billboard to sell yourself



BY **TOM
LENNON**

Q. How can you get through to someone you really care about? How can you get someone to like you when you like her? (Michigan)

A. Occasionally a news story will tell of a young man, desperately in love, who rents a huge billboard to send a message saying something like this: "I love you, Debbie!" It's signed, "Jon."

Unfortunately these stories seldom tell what the young woman's response is.

But if the young man had to go to such bizarre lengths to attract her attention, it seems likely that he didn't stand much of a chance of winning her love in the first place.

AND IT is important to realize that

'You can never force someone to like you, not even with an expensive billboard.'

'There are specific things you can do to cure the habit of procrastination.'

'I'll do it later'



BY **FR.
JOHN CATOIR**

"I'll do it later." How often have you said that when faced with a task you'd rather not do or feel you can put off? What you've done is procrastinated, postponing something that should be done.

In his book, "The Road Less Travelled," Dr. M. Scott Peck discusses the importance of delayed gratification as a way of breaking the habit of procrastination. Most people devote the first hour of their day to the pleasant tasks and the remaining six hours getting up the courage to do something objectionable. He suggests that if they force themselves to accomplish the unpleasant part of a job during the first hour, then they would be free to enjoy the other six.

"Delayed gratification is a process of scheduling one's life to enhance pleasure by meeting the experience of pain first and getting it over with. It is the only decent way to live." (Peck, p.19)

While "everyone pleads guilty to procrastination," there are specific things you can do to cure the habit, according to Edwin C. Bliss, a management consultant and author of a self-help manual for curing procrastination. Here are some suggestions he offered in an interview with Glenda Murphy of the St. Louis Globe-Democrat.

- Ask yourself why you're putting off the task.
- Make some effort to get started. "Once you can establish motion just by taking a token motion, it keeps going," says Bliss.
- Talk to yourself. "Whenever I find myself putting something off, I have a talk with myself," Bliss confesses. "The business of talking to yourself out loud really works."

If you want to achieve your goals, it's important not to delay "something you know in your heart you should be doing now," says Bliss.

People procrastinate for many reasons - fear of failure or success, poor time management, fatigue, lack of will-power, poor organization. Whatever the reason, there are ways to overcome the habit. It might help to remember the advice Paul gave to the Colossians: "Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him" (Col. 3:17).

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



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you can never force someone to like you, not even with an expensive billboard.

Many questions that come this way ask, "How can I get a certain person to like me?" It sounds as though the questioner thinks there's a magic formula with which he can force someone to love him.

But there isn't. Unfortunately there are some people who will simply not respond positively to your personality. Not that they hate you; they simply are not attracted to you. The chemistry isn't there.

So don't rent a billboard.

What you can do is work at developing certain qualities that are required for any friendship: kindness, trustworthiness, a caring attitude, sincerity, respect for others, generosity, an ability to laugh at yourself and your failings, and a genuine interest in others.

Consider what other qualities you see in your acquaintances that make them attractive. Can you work at developing these qualities in yourself?

THERE'S ALSO nothing wrong with telling someone, sincerely but without making a big production of it, that you like and admire her a lot.

True, you will run the risk of getting a negative response. This may be keenly disappointing to you but don't let it deflate you.

Recognize as a part of life the fact that not all people are going to like you — and there's nothing you can do about it.

Nothing, that is, except move on to the next encounter and the next effort at winning a friend. If you work with sincerity at developing friendships, it is likely that one day you will find that you have many of them.

But don't expect it to happen in the next 24 hours. It takes much time, patience and effort.

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

(NC News Service)

I need time for myself

Dear Mary: I am a single parent with three children. We were fortunate enough to take a short vacation this year which we all enjoyed. Sometimes, however, I need a little time for myself. Even a weekend away occasionally would restore me. But no one seems eager to care for three children. (Ohio)

Caring for people is a long-term, round-the-clock commitment. It is beautiful and necessary and difficult. Whether you are married or single, whether you care for children, the elderly or the handicapped, it is normal to need time out. How do you get it?

1) Realize that your need is real and legitimate. Unless you have a small baby, your need for occasional refreshment and rehabilitation will sometimes outweigh your children's need to have their mother available every single minute. If you need time out, take steps to get it.

2) Make your needs known. Do not wait for the world to come to you. Most of us hate to ask for help, yet he would gladly give the same help to someone else. Try friends, relatives, fellow workers, parents of your children's friends. Ask if



BY
DR. JAMES
AND MARY
KENNY

they would keep your children for a weekend and offer to do the same for them.

3) Try to form a support group through a single-parents' group, a social-action committee or a family life committee of your church. Such organizations exist to meet needs. Speak up. Point out the need you have for time away.

4) If you are caring for an elderly or handicapped relative, insist that other relatives relieve you. Instead of a general complaint ("You're not doing your share."), make a specific request, "I need two weeks in the summer and one weekend per month by myself. You will have to help me with mother at that time."

5) The need to support caregivers is being recognized. Outside support may be available. Some nursing homes will take elderly residents temporarily allowing a period of time-out for the regular caregiver. Visiting nurses may provide care for ill or handicapped persons.

We can live in isolation or we can live in community. Part of living as Christians is living in community and sharing each other's needs. The task has never been easy. Read St. Paul's letters and notice the many times he exhorts Christians, in effect, to stop fighting and live in peace.

The difficulties you are experiencing occur because you, like most of us, do not live in a community where other adults understand your needs and help you with them. Perhaps part of your ministry as a Christian is to alert others to your needs and to join with others in finding solutions. Good Luck!

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

(NC News Service)

Boards and other purgatories

I received a letter recently from a peace and justice organization which I admire and support asking me to go on an advisory board they are establishing. I thanked them for inviting me and saying nice things about why they wanted me.

Then I turned down the invitation saying, "Be grateful I am regretting. Past experience has shown that I am not a good board member."

It's true. Some people are made for councils and commissions; others are not. I place myself in the



BY
DOLORES
CURRAN

latter category. I am an action-oriented person and it drives me crazy to sit and talk endlessly about an issue without having any power to make a decision and move on.

In our age of consensus, democracy can run amok as each person reflects verbally on each issue and little action results. I recall a parish board several years ago where for one full year, members discussed a thorny parking lot issue without ever resolving it.

I'M NOT QUESTIONING the need for parish councils, school boards, and family life commissions or the good people who give years of their lives to them. On the contrary, one of the reasons I am writing this column is to pay tribute to people who have a lot more patience and skills than I do. I just wish I could be one of them but I'm

not and, after many years of sitting on boards, I've come to accept my shortcomings.

In the time I've spent on bishops' commissions alone, I could have written a book. In recent years, I've served on a local cable television board, a retreat center board, and a parenting education board as well. With great relief, I have divested myself from all of them.

Thank God, we have people unlike me. What are the characteristics of a good board member? Most fundamental is their willingness to give of their time. They see their roles and the organization as important and don't resent the countless hours they must give.

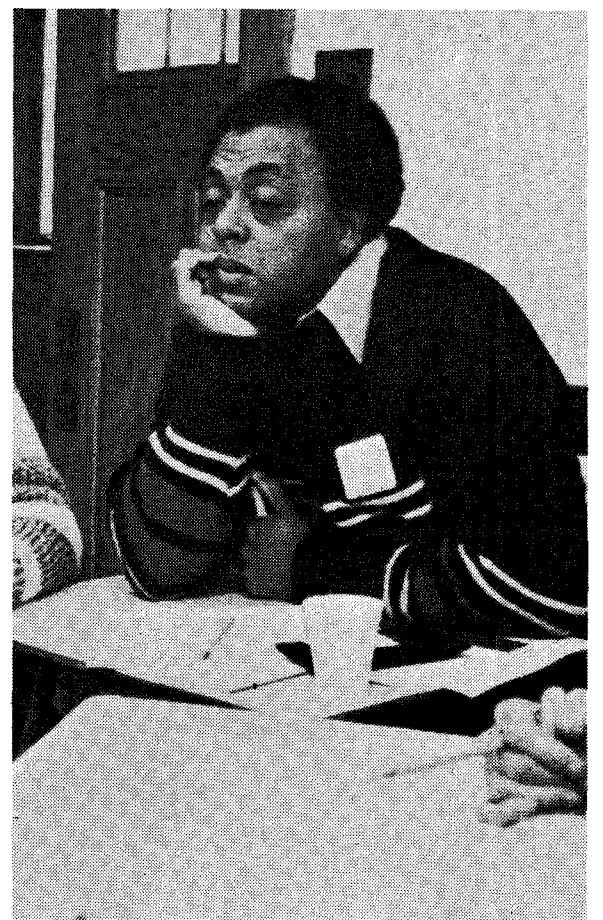
Each board spawns untold committees on which members are expected to serve. So what starts out as a monthly meeting soon becomes weekly meetings as well. It doesn't take long for board voluntarism to become a part-time job.

