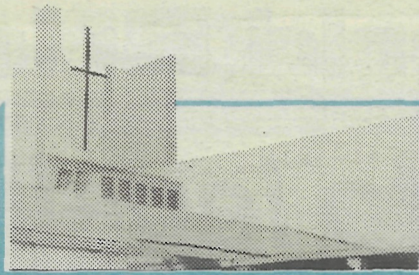


Archbishop McCarthy tells how he hitched a ride on Pope's plane— Page 13



New diocese's history begins with dedication of St. Ignatius Church — Page 11

THE VOICE

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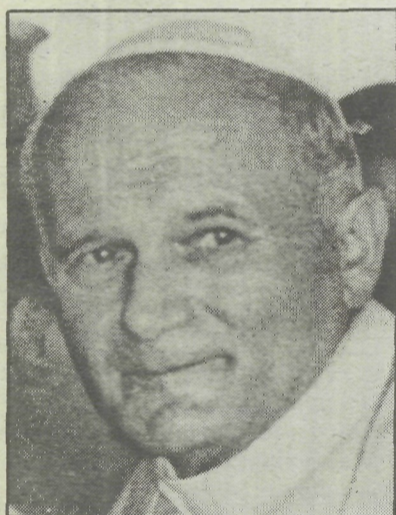
Friday, October 19, 1984

Pope to Latins: Justice without Marx

• Abp. McCarthy's trip...P11

SANTO DOMINGO, Dominican Republic (NC) — Pope John Paul II on his trip here told Latin American Catholics that the church must work for social justice, but not through violence and class conflicts based on Marxism.

During an outdoor Mass at a Santo Domingo racetrack, attended by



Fidelity to the Gospel 'prohibits recourse to methods of hate and violence.'

estimated 100,000 people, the pope said Catholics must never resort to violence, must not consider the poor as a "class in struggle" (marxism) and must not help bind societies to

programs of atheism or "practical materialism" (extreme capitalism).

The pope's four-day trip to Santo Domingo and Puerto Rico, which included an overnight stop in Zaragoza, Spain, was made to help inaugurate a church-sponsored evangelization program leading up to the celebration in 1992 of the 500th anniversary of Christianity in Latin America.

But the timing of the visit gave the pope an opportunity to underline the major points of a Vatican document on liberation theology, released Sept. 3, as he outlined the task of a "new evangelization" of the region.

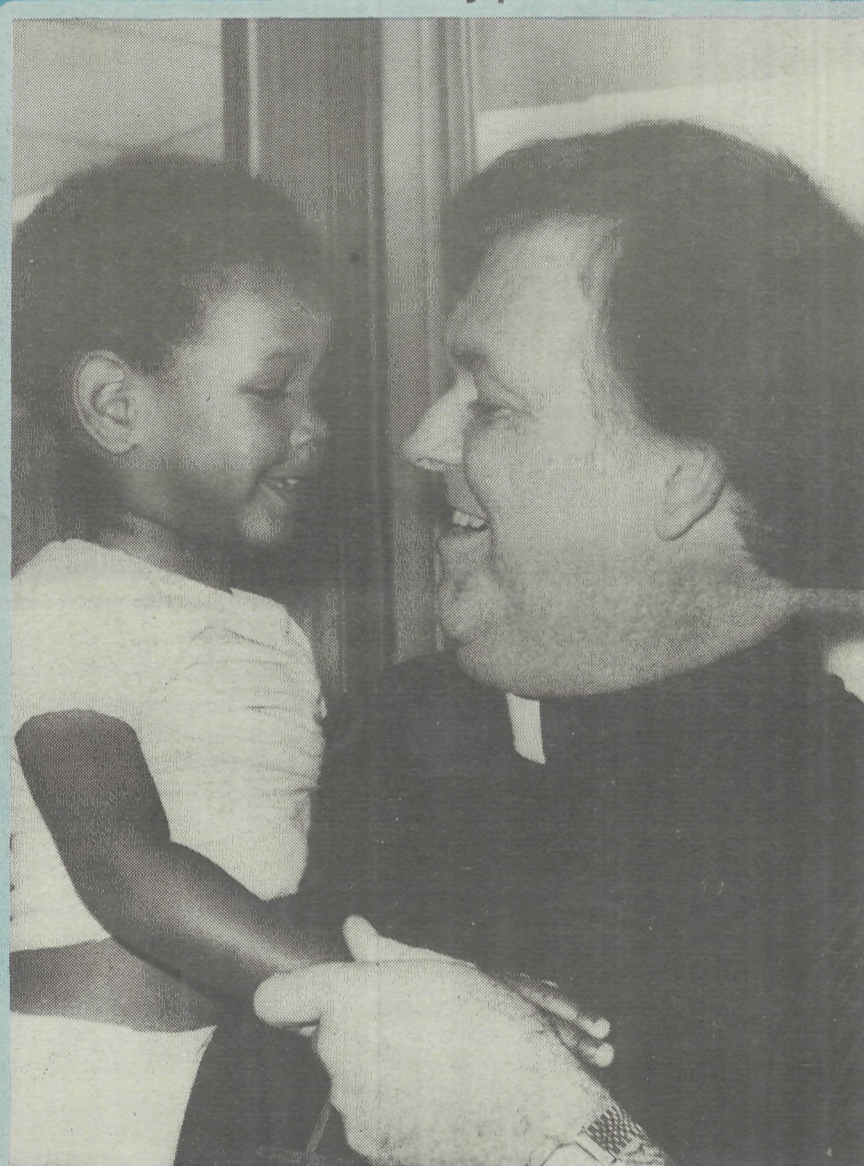
Standing next to a group of Latin American bishops, Pope John Paul listed the conditions he said must be followed in working toward the "social liberation of the multitudes of needy."