SECONDLY, A GOOD board member must be willing to study, read, reflect and listen for hours without visible results. The boards I sat on were usually labelled "advisory" boards, which means that those in charge don't have to take the advice, which can be frustrating.

This is particularly true of church-related councils and commissions. I sat on a church board once that developed a detailed child care plan only to have it dismissed by the pastor as unworkable. Whether it was, we will never know because it was never tried, even though parishioners had identified it as a top need.

These rubber-stamped board members quickly realize they are listened to and valued only when they feed into already determined administrative decisions, whether it's church, corporation or school related.

A third trait of a good board member lies in his or her ability to see all sides of an issue and be



sensitive to all kinds of attitudes operating within its membership. What seems right is not always feasible or popular. What is needed may require monies that are unavailable. Consensus often bumps into politics and there are politics and there are politics in every institution.

Finally, a good member has to work tirelessly with little thanks. And it's here I want to thank all those good board members, especially those tireless parish council members who inherit more complaints than gratitude. They serve us well and wholeheartedly and for them, we should thank God — and them — daily.

Alt Publishing

Family Nights

By Terry and Mimi Reilly

Opening prayer

Dear Jesus, whenever people come together to share or celebrate there almost always is a meal. How wise you are, Lord Jesus, in giving us yourself in the Eucharistic meal. Thank you for tonight, Lord Jesus, and also for our family gatherings at mealtime. Amen.

Lesson

Young Family

Materials: poster board, crayons, magazines, scissors, glue. Divide the poster into four sections. Mark them: (1) meat, (2) milk, (3) vegetables and fruits, (4) breads and cereals. Mark at the top "Good Eating for Our Family." Color or cut out pictures of food to fit into the four categories. For good health: milk—3 glasses for kids; 2

glasses for adults; meat—2 or more servings; vegetables and fruits—4 or more servings; bread and cereals—4 or more servings daily. Look back over today. Have everyone list and evaluate what he or she ate today. Put the poster on the refrigerator.

Middle Years Family

Materials: paper, crayons. "Mealtime Memories." Each person takes about two minutes to recall what their dinner table was like when they were kindergarten age. Color a picture of the table, where each person sat; make colors for the mood of the different people. Share pictures and explain them. Answer together, what are mealtimes like now in the family? Review the past week; how many meals were shared together? Is mealtime a hassle or is it pleasant? How

can the mealtime together be improved? List three ways for the coming week. Try them.

Adult Family

Materials: Bible. Read aloud Gen 18:1-9, then John 21:9-14. Why a meal in these readings? What are they saying? Plan a family reach-out: have a pot luck dinner for some neighbors or a single person. Set a date and plan the meal.

Snack

Say "No snack tonight." What are the family reactions? Okay—hot fudge sundaes!

Entertainment

Stage a water-balloon tossing contest.

Sharing

1. Share a time someone wanted a particular thing to eat and he finally got it.

2. Each person share what is his favorite thing to eat, and what he hates to eat.

3. Share a moment someone felt close to God.

Closing prayer

Gentle Jesus, we thank you for our Family Night this evening. Jesus, how well you understand families and how we need to come together and share. Thank you for food and how it can draw us together at mealtime. Jesus, we pray for those who don't have enough food and for those who are actually starving. Strengthen them, Jesus, for that terrible nightmare and burden. Amen.

READINGS: *Isaiah 5:1-7; Philipians 4:6-9, Matthew 21:33-43*

Peace and life: our destiny

By Fr. Owen F. Campion

After a long and courageous struggle, Father James Black, author of the Scriptural Insights column which has appeared in *The Voice* during the past year, has died of cancer at a Tennessee hospital. While at the hospital for treatment prior to his death, Fr. Black asked Fr. Owen F. Campion to prepare this week's meditation for him. The following fulfills that request. A story about Fr. Black and his dedication to students at Fr. Ryan High School in Nashville, Tennessee, will appear in *The Voice*. Fr. Campion will be writing 'scriptures' in future issues.

In these readings, the Liturgy of the Word twice brings us the literary device of parable. In each case, there is a grim meaning.

The first reading, from *Isaiah 5:1-7*, speaks of the prophet whose friend has a vineyard. That friend took care in keeping his vineyard. He "spaded it, cleared the stones away, and planted the best vines." He even built a watchtower.

However, after all that attention, the grapes that sprung up in the vineyard were unfit. They were wild grapes, small, pitted and bitter.

"What more could I have done?," wailed the vineyardist to his friends.

In the second case, the third reading, *Matthew 21:33-43*, also employs the imagery of a vineyard. But, as in *Isaiah*, the vineyard brought unhappiness to its owner. When the grapes were ripe, the owner sent slaves to the vineyard to collect his share of the grapes from the tenants. However, the tenants seized the slaves. "They beat one, killed another, and stoned a third."

'God's peace, which is beyond all understanding, will stand guard over your hearts and minds, in Christ Jesus.'

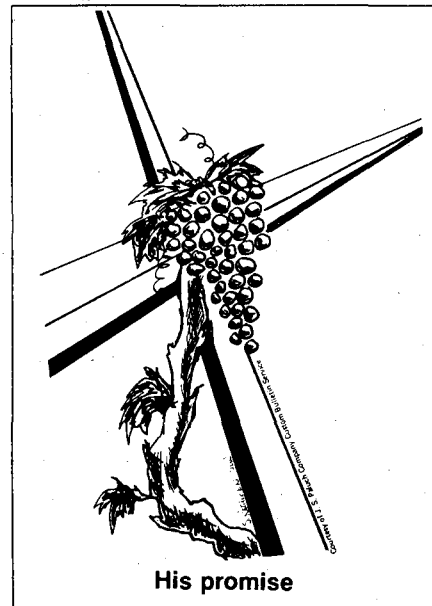
The owner sent other slaves. They too were mistreated. Finally, he sent his son. The tenants killed him also.

Jesus then warned his listeners that the moral of the story was that the vineyard would then be home not to the tenants, who would be expelled, but to newcomers.

In the last reading to be considered, *Philippians 4:6-9*, St. Paul counsels, "Dismiss all anxiety from your minds."

REFLECTION
In both *Isaiah* and in St. Matthew,

the vineyards represent those who have heard God's call and have followed him. That actually includes all the baptized. Certainly, it means all those persons who by their own choices identify themselves with Jesus in worship of his heavenly Father.



But, for most people, there are troubling moments. Personal hurts, reversals in business, illness, and the unavoidable upset life greatly. Living becomes crowded with questions and with worries.

Not uncommonly, and quite naturally, those people resent their poor fortune. Now and then, they sternly reject God's ancient place as a merciful Father. They see him as the origin even of misfortune.

Were that the sole message of this Sunday's Liturgy of the Word, it would be a cold lesson indeed.

But, it is not. This Sunday's Eucharist, as is every Mass, is celebrated against the brilliant backdrop of the Resurrection. Reward, peace, and life are our destiny.

We must walk through our own vineyard, however, and it will be filled with wild grapes and scheming tenants. That will be our walk to crucifixion.

The Resurrection lies before us—now and in eternity. To find it, we simply must be strong in faith. Whatever the problems, it likely has been proven for us. Consider the ways. Be of wide vision in faith—"dismiss all anxiety." Indeed, God loves us.

"Then God's peace, which is beyond all understanding, will stand guard over your hearts and minds, in Christ Jesus."

Did pope really 'open the windows?'

Q. My daughter wished to have a garden wedding performed by our parish priest on a Sunday. I received a reply that according to diocesan policy, sacraments should be performed in a sacred place, a church, and further that weddings may not be performed on Sunday. Is it unfair to call this arbitrary?



BY FR. JOHN DIETZEN

A friend just returned from a Catholic wedding on Sunday in another diocese. My brother in California said that Catholic garden weddings are commonplace out there.

Was Pope John's "throwing open the windows of the church" only so much press? (Ohio)

A. Let's take your questions one at a time. First, the general law of the church requires that a marriage between Catholics or between Catholics and a baptized non-Catholic is celebrated in a parish church, unless specific permission is granted by the bishop for marriage in another place.

If the non-Catholic party is not baptized the marriage can be celebrated either in church or some other suitable place. (Canon 1118)

As I have explained previously in this column, the church has tremendous respect for our church buildings, as sacred places where particularly sacred events in our Catholic life should take place. Marriage of Christian people is one of them.

Thus, not only because it is an act of worship, but because a marriage is a solemn action that should not be trivialized in any way, a parish church

is unquestionably the preferred location.

As the Code of Canon Law which I quoted makes clear, bishops can make exceptions; the usual policy, however, is the one followed by your own bishop.