Those conditions include:

- Fidelity to the Gospel, "which prohibits recourse to methods of hate and violence."
- A preferential option for the poor which is not "exclusive or excluding, but which opens itself to those who want to leave sin and convert in their hearts."
- A view in which the poor are not seen "as a class in struggle, or as a church separated from the communion and obedience to the pastors designated by Christ."
- A campaign of social transformation which avoids bringing man "under systems that deprive him of his freedom and subject him to pro-

(Continued on page 8)

An unlikely priest?



Father Neil Doherty Plays with Gary Coleman-look-alike whose real name is Forest Bernard Newman, age 18 months, at the Guardian Angel day care center in Opa-Locka. Father Doherty visits the St. Philip facility every day, but there was a time when the priest, who is now the new Archdiocese Vocations Director, led a far different life. See Vocations Section, pages 1A-8A. Voice photo by Ana Rodriguez-Soto

The abortion I almost had

'The night our electricity was turned off I sat there in the dark and decided to have an abortion.'

An open letter to anyone considering an abortion:

Dear Mother-to-be:

Before you make a decision that will change your life and end the life of your child, please hear me out. I've been where you are right now—feeling afraid, confused and maybe even trapped.

I am a Catholic with a good education and a respectable career. But none of those things seemed to matter after my husband and I got divorced. I felt shattered and lonely. Then I met Jerry. Before I even knew him well, I fell in love with him. After just a few

months we were married — and I got pregnant.

The trouble was, Jerry had been laid off from his job and mine didn't pay very much. My ex-husband had dumped a lot of bills on me. We were supporting my two children from the first marriage.

Sometimes Jerry and I didn't even eat because we wanted the kids to be well taken care of and the money just didn't stretch.

I went to work in one pair of shoes that were falling apart. Our car had bald tires. There was no medical insurance to cover my pregnancy. You

get the picture.

The night our electricity was turned off I sat there in the dark and decided to have an abortion. It was against my religion and my conscience. But I kept thinking of the needs of my other two children.

Were I to keep my baby, I would need a Caesarean and that would cost more than \$2,000, just for the hospital. The doctors wanted the money up front. I couldn't bear the thought of going to any charity for help and I knew that once the baby was born it would be only the beginning of the

(Continued on page 14)

Bishops want to legalize Solidarity

WARSAW, Poland (NC) — While praising the recent amnesty for Polish political prisoners, Poland's bishops urged their government also to take steps to legitimize the country's outlawed Solidarity trade union.

"The recent amnesty for political prisoners has been assessed as a step in the right direction," the bishops said in a communique. "We expect further moves by the state authorities aimed at the realization of the social

accords of 1980."

Those accords allowed workers to organize Solidarity independently of the country's Communist Party, but the union was banned following the government's 1981 imposition figures.

The bishops' statement followed a two-day conference they held in Warsaw that was chaired by Cardinal Jozef Glemp of Gniezno and Warsaw, Poland's primate.

In July Pope John Paul II also coupled praise for the amnesty with a call for the government to respect the 1980 accords legitimizing Solidarity.

The Polish bishops also criticized a government proposal to exile outspoken government opponents. Government spokesman Jerzy Urban said government legal advisers were studying the possibility of exiling political activists who repeatedly infringed the Polish constitution or statutes.

Solidarity's founder, Lech Walesa, and more than a dozen other leading Solidarity figures attended a Sept. 30 Mass for Polish workers.

About 5,000 people attended the Mass at the Jasna Gora monastery in Czestochowa, about 130 miles from Warsaw.

The Associated Press reported it

was the biggest gathering of leaders of the outlawed union since Dec. 13, 1981, when martial law was imposed in the country.

No speeches were given by Walesa or the other Solidarity figures, who held private talks before the Mass but stopped short of holding a formal meeting.

Solidarity activists freed under the recent amnesty have been warned by Poland's Communist leaders that they risk further imprisonment if they participate in anti-government activities.

Andrzej Gwiazda, Solidarity's former vice chairman, said in an interview during the Mass that union figures have been working on a program to guide the movement's future activities.



HEATED PROTEST — A skull effigy burns outside of the Bataan Nuclear power plant in Morong, Bataan, 60 miles northwest of Manila. About 2,000 demonstrators gathered to oppose the opening of the plant, which they say is unsafe and endangers the lives of millions of Filipinos. (NC photo from UPI).

Archbishop: abortion like slavery

NORTH ANDOVER, Mass. (NC) — Legalized abortion is today's parallel to slavery, "the grimmest of our national memories," Archbishop Bernard F. Law of Boston said. The archbishop sharply challenged the "private morality" view of abortion as he received an honorary doctor of laws degree at Merrimack College in North Andover. He urged Americans opposed to abortion to follow the example of Abraham Lincoln on slavery by working for a reversal of the U.S. Supreme Court.