While customs differ from country

to country, Sunday weddings, while not unheard of, have been and still are strongly discouraged in most of the United States. First of all, Sunday responsibilities of priests in most parishes are already quite heavy, if not often exhausting. For this reason, and because of tight Mass schedules, it would be asking more than is normally possible for the priest to give the kind of attention, care and liturgical prayerfulness a couple deserves at their wedding.

More important, the church is, if anything, more insistent than it has been for many centuries on the impor-

tance of participation in the parish Sunday Mass by all members of the parish community. Anything which would detract from that, or seem to "substitute" for it is generally discouraged.

As a pastor, I realize these policies sometimes seem inconvenient and ar-

'The Church has tremendous respect for our Church buildings as sacred places where sacred events in our Catholic life should take place.'

bitrary. But most of the time they are not. When Pope John XXIII "threw open the windows" it was to better help us identify, nourish and in some cases protect the most sacred traditions of our faith.

(A free brochure answering questions Catholics ask about the Sacrament of Penance is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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Who's preaching from the TV pulpit?

By Michael Gallagher

NEW YORK (NC) — I recently attended an intense two-day session in Cincinnati sponsored by the National Consultation on Pornography. Through largely a Protestant group, it is ecumenical in its goals and methods.

Catholics were quite prominent. The program not only featured presentations by Jesuit Father Morton Hill, head of the New York-based Morality in Media, and Franciscan Father Bruce Ritter, founder of Covenant House, but also a major address by

One of the moppets blurts again: Mommy, are you going to hell?

Cardinal Joseph Bernardin of Chicago.

Speaking on the church and pornography, Cardinal Bernardin said opposition to pornography should be rooted in a comprehensive moral vision of the sacredness and dignity of human life — the "seamless garment" concept that has been so prominent in his recent addresses.

Another speaker, the Rev. Don Wildmon of Tupelo, Miss., founder of the National Federation for Decency, talked about something he said may be "worse than pornography."

In a presentation which included some pornographic film clips taken from various cable television offerings, including the Playboy Channel and the notorious New York City Midnight Blue, Mr. Wildmon followed them up with some other clips that in some ways were even more unsettling.

The most significant was the one that seemed at first glance the most innocuous: a made-for-TV film produced by Norman Lear's organization.

It was called, "Not in Front of the Children." A divorced woman who has custody of her two young daughters is having an affair. Her lover's ardor is

such that he urges her to live with him. After some hesitation, she agrees and they move into a house.

Inevitably, her ex-husband discovers the situation when he comes to take the children for a weekend. He's not too pleased, but his reaction is nothing compared to that of his father.

When he brings the girls to Sunday dinner at his parents' home, one of them blurts out that a man lives at their house. This provokes an extended diatribe from Granddad on sin, hell and damnation despite Grandmother's efforts to shut him up.

Later, with their mother once again, one of the moppets blurts again: "Mommy, are you going to hell?"

Taken aback at first, Mommy, fortified by the Learn motherlode of wisdom, gathers her daughter to her and, as the music swells in inspirational fashion, pronounces soothing words to this effect:

"Honey, listen to me. Your grandfather has the right to think as he does. But I have the right to think as I do and live as I do. And so will you when you're older. We all have to make up our own minds on such things."

Mr. Wildmon made the cogent point that yes, a lot of preaching was taking place on television, but it wasn't all being done by evangelists such as Oral Roberts and Pat Robertson. Here, for example, Lear's writers were telling the audience that all views of morality were equal.

Why is such stuff, in some respects at least, worse than pornography? Simply because usually some sort of barrier is set up between the impressionable young and pornography. But this sort of thing they start to imbibe from the time they can reach the TV dial.

As further evidence consider a letter I received from a 15-year-old girl who goes to a Catholic high school in the Midwest. It was very well written, with correct grammar and syntax and all that, and neatly typed.

The girl politely inquired why "Oxford Blues" was classified "morally of-



TALMUDIC SAGE — "The Shaping of Traditions," episode three of "Heritage: Civilization and the Jews," airs Monday, Oct. 8 at 9 p.m. on PBS, Channel 2. Ancient artifacts such as this stone relief of the Talmudic sage, Rav Ashi, traces the development of new trends within the ancient Jewish world. (Note: If you happen to miss this episode, it will be repeated on Sunday at 2 p.m. Future episodes will also be repeated at that time.)

fensive" by the U.S. Catholic Conference. For those of you not lucky enough to have seen the movie in question, let me fill you in.

A college youth who earns money parking cars at a Las Vegas casino goes to bed with a wealthy divorcee to get the money to go to Oxford. Once there, he leaps into bed with a young noblewoman of the jet set.

As might be expected, the lad is slow in getting up the next morning and doesn't make a rowing race, thus letting down his teammates. What has he done that's wrong?

You've guessed it. He redeems himself when he wins a race and finds the

right girl to go to bed with.

"I really don't see anything wrong with the movie," observed my correspondent. "There was really nothing in it that you wouldn't see or hear on regular TV."

I submit that this goes a long way to prove Mr. Wildmon's point. And I'm afraid it also indicates that there's something lacking in the Catholic education this girl is getting — something that makes her quite open to the preaching that comes from pulpits of the Norman Lear's of the media world.

Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.

The Good News on TV

Tired of detectives in \$500 suits and endless strings of bikini-ed and vacant eyed girls? Disgusted with car chases and shoot-outs at shopping malls? Ready to re-new your faith and stimulate your gray matter? Tune in to

the Archdiocese of Miami's *alternatives* to unimaginative and uninspiring TV — watch Miami Cablevision Channel 9. A few highlights: "Crossroads," at 5 p.m. on Mondays, reaches out to touch the world with a

talk by a special guest speaker, followed by gospel music, prayers, readings and insights. Share with Fr. Michael Manning a happy and exuberant love of God during his show at 5:30 p.m. Thursdays. Turn your kids

away from TV violence and into the adventures of a little boy who wants to know God in "Davey and Goliath," at 5:45 p.m. on Tuesdays. "Know your Rights," by tuning in at 6:30 p.m. Tuesdays while Catholic Lawyer's Guild members discuss your personal legal hassles, such as rent disputes or parking tickets. Discover what is exciting on campus by watching "Quality Time," produced by Barry University students at 5 p.m. on Wednesdays. From New York, Fr. John Catoir hosts, "Christopher Closeup," at 6 p.m. on Wednesdays.

Fr. Jose Martinez and Archbishop Patrick Flores host a show that has it all: a documentary, sermon, song and prayers, on "Nuestra Familia," airing at 7 p.m. on Tuesdays. Ready for romance? "Los Recien Llegados" (the recently arrived) deals with urban struggles, witchcraft, conflicts with new morality and much more... "Somos y Seremos" (we are and we will be) at 7 p.m. Wednesdays features a series of discussions dealing with pertinent subjects that affect the daily life of U.S. Hispanics.

Cable Channel 9 Weekly Schedule

Monday

4:45 p.m. Radio News for Haitians
5:00 p.m. Crossroads
5:30 p.m. Youth Wants to Know
6:00 p.m. Gospel of St. Luke
6:40 p.m. Jackson Jr. High
6:45 p.m. Lift Your Heart
7:00 p.m. Enfoque Biblico
7:30 p.m. Esta es la Vida
8:00 p.m. EWTN (Eternal Word Television Network)

* Series ended: new show to be announced

Tuesday

4:45 p.m. Radio News for Haitians
5:00 p.m. News is Good
5:30 p.m. Tales of Magic
5:45 p.m. Davey & Goliath

6:00 p.m. This is the Life
6:30 p.m. Know your Rights
7:00 p.m. Nuestra Familia
7:30 p.m. Reporte Especial
8:00 p.m. EWTN (Eternal Word Television Network)

Wednesday

4:45 p.m. Radio News for Haitians
5:00 p.m. Quality Time
5:30 p.m. Journey In to Faith
6:00 p.m. Christopher Closeup
6:30 p.m. These Little Ones
7:00 p.m. Somos y Seremos
7:30 p.m. Esta es la Vida
8:00 p.m. EWTN (Eternal Word Television Network)

Thursday

4:45 p.m. Radio News for Hai-

tians
5:00 p.m. Interview
5:30 p.m. Fr. Michael Manning
6:00 p.m. Share the Word
6:30 p.m. Real to Reel
7:00 p.m. Los Recien Llegados
7:30 p.m. Buzon Sepi
7:45 p.m. Telecurso Sepi
8:00 p.m. EWTN (Eternal Word Television Network)

Friday

4:45 p.m. Radio News for Haitians
5:00 p.m. What Makes You Tick
5:30 p.m. Joyful Light
6:00 p.m. Video Edition
6:30 p.m. American Catholic
7:00 p.m. Sonrisas
7:30 p.m. Esta es la Vida
8:00 p.m. EWTN

Caution.
O'Sheas' can be habit forming.
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Our 38th Year

Catholic students named merit semi-finalists

Twenty-three outstanding high school seniors received notice that they have qualified as Semifinalists in the annual National Merit Scholarship Competition. These students are among the highest scorers within the State of Florida and rank in the top half of one percent of the State's graduating seniors.