Leaders aim for 'new vision'

CHICAGO (NC) — Chicago's religious leaders have vowed to work toward a "new vision" for the city which rejects racism and stresses a reconciled, united community. The interfaith statement, issued Sept. 26 by Cardinal Joseph Bernardin of Chicago and signed by 18 other religious leaders, was responding to a "serious divisiveness" and "tragic schism" within the city.

'Children of the dust' need help

ATLANTA (NC) — Amerasian children need special help to adjust to their new lives in the United States, Don Hohl, association director of the U.S. Catholic Conference Office of Migration and Refugee Services, said. Amerasians, children of Asian mothers and American fathers, are called "children of the dust" in Vietnam and are outcasts in most Asian societies, Hohl told a regional MRS conference in Atlanta. But, he said, the United States is making efforts to bring more of these children and their families into the country.

Cdl. calls for papal retirement rules

TORONTO (NC) — Cardinal Gerald Emmett Carter of Toronto said the lack of retirement rules for popes "could be dangerous" for the church — particularly if a pope becomes senile. "I sometimes wonder if we're not tempting God by not having some procedure," the cardinal said, speaking on a Toronto radio program. He said that it might be a good idea to set a retirement deadline for popes, suggesting 75 or 80 as possible ages. Cdl. Carter, 72, said the age should be set by church statute.

Senate shelves civil rights bill

WASHINGTON (NC) — The Republican-controlled Senate shelved a major civil rights measure backed by the U.S. Catholic Conference in order to clear the way for passage of a continuing resolution needed to keep the federal government operating. After a last-ditch compromise effort failed, Sen. Bob Packwood, R-Ore., chief sponsor of the bill, yielded to Sen. Orrin Hatch, R-Utah, who had 1,300 amendments on tap to delay a vote on the bill indefinitely, even if it meant shutting down most government agencies. The bill was designed to ban discrimination against minorities or on the basis of sex, age of handicaps throughout all institutions receiving federal funds.

Guardsmen appeal sentence

SAN SALVADOR, El Salvador (NC) — Five former El Salvador National Guardsmen convicted of murdering four American Catholic churchwomen in 1980 have appealed for reduction of their 30-year sentences. The appeal, reported, is being considered by the judge of the Third Appeal Court in San Vicente, 37 miles east of San Salvador. "If the court considers the appeal well-founded, the sentence could drop to say 20 years," court secretary Luis Zapata was quoted as saying. However, he also said the appeal failed to prove justification for reducing the former guardsmen's terms.

'Army of God' sends threat letter

WASHINGTON (NC) — A threatening letter to Supreme Court Justice Harry Blackmun allegedly sent by the anti-abortion group Army of God is under FBI investigation, the Association Press quoted a federal law enforcement source as saying. The report quoted the source as saying the letter was signed "D. Maguire, Marquette University," but that it actually was sent by the Army of God, an anti-abortion group linked to abortion clinic bombings around the country.

First parish coordinator installed

RAEFORD, N.C. (NC) — Sister Dolores Glick became the Raleigh Diocese's first non-ordained parish coordinator when she was installed in St. Elizabeth of Hungary Parish, Raeford, a member of the Mission Helpers of the sacred Heart for more than 30 years, Sister Glick will administer the rural parish of just more than 20 families. Father John Carcich of Good Shepherd Parish in Good Hope is responsible for their sacramental needs. Bishop F. Joseph Gossman of Raleigh called Sister Glick a pioneer who would establish a model for other non-ordained church leaders.

Nuns: Bishops 'sexist' on abortion

CHICAGO (NC) — The National Coalition of American Nuns has issued a 16-point statement accusing American bishops of sexism on abortion. The group, based in Chicago and representing 2,000 of the nation's more than 100,000 nuns, issued its statement favoring abortion rights following a weekend meeting in Racine, Wis. The coalition criticized "sexism which leads the bishops to believe that they alone have the right and wisdom to make decisions about the morality" of a woman's right to decide the outcome of her pregnancy "when that choice differs from their theoretical one." The statement added, "We reject the attitude which denies personhood to the woman and bestows it on the fetus."

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Some Tridentine Mass use OK

VATICAN CITY (NC) — Pope John Paul II has given permission to bishops around the world to approve, under certain conditions, the use of the Tridentine Rite for Mass. The replacement of the old Mass was one of the major — and most controversial — reforms coming out of the Second Vatican Council.

A letter from the Congregation for Divine Worship to the heads of all bishops conferences said readmission of the old Latin-language rite is not intended for parish churches, except in "extraordinary cases." It is intended, the letter said, for particular groups that request it, in churches and oratories approved by the bishops.

The letter, written in Latin and dated Oct. 3, was signed by Archbishop Augustin Mayer, recently named prefect of the congregation, and Bishop Virgilio Noe, the congregation's secretary. The letter was made public by the Vatican press office Oct. 15 after an Italian news agency revealed its contents.

The decision reflected the pope's desire to accommodate the groups that "remained tied to the Tridentine Rite," the letter said.

Permission to use the rite should go only to priests and faithful who accept the liturgical changes included in the new Roman missal, the letter said. That condition appears to exclude rebel Archbishop Marcel Lefebvre and his followers who have rejected replacement of the Tridentine Mass and have opposed other actions of the Second Vatican Council.

"This is not a step backward," Archbishop Mayer told National Catholic News Service. "It is by no

'This is not a step backward. It is by no means a concession to (dissident Archbishop Marcel) Lefebvre.'

means a concession to Lefebvre."

"It is a pastoral act of the Holy Father, to give these people a certain witness of his pastoral care, because they felt so badly," he said. "In the end, what they're doing is celebrating the Mass of many centuries."

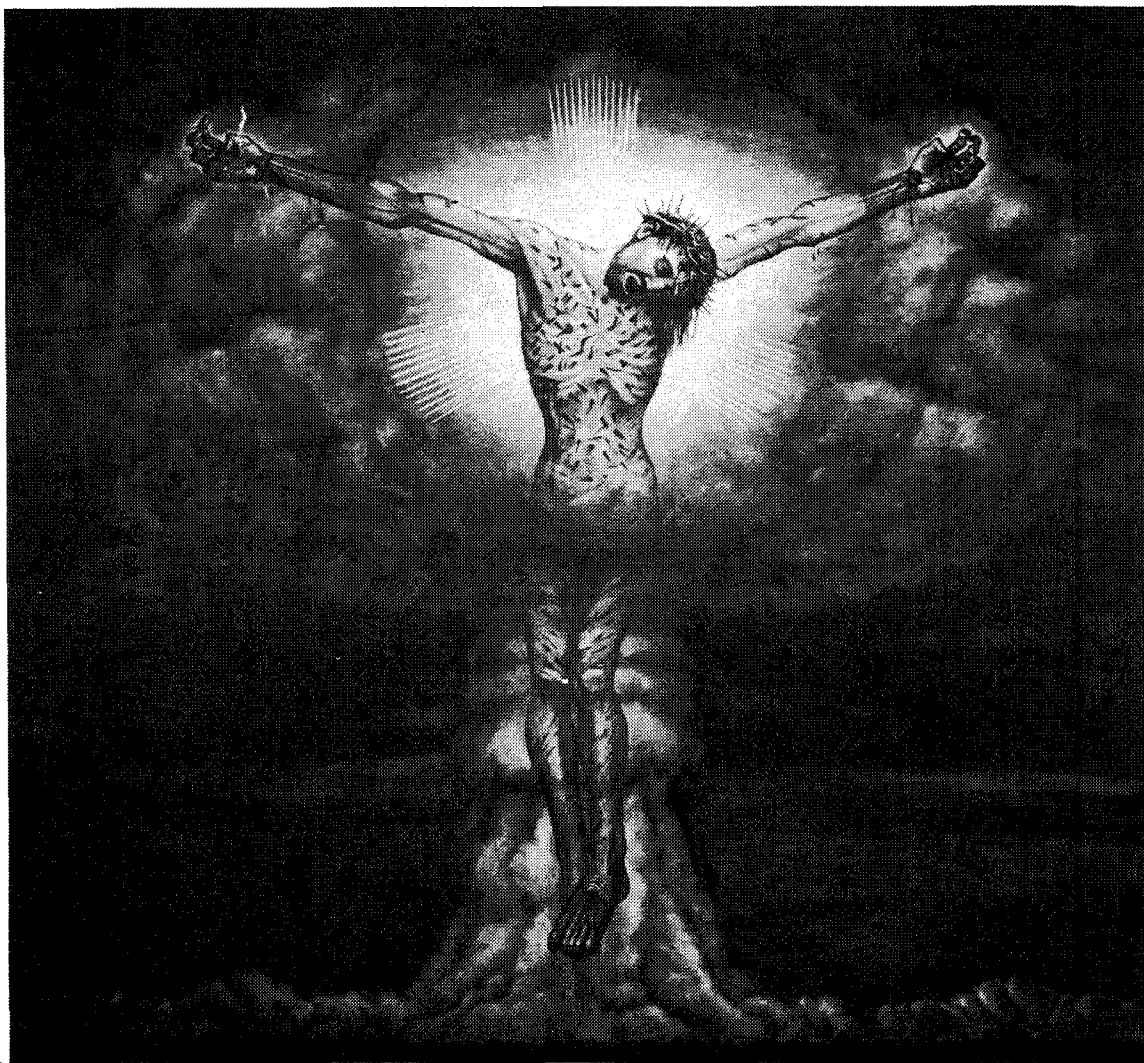
The liturgy of the Tridentine Rite is based on the text approved by Pope Pius V in 1570. That liturgy was replaced in 1970 by the new order of Mass approved by Pope Paul VI.

The dispute over use of the Tridentine Mass has often been discussed in terms of the use of Latin, but Latin has never been ruled out as a language for Mass.

When Pope Paul VI promulgated the new order of Mass, one of the most obvious changes was that Latin was no longer the only language in which Mass could be celebrated.