Students entered the 1985 Merit Program by taking the PSAT/NMS-

QT in 1983 when they were juniors. From the large volume of over one million interested students who met participation requirements, only 15,000 Semifinalists were designated to continue in the competition for Merit Scholarships.

Qualifying as a Semifinalist is only the first step toward winning a Merit Scholarship. To be considered further, these students must advance to

Finalist standing by fulfilling additional requirements.

Congratulations to the following Catholic High School Seniors who have been named National Merit Semifinalists:

From Cardinal Gibbons High School Cyrus F. Bharucha; from St. Thomas Aquinas High School Michael Knauf, Christine M. Knouff,

Douglas P. Levasseur, Matthew S. Riddel, and David Smith. From Chaminade High School Paul J. Brusco, Edwin C. Fitzpatrick, and John H. Soutar, From Belen Jesuit Preparatory School Xavier N. Briggs. From Christopher Columbus High School Michael P. Breen, John P. Civantos, Erik V. Korzilius, Nicholas G. Meyer, Mario Montoya, Robert H. Thomas, and Ernesto Varela. From Our Lady of Lourdes Academy Saily M. Barinaga. From St. Brendan High School Michele C. Fraga. From Madonna Academy Kathryn C. Clark and Catherine A. Quinlan. From Cardinal Newman High School George L. Arango, and Charles W. Sansbury.

Board meets on Creole radio programming

A local group that will set policy for Catholic Radio programming aimed at the Haitians held its first meeting at the end of September and approved the content of a current 15-minute daily broadcast.

The newly-created board of Notre Dame d'Haiti Radio Network, meeting at the Pierre Toussaint Haitian Catholic Center in Miami, also agreed to meet in November to plan fund-raising activities.

The Radio Network was launched with a \$50,000 grant from the U.S. Catholic Communication Campaign. The Koch Foundation contributed \$5,000 for the purchase of air time.

"The purpose of the Radio Network is to welcome Haitian im-

migrants into the U.S. Catholic community," said Father Thomas Wenski, executive director.

Every Saturday morning, an hour of religious and public service information is broadcast in Creole to Central Florida and the Bahamas over station WLIZ, Lake Worth.

Journalist-producers Elsie Etheart and Marc Garcia send copies of this programming to stations in Tampa and Opaka. Haitian workers moving in the East coast migrant stream receive cassette copies of the programs through volunteer distributors.

The Network board approved the programming Etheart and Garcia broadcast daily in Miami on "Chita Tande," a 15-minute show on station

WLRN. Current events, public service announcement, awareness of individual rights, ways of combating anti-Haitian propaganda and news from Haiti are some of the topics featured on the show.

Committee plans Prayer for Christian Unity Week

Members of a steering committee for a Week of Prayer for Christian Unity met recently to plan for activities during the week of prayer from Jan. 18 to Jan. 25.

"Church Unity Week," as it was called, was first celebrated in 1908 following the efforts of an Episcopal priest, Fr. Paul Wattson, who championed the cause of Anglican and Roman Catholic unity.

In the 1930's the name of the observance was changed to the "Chair of Unity Octave" to emphasize the role of the papacy in any future union of Christian churches. Other Christians

feeling that they could not participate started their own observation of Christian Unity.

It was not until after the Second Vatican Council that a majority of Roman Catholics began joining with Protestants in a common observance of prayer for unity.

The steering committee has planned discussion groups, prayer meetings and bible study groups for this coming year's Prayer for Unity Week.

Anyone wishing to become involved in planning the activities can call Charles Eastman at 891-5286.

World wide rosary Oct. 7

Sunday, October 7 marks the 17th International Rosary March which has become a tradition for many in and around Palm Beach County. With Flagler Driver once again providing the scenic background for the biannual event, veteran observers continue to note the market increased in the number of participants as compared to the original handful of marchers several years ago.

The world-wide Rosary March involves nearly 1/4 million people on 5 continents praying the rosary at the same moment in their various time zones.

Marchers will assemble at Providencia Park, (across from Good Samaritan Hospital), on Flagler Drive at 3 p.m., rain or shine, and proceed to St. Ann's Church where those who can't march will be praying

the rosary and will join them for the closing Benediction ceremony.

Pre-Cana for remarrieds

On November 3, 1984 a pilot program will be initiated in the Archdiocese of Miami including marriage preparation for those couples, because of death of former spouse or annulment, who are seeking remarriage in the Church. This Pre-Cana II will be held from 9:00 A.M. until 4:00 P.M. at the Family Enrichment Center, 18330 N.W. 12th Ave. Miami. Donation is \$25.00 per couple; registration may be made by contacting Lynda DiPrima: 651-0280.

St. Francis celebrates Respect Life

Sunday, Oct. 7th, opens the 13th annual nationwide observance of "Respect Life Week" sponsored by the National Conference of Catholic Bishops and supported by the Catholic Health Association of the United States. St. Francis Hospital, celebrates this special week in several ways. Photographs of Hospital employees and their families will be posted throughout the Hospital. A special liturgy, emphasizing the gift

of life, will be celebrated in the chapel, 12 noon, Monday, October 8th.

Also, Franco Zeffirelli's "Brother Sun, Sister Moon," revealing the early life of St. Francis of Assisi, will be shown in the Wiegand Auditorium on October 8, 9, and 11th. The two hour, 35 millimeter film, is open to the public and employees, with no admission fee.

It's a Date

Spiritual Renewal

St. James Church will be the location of a Procession in honor of Our Lady of Fatima on Oct. 12th. Procession starts north of the parish hall at 7 p.m. where a bi-lingual Mass will be celebrated. All parishes invited. Bring banners.

The Cenacle Retreat House will hold a weekend retreat for those involved in the Justice and Peace Ministry on Oct. 26-28. Retreat conducted by Nancy Couch and Rev. Greg Comella. For more information contact Barbara Young at 582-2534.

The Church of the Little Flower, located at the corner of Pierce Street and Federal Highway (U.S. No. 1), Hollywood, Fla. 6th annual celebration of the Feast of the Holy Rosary, Rosary Procession and Mass, Oct. 7th, at 2:00 p.m.

Single / divorced / widowed

The Widow and Widowers Club of Broward County will have a social gathering on Oct. 7 from 2 p.m. to 5 p.m. (every 1st and 3rd Sunday) at the Wilton Manors Recreation Hall in Wilton Manors. For more info call 564-1180 or 735-8363.

St. Juliana Church's Separated and Divorced Support Group will hold their regular meeting on Wednesday, Oct. 10, at 8:00 p.m. in the school cafeteria. These meetings are open to the community. For more information, call Ron Patriani at 737-1406.

Festivals and bazaars

St. Clare will hold a giant flea market Oct. 6 from 9 to 1 p.m. at 821 Prosperity Farms in North Palm Beach. Reserve space now. \$10 donation.

The St. Jude Ladies Guild will be holding a St. Jude Feast Day festival on Oct. 28 at 126 S.E. 15th Rd. St. Jude articles sold. Middle Eastern foods.

The Holy Rosary Home and school Assoc. presents the 9th annual arts and crafts festival Oct. 20th from 9 a.m. to 6 p.m. at SW 184th and Franjo Rd. in Perrine. Jewelry, Pottery, needlecraft, etc. Live entertainment, carnival games, home-made food.

St. Kieran's Church will sponsor a "Garage Sale" on Oct. 20th and Oct. 21st., from 9:00 A.M. until 2:00 P.M. St. Kieran's is located on the grounds of Mercy Hospital, at 3607 South Miami Avenue.

Dances

St. Clare's parish hall will be the location of a "Swinging barn dance" on Oct. 13 from 8 p.m. to 1 a.m. Square dancing. \$15 per couple. For reservations call 622-7477.

St. Stephen's social hall on 2000 State Rd. 7 in Miramar will be the location of a square dance on Oct. 13 from 8 p.m. till midnight. \$5 per person. Refreshments. For tickets and info call Joan at 981-2185 or the Rectory at 987-1100.

The Mercy Hospital 34th annual Ball will be held Oct. 20 at the Fontainebleau Hilton. Admission \$200 per person. Proceeds for hospital modernization. Includes tickets to "Carousel" at the Gusman Cultural Center. For more info call 854-4400 ext. 2536.

St. James Hall will be the location of a dinner and dance in celebration of the sixth anniversary of the election of Pope John Paul II on Oct. 20th 7:30 p.m. Tickets \$12.50 will benefit Respect Life. For more info or tickets call Kay at 687-1184 or 681-2676.