Only under certain conditions, in 'extraordinary' circumstances

DISARMING CRUCIFIXION — "Nuclear Crucifixion," a painting by Alex Grey, is one of 47 art works on display at the Contemporary Arts Center in Cincinnati. The exhibit, called "Disarming Images: Art for Nuclear Disarmament," is beginning a two-year tour of 10 cities. (NC photo)



Celebration normally was to be in the language of those participating in the Mass, and parish liturgies switched to the local language.

Latin was still permitted, however, and has continued to be used in appropriate circumstances. One of the most public uses of Latin at Mass has been in Rome itself, where Popes celebrating at St. Peter's with international congregations have used the ancient language of the church as a symbol of the church's international character.

'Extra Ordinary' Cases

The last missal using the Tridentine Rite was published in 1962. The congregation's letter specifies that the 1962 version must be used, in only the Latin language, without mixing it with the new rite.

Archbishop Mayer said it would be up to bishops to decide whether to approve the Tridentine Mass on a regular basis in parish churches, depending on particular local situations.

The letter listing the conditions for the approval of the old rite states: "Such celebrations should be made only for the use of those groups that ask for it, in the churches and oratories indicated by the bishop

(not, however, in parish churches, unless the bishop has granted it in extraordinary cases), and on the days and under the conditions established by the bishop, either habitually or for individual cases."

Archbishop Mayer said such "extraordinary cases" could include groups of parishioners who want the Tridentine Mass celebrated regularly in their parish churches. "The

bishops would take care of this," he said.

Those asking for permission must make a written request to their bishop. The bishop, in turn, must make sure that the groups "do not share the positions of those who place in doubt the legitimacy and the doctrinal exactness of the Roman Missal promulgated by Pope Paul VI in 1970," the letter said.

Voice among best U.S. Catholic papers

The Voice, for the second year in a row, has been judged among the top four diocese newspapers in North America, out of about 170 publications.

The Catholic Press Association judges at the national convention in Chicago cited *The Voice* in the General Excellence category of large circulation papers for "graphic impact, capitalizing on color and attractive typography, playing an important role in influencing their readers," plus the over-all quality of the paper.

A *Voice* editorial, "Why Write About Homosexuals at All?" won a second place in the national competition for a "courageous and sensitive discussion on which our Catholic people should have guidance," said the judges. Written by Executive Editor Robert O'Steen, the editorial was called "a powerful plea for that understanding as the central pastoral concern we all should have in this situation." Judges were "especially impressed with the writing."

Winning an honorable mention in the In-Depth category was a series on the Gay Catholic by Betsy Kennedy and Ana Rodriguez-Soto. Another honorable mention went to Kennedy in the Human Interest category for her story on a cancer-stricken priest (Father James Kreitner, who has since died), entitled "I Will Behold God." Judges called it a "descriptive, readable story that makes the reader think about his own religion and poses the question: What would I do if I found myself in that same position?" There were 118 entries in this category.

The Catholic Press Association is composed of 178 newspapers, 328 magazines and 41 non-English publications.

Development head to national post

Charles Starrs, Archdiocese director of Development, was elected president of the National Catholic Stewardship Council at its recent convention in Anaheim, Ca.

The NCSC is a professional organization of Catholic fund raisers and stewardship experts representing some 80 dioceses and numerous parishes all over the U.S.

"As I told Archbishop (Edward) McCarthy I am very proud to have this honor. Certainly it's a personal honor, but I am proud for the Archdiocese," Starrs said.

The organization helps development direc-

tors improve their effectiveness at the diocese level and assists dioceses and parishes in developing programs that stress stewardship the giving of "time, talent and treasure," to increase awareness of the total giving of self to the ministries of the Church.

Starrs said his office can help parishes that want to develop a stewardship program. This is especially important now, with the increased funding needs following the recent split of the Archdiocese, he said.

Being president of the NCSC helps facilitate his use of those resources, too, he said.



Charles Starrs

Priest: Majority would limit abortion

Notre Dame head calls for new 'rights revolution'

NOTRE DAME, Ind. (NC) — A new "civil rights revolution" is needed to make U.S. law reflect the consensus that most Americans reject abortion on demand, said Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame.

"The widespread uneasiness about 1.5 million abortions a year on demand, overwhelmingly for the convenience of the mother, is not an exclusively Catholic malaise," Father Hesburgh wrote in an article distributed by Universal Press Syndicate.

Even though "there is not a consensus in America for the absolute prohibition of abortion," he said, "if given a choice between the present law of abortion-on-demand, up to and including viability, or a more restrictive law, such as limitation of abortion to cases of rape, incest and serious threat to the mother's life, the majority of Americans polled consistently have supported the more limited option."

The Notre Dame president urged pro-life groups to abandon their insistence on an absolute abortion law "if such a solution is not possible in our pluralistic society."

Instead, he suggested, they should form "common cause... with other Americans of good will and ethical conviction to work for a more restric-

tive abortion law."

Father Hesburgh drew an analogy between the U.S. civil rights fight and

the abortion battle, noting that he grew up "under a law of the land with which I was in thorough moral dis-

agreement: Plessy vs. Ferguson, which condoned separate but equal treatment for blacks."

He was one of many who fought to reverse that 1896 Supreme Court decision "in every way possible, but within the law and within the democratic and pluralistic restructure of our country," he said.