The St. David Women's Club will sponsor a 10th anniversary show and dance in the Parish Hall Featuring "Marek and Maryann" at 3900

S. University Drive, Davie, on Oct. 6. Tickets are \$6.00. Limited number sold at door. For more information contact Mary 434-8375.

Meetings

The Third Order of the Dominican Laity, St. Thomas Aquinas Chapter will be meeting at Barry University, Cor Jesu chapel on Oct. 7th Rosary begins at noon followed by Mass and meeting.

Catholic Daughters of Americas, Court Holy Spirit No.1912, Pompano Beach, Fla. will hold their Regular Business meeting on Friday, Oct. 12th, 1984, St. Elizabeth's at 2 p.m. Gardens, Pompano Beach. Please make every effort to attend so you maybe a part of the coming holiday season's Chanties."

The Mercy Hospital Auxiliary will hold their initial meeting on Oct. 12 at 10:30 a.m. in the Conference Center, Mercy Hospital. Open to members and anyone interested in joining.

St. Lucy's Women's Guild of Highland Beach Will have their first luncheon and meeting of the season on Oct. 9, at Upper Deck one North Ocean Blvd. & Palmetto Park Road, Boca Raton. cocktails 11:30 a.m. Luncheon 12:30. Mrs. Toni Rubio will Speak on "Handle yourself with care." For reservations call Mrs. Trudy Bondi 391-7830, before October 1.

Potpourri

Cardinal Newman High School in West Palm Beach will hold a New Orleans Style Picnic on Oct. 14 from 1 p.m. to 6 p.m. Tickets \$5 adults, \$4 students. Fried chicken, Dixieland band. For more info call Pat Roberson at 585-3734.

Archbishop Curley - Notre Dame will hold a Casino Night at the High school on 300 N.E. 50th St. on Oct. 13th 8 till midnight. \$5 admission included snacks, beverages. Tickets

available at door.

The Christian Mothers and Women of St. Jude church in Tequesta will host a noon luncheon Oct. 17. St. Vincent de Paul Regional Seminary professor of Biblical Theology Fr. Patrick Sena will be speaker. For more info call 747-1180 or 744-1754.

Visitation School PTA will host a talk by Frank McGarry, Director of St. Thomas University Pastoral Counseling Center on Oct. 8 at 7:30 p.m. The subject: "Relationship of Elementary School children to parents- whose educating whom?"

The Respect Life Office of the Archdiocese of Miami is sponsoring a Candidates Night on Oct. 9th at 8:00 p.m. at the Respect life Office, 18340 N.W. 12th Ave., Miami.

The Mens club of St. Boniface Parish will hold its First Annual Octoberfest in the parish hall located at 8330 Johnson St., Pembroke Pines on Oct. 20, at 7:30 p.m. Hot Buffet and music will be supplied by the Georgie K Orchestra. Donation is \$6.50 per person. Advance ticket purchase appreciated. Call Dick at 961-4197 or Bob at 981-6038.

St. Augustine Church, Coral Gables is offering instruction classes. Sessions for those interested in becoming Catholics are now being held each Wednesday evening at 7:30.

The St. David Women's Club will hold a membership tea in the parish hall, 3900 S. University Drive, Davie, Oct. 7th, 1:00 P.M. For more information contact Nancy (434-4941).

Women of Light, sponsored by the Archdiocese of Miami, monthly bible breakfast, will be held at the Holiday Inn-Fort Lauderdale-North, 4900 Powerline Road, Fort Lauderdale, Oct. 20 at 9:00 a.m. to 11:30 a.m.



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HEALTH FOOD STORE
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759-2187

5A-NOVENAS

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

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

Thanks to St. Jude for favor
granted. Publication promised.
H.G.

Thanks to the Holy Spirit for
prayers answered. Publication
promised. E.D.D.

Thanks Jesus & St. Jude for
miracle. You are really the
patron of hopeless cases.
Ilda

Grateful thanks to St. Jude for
prayers answered. Publication
promised. M.M.

Thank you Blessed Mother, St.
Martin de Porres & St. Anthony
for your unfailing help.
A.M.

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

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

Thanks be to God above, the Holy
Spirit, St. Jude, St. Anthony, for
favors granted. Publication
promised. J.K.

5A-NOVENAS

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

Thanks to St. Jude for answer to
prayer for employment. Publica-
tion promised. B. Persson

THANKSGIVING
NOVENA TO ST. JUDE

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

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
given 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 every-
thing and confirm once more that I
never want to be separated from
You, no matter how great material
desires may be. I wish to be with
You in eternal glory. Amen. Thank
You for Your love towards me and
my loved ones. Person must pray
this prayer three consecutive days
without asking your wish. Then pro-
mise to publish this dialogue as soon
as your favor has been granted. D.T.

PRAYER TO
THE HOLY SPIRIT

Holy Spirit. You who make me see
everything and who show me the
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as your favor has been granted.
Marge

5A-NOVENAS

THANKSGIVING
NOVENA TO ST. JUDE

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

THANKSGIVING
NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and mar-
tyr, great in virtue & rich in
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Say 3 Our Fathers, 3 Hail Marys and Glories.
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us and all who invoke your aid. AMEN. This
novena has never been known to fail. I have had
my request granted. Publication promised.
Thanks for miracle. T.G.

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
given 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 every-
thing and confirm once more that I
never want to be separated from
You, no matter how great material
desires may be. I wish to be with
You in eternal glory. Amen. Thank
You for Your love towards me and
my loved ones. Person must pray
this prayer three consecutive days
without asking your wish. Then pro-
mise to publish this dialogue as soon
as your favor has been granted. F.J.

Devocian a Maria
Ofezca a la Inmaculada Concep-
cion la novena de nueve rosarops
enteros con los misterios, 3 veces
al dia por 9 dias empezando el
segundo domingo del mes. Hagalo
a cualquier hora. No haga peticion.
Gracias Madrecita por haberme
contestado. Tu hija legionaria
Tina
Prometa publicar esta novena
cuando sus oraciones sean
conte stadas.

5A-NOVENAS

PRAYER TO
THE HOLY SPIRIT

Holy Spirit. You who make me see
everything and who show me the
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desires may be. I wish to be with
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You for Your love towards me and
my loved ones. Person must pray
this prayer three consecutive days
without asking your wish. Then pro-
mise to publish this dialogue as soon
as your favor has been granted. Rita

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● and orchestra. Training and
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● Pembroke Pines. 432-2750

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'Suddenly, I saw myself standing on the platform ... giving a lecture on the psychology of the concentration camp ... By this method, I succeeded somehow in rising above the situation.'

The meaning of life

By Sister Prudence Allen, RSM
NC News Service

"It is impossible to define the meaning of life in a general way," concluded psychiatrist Victor Frankl in a remarkable book called *Man's Search for Meaning*.

Instead, Frankl believed that each person discovers the meaning of life in the specific circumstances of life. "Life does not mean something vague, but something very real and concrete, just as life's tasks are

also very real and concrete."

During World War II, Frankl was imprisoned for three years in Auschwitz and other concentration camps. It was

then that he developed his concepts about the source of life's meaning.

As a psychiatrist, Frankl was

a student of human behavior. Observing his own struggle to maintain hope in the difficult circumstances of prison, he came to believe that the human

need to find meaning in life was more fundamental than the need to eat, sleep or find sexual fulfillment.

After his liberation from prison, Frankl interviewed countless survivors of the concentration camps, hoping to discover what gave them the will

know your faith

to keep alive. How did they manage to maintain hope in the future?

He reached this conclusion: "We can discover meaning in life in three different ways: by doing a deed, by experiencing a value and by suffering."

"Doing a deed."

That is Frankl's first path to meaning. It may involve creating something through our work. Or it may simply involve acting in some way which changes the world ever so slightly for the better.

Frankl described a turning point in his own search for meaning while in prison:

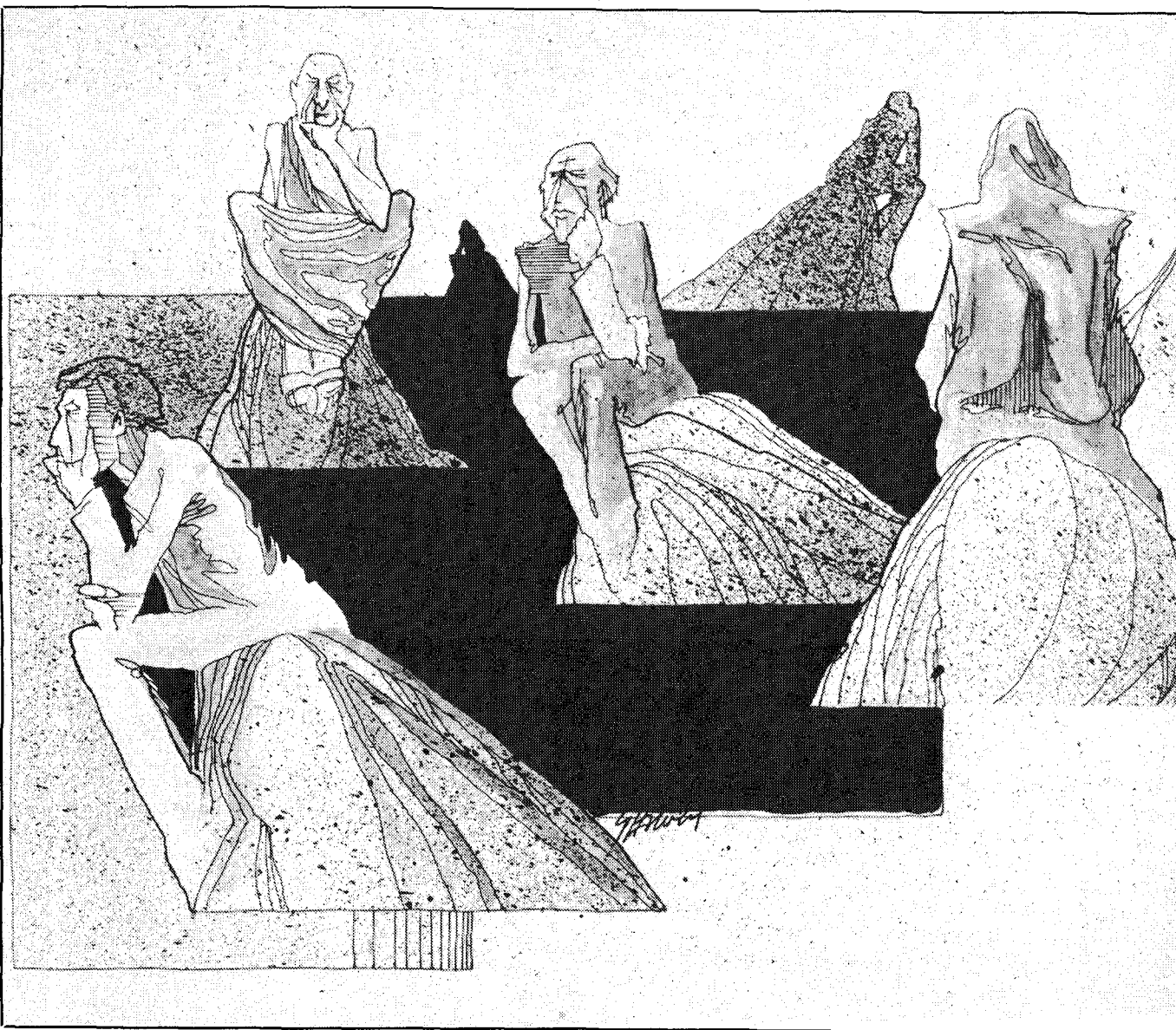
"Suddenly I saw myself standing on the platform of a pleasant lecture room... I was giving a lecture on the psychology of the concentration camp... By this method I succeeded somehow in rising above the situation."

By imagining something he would do, an action he would take in the future, Frankl found some meaning for his life while imprisoned.

The second way to find meaning is by "experiencing a value."

This experience could come through loving another person. Frankl described how the deep love he and his wife shared helped him to survive a cold and painful day at hard labor.

He wrote: "A thought crossed my mind: I didn't even know if she were still alive. I knew only one thing. Love goes very far beyond the physical person of the beloved. It finds its deepest meaning in his spiritual being, his inner self."



The search for the meaning of life is as old as humankind itself. Psychiatrist Victor Frankl was imprisoned during World War II for three years in Nazi prison camps. By studying prisoners' behavior during that time he discovered three ways of finding meaning in life: by doing a deed, by experiencing a value and by suffering. (NC Sketch by Ed Harvey)

Getting the total picture

By Father John Castelot
NC News Service

Long ago a question tormented a man we now know only as Qoheleth or Ecclesiastes. He asked: What is life all about?

Qoheleth's story reflects the human struggle to understand life's meaning — a struggle as real now as it was many centuries ago.

In the Old Testament book of Ecclesiastes, this man dramatized his search by posing as Solomon, the king who had everything a heart could desire: health, power, wisdom, pleasure.

But he found that the answer to his question about life's meaning could not be found in those things. In spite of all his riches, he concluded: "Vanity of vanities... all things are vanity" (Ecclesiastes 1:2).

We remember Qoheleth, much as we remember Job with his great questions about human suffering. Their questions are our questions.

In his musings, Qoheleth considered, one by one, all the things which should have brought him meaning and happiness. None satisfied his

thirst for fulfillment.

He realized then that if he searched for perfect happiness in those things he would be doomed to frustration. He would have to look further.

The problem for Qoheleth was that he labored under a severe handicap. He saw value in the life of this world. What he lacked was an understanding about a happy life after death.

'To discover life's meaning, life must be seen in its totality, in its earthly and eternal, human and divine aspects.'

He was trying to figure out the meaning of life without a vision of its totality. It would be like trying to write a person's biography with a knowledge only of his infancy.

A few centuries later the author of the Old Testament book of Daniel had a much deeper insight into the whole span of human existence. As a result he held out a bright prospect, one

that made life eminently worth living.

"Many of those who sleep in the dust of the earth shall awake... Those who lead the many to justice shall be like the stars forever" (12:2-4).

At the end of the Old Testament period the author of Wisdom was granted an even more penetrating vision of life: "The souls of the just are in the hand of God and no torment shall touch them... They shall be greatly blessed" (3:1-4; 5).

A strong echo of this, enriched by the teaching and example of Jesus, is heard in St. Paul's New Testament letter to the Romans: "If we are children (of God) we are heirs as well; heirs of God, heirs with Christ" (8:17-19).

To discover life's meaning, life must be seen in its totality, in its earthly and eternal, human and divine aspects.

Life here and now was given us to enjoy. This life reflects God's promise and goodness. But to complete the picture we need the prospect of the kingdom of God in all its fullness.

And hope in God's promise keeps us going. It can make sense of what otherwise might seem absurd.

Moreover, music, art or nature provide ways of "experiencing a value"; they help to give meaning to life.

But what about people who are deprived of satisfying work and have never experienced a value which gives meaning to their life? Frankl knew that the prison camp experience was one of great deprivation, so he spoke in great detail about his third path to meaning.

"Whenever one is confronted with an inescapable, unavoidable situation, whenever one has to face a fate that cannot be changed, e.g., an incurable disease, such as inoperable cancer, just then is one given a last chance to actualize the highest value, the deepest meaning, the meaning of suffering."

Suffering calls on people to make a decision. As Frankl explains it: "One could make a victory of these experiences (of suffering), turning life into an inner triumph, or one could ignore the challenge and simply vegetate."

'One could make a victory (of suffering) ...'

Frankl's discovery of three basic ways to give life meaning is helpful as a general guideline. In his own writings, Pope John Paul II has explored the same three pathways to meaning.

The pope discussed the significance found in "doing a deed" in the encyclical, "On Human Work." There he pointed out how individuals can find dignity and realize their self-worth through the work of their hands and minds.

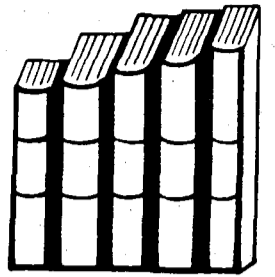
He studied the Christian significance of love earlier in his life in a play he wrote, "The Jeweler's Shop." But this theme also was examined in a collection of the pope's sermons on the Book of Genesis titled "The Original Unity of Woman and Man."

And suffering — a third path to meaning — was explored by the pope in a 1984 apostolic letter on suffering. He emphasized that suffering is always a mystery, but noted that part of the mystery of suffering is the way it can transform human beings.

'But seriously, folks'

It's OK to laugh at life

know
your
faith



By Joe Michael Feist
NC News Service

Jesuit Father Arthur McGovern likes to joke with God. He's also been known to have Massgoers laughing heartily during his Sunday homily. And he admits that he catches himself smiling while celebrating Mass from time to time.

Father McGovern, you see, is a man who takes his humor very seriously.

The priest, who teaches philosophy at the Jesuit University of Detroit, is a strong believer in the value of humor. He brings humor into his prayer life, into his classroom and into his relationships.

"Long ago," says Father McGovern, "the conviction came to me that what we are to preach is good news. That's what the Gospel means — good news." But "it's easy to lose sight of the good news," to stress the negative.

A vital part of the good news is humor, Father McGovern believes. Even when pondering a subject as deep as the meaning of life, humor has a definite role.

Father McGovern defines "meaning" in life as "something that gives purpose and value to what we do and who we are." He says "meaning in life can be different for different people and it can change over time for individuals."