After years of struggle, he wrote, "Apartheid, once the law of the land, was dead, and a new American consensus, both religious and non-religious in origin, welcomed its demise. Neither the consensus nor the change just happened; both were made to happen."

"Was there anything un-American about that procedure? Was I wrong to spend 15 years on the U.S. Commission on Civil Rights, trying to build a consensus opposing what I and others, for both religious and non-religious reasons, believed a horrible injustice?" Father Hesburgh asked.

"If it was patriotic, just and noble to work for the repeal of Plessy vs. Ferguson and apartheid," he wrote, "why should it now seem un-American to work for fewer legally sanctioned abortions when there is already a moral consensus in our country that finds our present legal permissiveness on abortion excessive and intolerable?"

Working in a pluralistic society for a more restrictive abortion law rather than an absolute prohibition "would not compromise our belief in the sanctity of all human life," Father Hesburgh said. "We should continue to hold ourselves to a higher standard than we can persuade society-at-large to write into law."



SHOUTING MATCH — Abortion advocate Francis Cleaves of Flint, Mich., right, an auto worker with five children, has a shouting match with pro-lifer Lynne Mills of Livonia, Mich., outside a Flint hotel where Democratic vice-presidential candidate Geraldine Ferraro was scheduled to speak. Due to mechanical difficulties, Ferraro made only a brief stop at the Flint Airport. (NC/UPI photo)

Bishops clarify position

WASHINGTON (NC) — Abortion, like nuclear war, is "necessarily" a matter of public morality, said Bishop James Malone, president of the U.S. bishops, in a new policy statement released Oct. 14.

The proper public policy question about abortion and nuclear war is what should be done, not whether or not a political response is needed, he said.

At the same time, he added, "there is much room for dialogue about what constitute effective, workable responses."

The Youngstown, Ohio, bishop issued his statement as president of the U.S. Catholic Conference, the national public policy arm of the U.S. bishops, at the request of the 60-bishop administrative board of the USCC.

Bishop Malone categorically denied that the bishops are seeking to form a "voting block" with their statements on various issues of public policy. "We are not a one-issue church," he said.

Priests urged to reach out to women who have abortions

MILWAUKEE (NC) — At the heart of the abortion issue are dead babies and grieving mothers, said Jesuit Father Robert Faricy.

Father Faricy, who teaches at the Gregorian University in Rome, was one of several speakers at Milwaukee's first archdiocesan "Post-Abortion Reconciliation Training Day," which drew more than 100 participants, including about 80 priests.

In October, an archdiocesan post-abortion outreach program called "Project Rachel" began in Milwaukee. The project is named after a woman in Jeremiah 31:15-17. In that passage, Rachel mourns for her children yet has hope for the future.

The need for a reconciliation program exists, said Vicki Thorn, co-director of the archdiocese's pro-life office, noting that 25 per cent of U.S. women who receive abortions are Catholic. She said that recently more women who have had abortions have been willing to discuss them.

At the training session, Father Ken Metz, archdiocesan liaison for Charismatic Renewal, asked participants to im-

agine themselves or someone close to them being pregnant.

"It's scary," he said, noting that "scariness" is what causes some pregnant women to feel so much panic, guilt, and fear that they decide to have abortions.

Father Metz, who is also a member of the Association of Christian Therapists, stressed that ministering to women who have had abortions does not eliminate the need to publicly oppose abortion.

"When you're at the pulpit, preach like hell," the priest said. But when in the confessional, one must minister "with the love and gentleness of Christ."

Father Faricy said that when a woman confesses to him that she has had an abortion, he asks if she would like him to pray or offer a Mass for the aborted baby.

"Every woman, especially, every Catholic woman, knows that there was someone alive and now that someone is dead," he said. He believes women who have had abortions need to know that the baby and God forgive her before she can forgive herself.

Doctor faces murder charge after abortion

PHILADELPHIA (NC) — A Philadelphia doctor has been charged with murder for allegedly failing to treat a baby girl who survived an abortion and telling other doctors not to try to resuscitate the infant.

Dr. Joseph L. Melnick, 62, also was charged with involuntary manslaughter and two violations of the state's Abortion Control Act. The two violations were infanticide and performing an illegal abortion.

The mother, 13-year-old Tina Smith of Philadelphia, was eight

months pregnant at the time of the abortion.

According to Philadelphia District Attorney Edward Rendell, who announced the charges during a press conference, there were "eight separate occasions where the baby evidenced clear signs of life. Dr. Melnick ignored these signs of life and did not take any measures to keep the baby alive."

It is believed to be the first time in Pennsylvania history that a physician has been charged with violating the state abortion law.

The charges stem from accounts to authorities that in the 90 minutes following the abortion, Melnick did not try to revive the infant and told other doctors not to try to resuscitate her because she was dead.

The baby was three pounds nine ounces at birth.

Melnick signed the death certificate, listing the cause of death as "respiratory arrest due to or as a consequence of elective abortion."

An autopsy conducted by the Philadelphia medical examiner found the fetus had been carried for 32

weeks and said the cause of death was "deprivation of medical care and immaturity."

Melnick was released on \$10,000 bail.

Pennsylvania's 1982 abortion law states: "Any person who intentionally, knowingly or recklessly performs or induces an abortion when the fetus is viable commits a felony of the third degree." It also says that physicians attending a child born alive during the course of an abortion are required to provide adequate medical care.