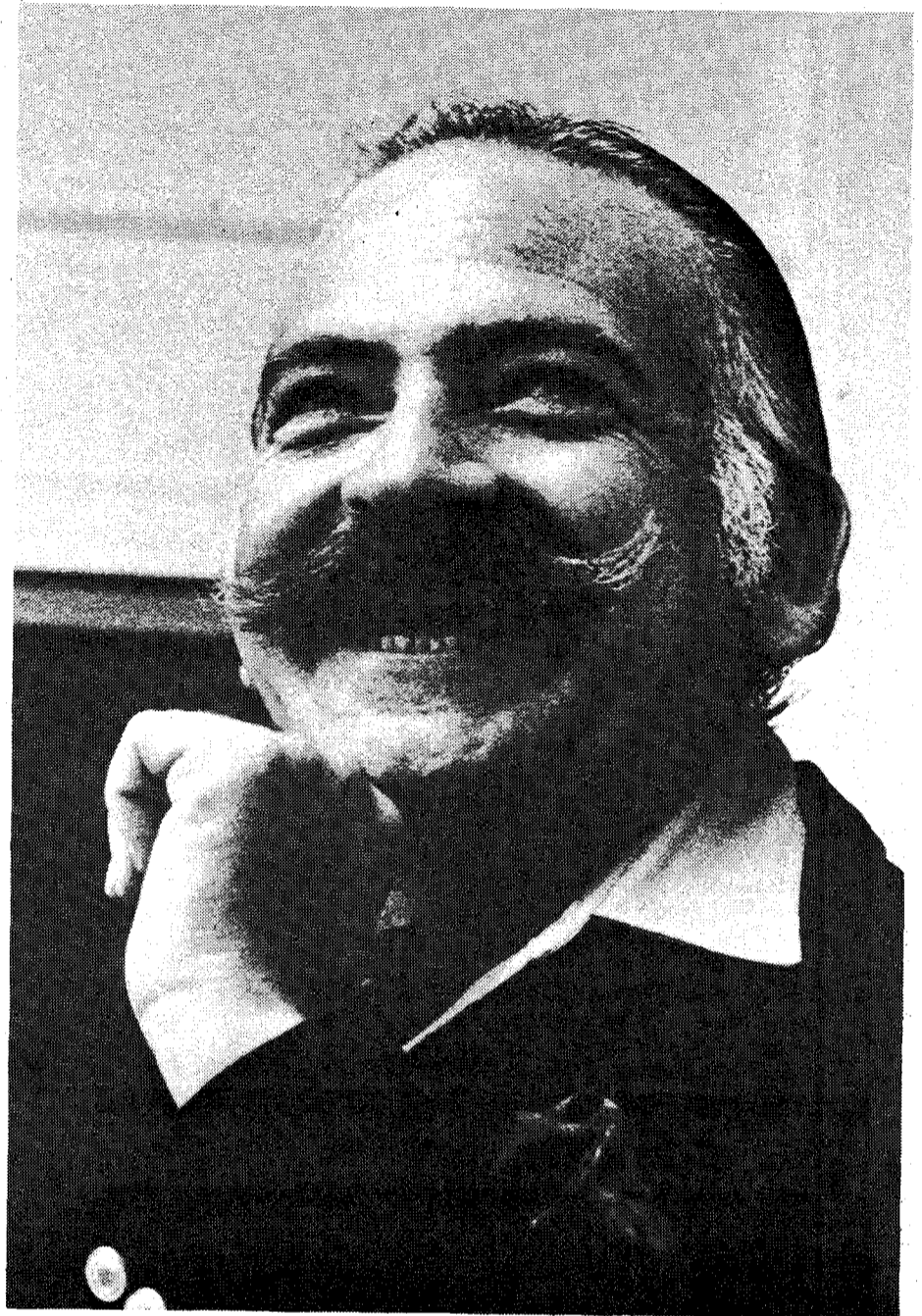
In our search for meaning, it is easy to lose perspective, to lose a necessary balance, he says.

"Overseriousness can kill the meaning of life. Humor is a healthy corrective. It is not opposed to the seriousness of life. But we have to learn to laugh at our own failures and flaws. Otherwise things get out of balance."

Without a sense of humor, he adds, "you focus on failures, defeats, lack of fulfillment. That leads to (spiritual) death."

But beyond being a "corrective," the Detroit priest feels that humor can be a great aid in developing one's spirituality, or relationship with God.

"My own spirituality is simple," he explains. "What gives life I need to build. What destroys life I need to challenge. Humor serves both. Humor is a way of finding delight in what is good. And it's an



Jesuit Father Arthur McGovern, who teaches philosophy at the University of Detroit, likes to joke with his students and he likes to joke with God. Even when pondering a subject as deep as the meaning of life, he says, humor plays a definite role. "We have to learn to laugh at our own failures and flaws," he says. "Otherwise things get out of balance." (NC photo)

effective way of challenging what needs to be challenged.

Much of maintaining one's spirituality, continues Father McGovern, involves maintaining one's perspective. That's where humor comes in. The key, he feels, is never "losing our seriousness about our vocation but never taking ourselves too seriously."

"I bring humor into my prayer," the priest says, explaining that we "ought to present ourselves to God as we are. The relationship ought to be with God as it is with your closest friend."

If you're angry with God, you tell him you're angry, Father McGovern says. And if you feel like joking with God, joke with him.

THINKING IT OVER

Meaning and the Eucharist

"Do you remember that scene at the opening of St. John's Gospel? In those days as in ours young men were looking for guides, for teachers, for masters who could show them the way to the fullest meaning of life," writes Trappist Father Basil Pennington in his new book, *The Eucharist Yesterday and Today*, (Crossroad Publishing Co., 1984).

Father Pennington relates how Andrew and John left their hometown of Capernaum in search of the desert prophet — John the Baptizer — they had heard about, hoping that he

would have the answers.

Finally, following John the Baptizer's directions, they teamed up with Jesus and his followers. Still, says Father Pennington, it was "a long road before they got their answer."

Perhaps three years later Jesus said to them: "If anyone keeps my commandments, the Father and I will come and we will take up our dwelling in him."

Those words get to the heart of how Christians are to find meaning in life — through each other. Since "Jesus" — God's — favorite dwelling place is in

us, in human persons," the priest writes, our "first care should be for human beings, for ourselves and others." Doing beautiful things for others is a way of doing something beautiful for God, Father Pennington writes.

Andrew and John found nourishment through their companionship with Jesus and his followers. Christians today, as Father Pennington points out, find similar nourishment during the Eucharist — the Mass.

The Eucharist has the marvelous ability to remind Christians of their own value. In

fact, Father Pennington explains, the Eucharist reminds all "that they are called, called by a God of love, that they are loved and wanted, that they have the dignity of one who is wanted, wanted even by a God."

Assured of our own worth, the Eucharist becomes a "powerful force to draw together, heal and integrate our dispersed thoughts and desires, energies and projects," Father Pennington observes.

In doing that, Christians just may catch a glimpse of where life's real meaning lies.

Priest follows Mother Teresa in serving poor

By Joseph Lanose

NEW ORLEANS (NC) — A Christmas present he received at age 35 changed the course of Father Angelo Scolozzi's life.

The gift was the life story of Mother Teresa of Calcutta, *Something Beautiful for God*, by Malcolm Muggeridge. After reading the book, the Italian-born priest

Father Scolozzi decided that he wanted to become a follower of Mother Teresa, so he wrote to her. He was invited to join the Missionary Brothers of Charity, a community of men she had founded in Los Angeles.

Later Father Scolozzi was to meet Mother Teresa, who had other plans for him.

"I would like to start a new order," Mother Teresa told Father Scolozzi. "I want someone with a contemplative background," she added, indicating that it was settled: She was choosing him as her disciple for the job.

The new order, the Universal Brothers of the Word, a contemplative community whose "outside" involvement is "for the evangelization of the poorest — the street people.

"But every day part of our life is spent in adoration of Jesus in the Blessed Sacrament. Adoration is our first duty," said Father Scolozzi.

Adoration is made at sunrise and at sunset, two hours each time, and the

'The life of Mother Teresa opened something inside of me,' he told The Clarion Herald, newspaper of the Archdiocese of New Orleans.'

turned away from the easy-going lifestyle he was living in a parish in an affluent middle-class city during the 1960s.

'I had come to realize that I could not be content living the comfortable life of a priest in a middle-class American community, with air-conditioned home and car, television and easy chair, and a highball before dinner.'