Churches promise retaliation on civil rights bill

WASHINGTON (RNS) — In an unusually angry declaration, representatives of six national religious bodies have vowed to punish U.S. senators who voted against this year major piece of civil rights legislation.

In two other reactions, the leading spokesperson for the Presbyterian Church (USA) and a United Methodist Church official issued statements calling on their members to take account of the senators who helped kill the legislation.

Sparking the outbursts was a 53-45 vote in the Senate to table legislation that would have reversed the Grove City College v. Bell decision by the Supreme Court last February, that sharply narrowed coverage of federal anti-discrimination laws.

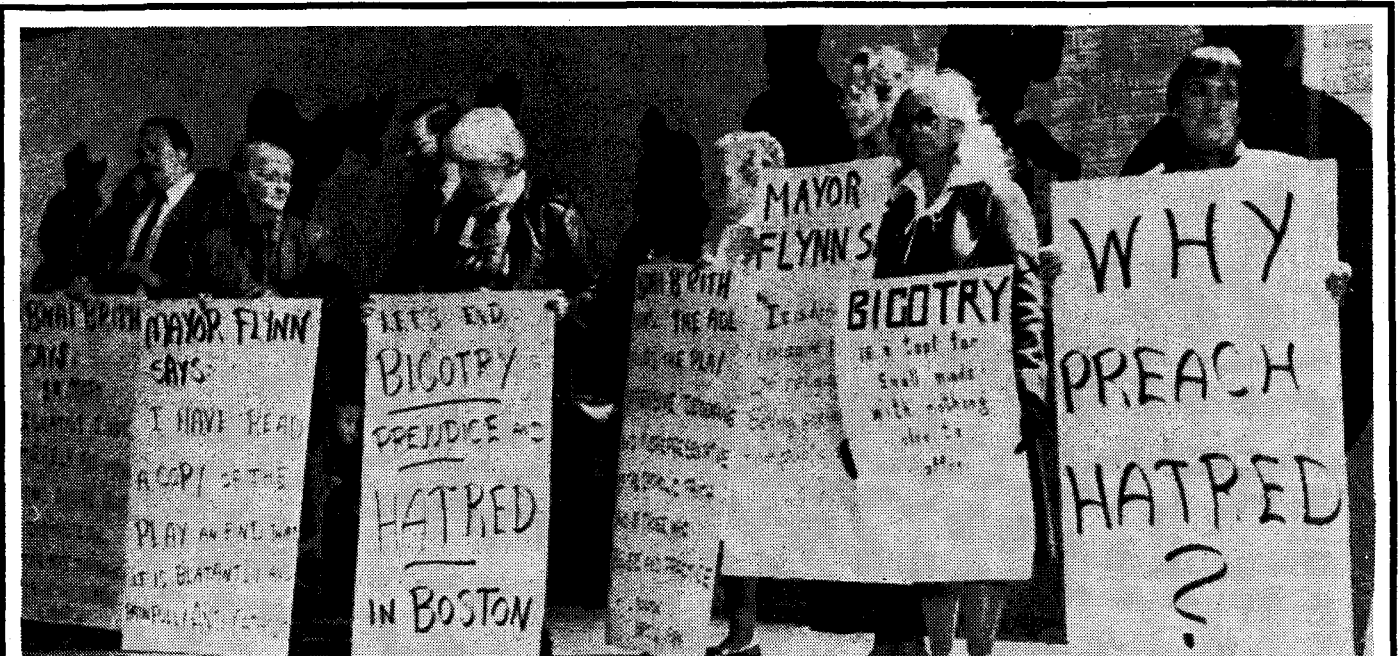
Declaring that nearly 50,000 people in their various "local networks" had struggled for passage of this legislation, the six Protestant, Jewish, and Unitarian groups said.

"Let no one who voted to table believe for a minute that their action will go unnoticed by those who are most active in our communities across the nation."

Signing the statement were representatives of the United church of Christ's Office of Church and Society, as well as its Commission for Racial Justice, the Church of the Brethren, the Union of American Hebrew Congregations, the Unitarian Universalist Association, and Mennonite Central Committee.

While religious groups often criticize actions by Congress which they disagree with they rarely, if ever, go a step further and promise to fuel a retaliation at the polls. This sharp response to the civil rights defeat comes in an election year already marked by the mixing of religion and politics.

The civil rights legislation had been overwhelmingly passed by the Democratic-controlled House of Representatives earlier this year.



CONTROVERSIAL PLAY — Demonstrators picket outside Boston's Charles Playhouse where a controversial one-act play, "Sister Mary Ignatius Explains It All For You" by Christopher Durang, is being staged. Boston Mayor Ray Flynn and other critics say the play is blasphemously anti-Catholic and want it closed. The play is scheduled to be shown in Miami in March. (NC/UPI photo)

Bishops, others worry over fallout of 'Armageddon theology'

WASHINGTON (NC) — Auxiliary Bishop Thomas Gunbleton of Detroit and bishop Leroy Matthiesen of Amarillo, Texas, were among the first signers of a petition denouncing Armageddon ideology applied to nuclear weapons use.