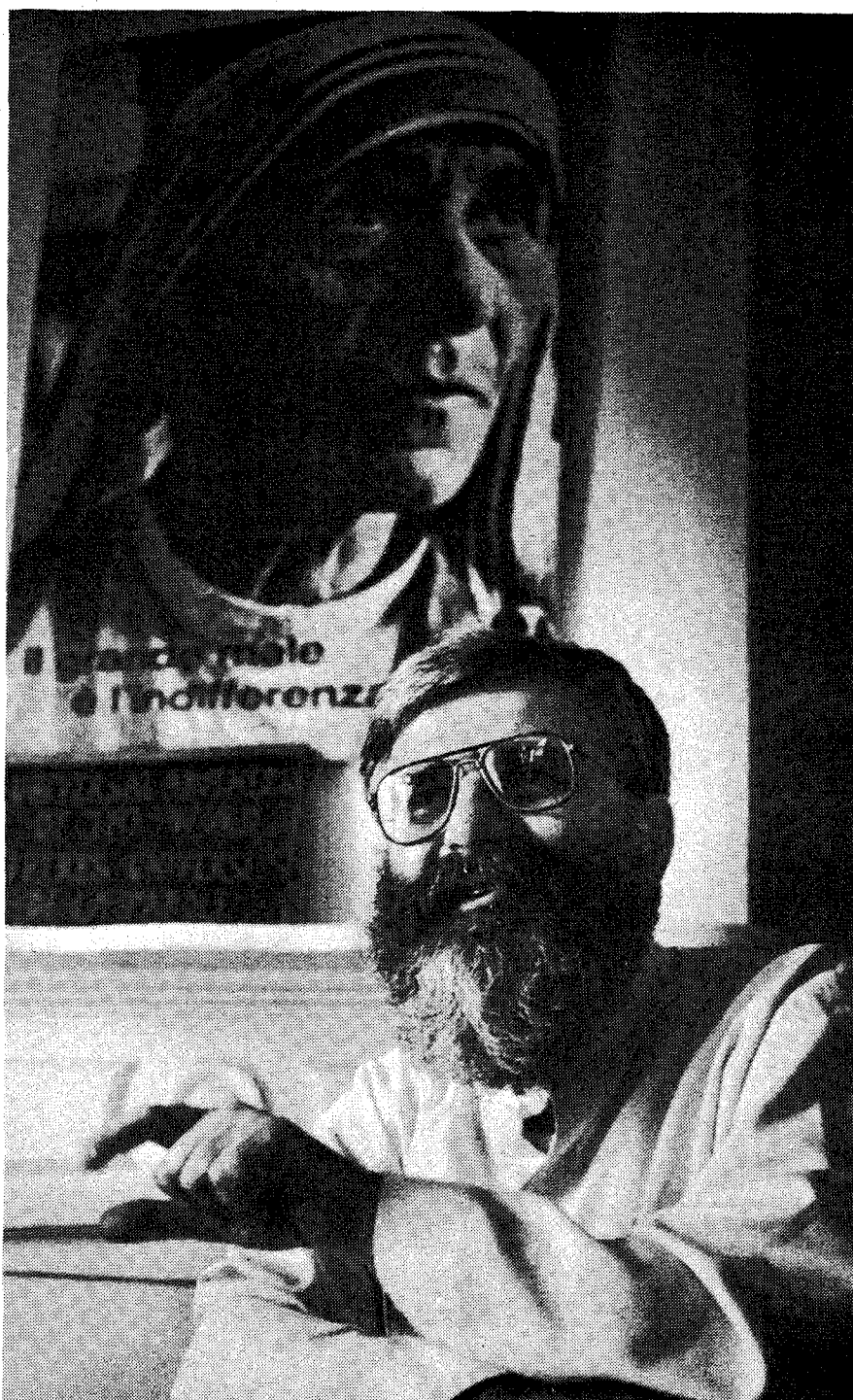
"The life of Mother Teresa opened something inside of me," he told *The Clarion Herald*, newspaper of the Archdiocese of New Orleans.

"I had come to realize that I could not be content living the comfortable life of a priest in a middle-class American community, with air-conditioned home and car, television and easy chair, and a highball before dinner."

brothers always sing the Divine Office.

Three Haitian novices who have been making the first year of their novitiate in the small frame house under Father Scolozzi's direction, accompany the singing with drum and malakas, "maracas" in Spanish.

"That was my missionary endeavor," he said. "It was going to the bottom, to be with the poorest, before opening this home in the U.S.,



Father Angelo Devananda Scolozzi emphasizes a point while discussing the Universal Brothers of the Word, a New Orleans based contemplative community whose members also work with the poor. The priest was picked by Mother Teresa to start the community. (NC photo by Frank Methe).

in New Orleans, where we are at the invitation and with the blessing of Archbishop (Philip M.) Hannan."

Father Scolozzi said he will welcome inquiries from men who are interested in finding out more about the Universal Brothers of the Word. "We are not known yet," he said. "This is our debut."

The brothers follow a rule centered around 15 statutes taken from the rules of the Missionary Sisters of

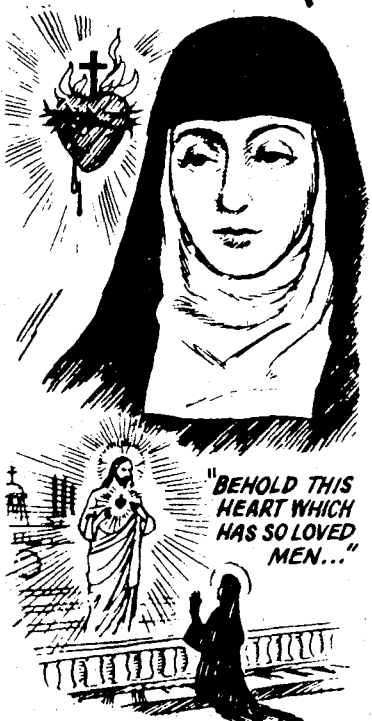
Charity. "But now we are developing a full constitution very similar to the rule of Mother Teresa," he added.

The community will include priests and brothers, but all are considered brothers. "The priesthood will be open to them, but many will remain not ordained," he said.

Note: The address of the Universal Brothers of the Word is 2139 Ursulines Ave., New Orleans, LA 70116.

the Saints by Luke

ST. MARGARET MARY ALACOQUE



ST. MARGARET MARY WAS BORN AT L'HAUTECOUR, FRANCE, ON JULY 22, 1647. IN 1671 SHE ENTERED THE ORDER OF THE VISITATION AT PARAY-LE-MONIAL AND WAS PROFESSED THE FOLLOWING YEAR. OUR LORD APPEARED TO HER IN NUMEROUS VISIONS SHOWING HIS SACRED HEART; SOMETIMES AS A 'BURNING FURNACE OF CHARITY' AND SOMETIMES TORN AND BLEEDING DUE TO THE 'COLDNESS AND INDIFFERENCE OF MEN.'

IN 1675 THE GREAT REVELATION WAS MADE TO HER THAT SHE AND JESUIT FATHER, BLESSED CLAUDE DE LA COLOMBIERE WERE TO INSTITUTE THE FEAST OF THE SACRED HEART AND SPREAD THE DEVOTION THROUGHOUT THE WORLD.

THE SACRED HEART OF JESUS MANIFESTED TWELVE PROMISES FOR MANKIND THROUGH ST. MARGARET MARY ALACOQUE. SOME OF THESE ARE: HE WOULD BLESS THOSE WHO HONOR HIS SACRED HEART, THAT HE WOULD GIVE THEM ALL THE GRACES THEY NEED, THAT HE WOULD GIVE THEM THE FAVOR OF DYING IN THE STATE OF GRACE IF THEY RECEIVED COMMUNION ON NINE FIRST FRIDAYS.

SHE DIED OCT. 17, 1690 AND HER FEAST DAY IS OCT. 16.

Love thy neighbor

By Hilda Young
NC News Service

Loving your neighbor is letting them park their motor home in your driveway for two months and cleaning up the oil slick without saying anything.

LOVING YOUR neighbor is not being afraid to tell him or her that you're worried about his or her drinking, if he or she needs to hear that.

Loving your neighbor is finding a way to invite them to church with you without being pushy.

Loving your neighbor is volunteering to watch her 2- and 4-year-old so she can take an exercise class, even though the 4-year-old spits your peanut butter sandwiches at the dog, sticks pencils through the screen door, and has a fit when you won't let him use your sofa for a trampoline.

Loving your neighbor is sitting next to them in the emergency room.

LOVING YOUR neighbor is sharing a generic wine and turkey hot dog barbecue — and enjoying it as much or more than a night on the town.

Loving your neighbor is arguing with them about Geraldine Ferraro's stand on abortion without getting angry.

Loving your neighbor is yelling, "How about a cup of coffee?" when you see him get out of the car and kick the tire; or see her on the porch after the 16-year-old has just stomped out of the house.

LOVE OF NEIGHBOR brings to mind swapped hand-me-downs, borrowed eggs, runover tricycles, shared tears, unspoken support, wordless affection, coffee and conversation.

Neighbors are a gift from God. (NC News Service)