The two bishops signed a "statement of religious concern" prepared by the Christic Institute, a Washington-based religious policy center.

The Christic Institute defined Armageddon ideology as the belief that

Armageddon theology is a 'very dangerous theology' since 'it's really saying that God wills a nuclear conflagration.'

certain world events have signaled the end of the world and that nuclear warfare beginning the end-times has been foretold in the Bible and is therefore inevitable.

Bishop Matthiesen said Armageddon ideology is a "very dangerous theology" since "it's really saying that God wills a nuclear conflagration."

He said he is especially concerned because the Religious Right which endorses this ideology is associated with the Reagan administration.

The Christic Institute has linked the president with this Armageddon ideology, saying Reagan has mentioned Armageddon several times and has said that it might happen in this generation.

The statement reads: "We join with religious leaders throughout our country to denounce the ideology of Armageddon as a perversion of Holy Scripture and a danger to the peace and security of our Republic.

"We respectfully urge the presidential candidates of both parties to repudiate any association with the extremist worldview of nuclear Armageddon and to explain clearly their differences with this ideology in regard to the question of nuclear war."

Bishop Gunbleton said Armageddon ideology "sets forth very clearly what is, I think, a gross misrepresentation of Scriptures."

He said the vengeful God portrayed by these fundamentalists "is not the God I know of Scriptures."

Bishop Gunbleton added that the ideology sets forth "dangerous religious ideas" because it "justifies a nation like ours to use nuclear

weapons."

The statement concludes: "We call upon all men and women of faith to join us in reaffirming the fundamentals of our religious traditions. God is revealed in Holy Scripture as creator, not as destroyer. He summons the nations to reconciliation, not to ideological hatred."

TV violence, sex reinforce divisions in society, expert says

NEW YORK (RNS) — The violent, sexy sexist world of television reinforces prevailing inequalities in the American culture, said a leading critic of the TV industry, and that is why big business continues to pay to produce it.

Speaking at a hearing sponsored by the National Council of Churches, George Gerbner, director of a massive and long-running research project on the effects of television viewing, charged that the TV world's "pecking order," as revealed in the sex, race and age of its victims and victimizers, "socializes people for their role in an unequal power structure."

Dr. Gerbner, dean of the Annenberg School of Communication at the University of Pennsylvania, Philadelphia, was one of seven experts who testified before the NCC's Committee on Sex and Violence in Film, Cable and Television.

USCC: Cable TV bill is inadequate

WASHINGTON (NC) — Cable television legislation approved by the House of Representatives does not contain adequate franchise renewal or leased access provisions, said Richard Hirsch, U.S. Catholic Conference secretary for communication.

However, the inclusion of provisions which prohibit the transmission of obscene programming over cable systems is a positive aspect of the

legislation, Hirsch said.

The bill, the result of extensive negotiations between U.S. cities and the cable industry, provides specific procedures for cities to follow when considering renewal of a cable franchise but does not require cities to consult the public in the process.

Hirsch said it is important that the public be allowed to participate in the franchise renewal process because

"the interests of municipalities may not necessarily overlap with the interests of the community."

Hirsch also objected to provisions in the bill covering leased access channels, facilities which are set aside for use by independent programmers, including church, consumer and educational groups who contract with the cable operator for their use on a regular, paid basis.

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Bishop: Church is committed to ministering to Hispanics

NEW YORK (NC) — The U.S. bishops have committed themselves "to use every means at our disposal toward the enhancement of Hispanic ministry," Bishop Ricardo Ramirez of Las Cruces, N.M., told participants in a teleconference on Hispanic ministry.

Relaying the message of the bishops' 1983 pastoral letter on Hispanic ministry was the purpose of the bilingual teleconference, sponsored by Inter-University Cooperative Research.

Conference participants at 13 U.S.

locations, including Miami, heard talks by four speakers, followed by local and national discussions. The teleconference originated at the communications center of the Archdiocese of New York.

Bishop Ramirez called on the church's institutions, including Catholic universities, schools, parishes, pastoral institutes and communication media, "to make their own commitments and to find ways to channel their efforts of research, theological reflection, technical development and personnel in the

direction of Hispanic people's needs."

Miguel Cabrera, Archdiocese of Miami coordinator for the third National Encuentro, told teleconference participants, "We must become 50 percent spiritual counselor and 50 percent defender of social justice."

The Spanish language is the bond that links all Hispanics, Cabrera said, but pain can also be a bond uniting Hispanics in the United States.

"The pain of the Puerto Ricans is not the same as the pain of the Mexicans; the pain of the Cubans is different from that of the Central Americans. The pain of the farmworker is not the same as the pain of the undocumented alien, or of the political refugee (whether fleeing from a right-or left-wing government), of anyone who feels stripped of his dignity as a person or as a child of God, of anyone who feels the pressure to identify with one or other culture or society," he said.

It is necessary, according to Cabrera, to maintain a sense of unity and communication among Hispanics, "considering and respecting all groups as equal. To achieve this, we must know the pain of each to make it our own and accept each other for what each of us is: a Hispanic, a child of God."

Hispanics keeping their culture — sociologist

NEWARK, N.J. (NC) — Hispanic Catholics are maintaining their own heritage despite pressure "In the direction of an American style of Catholic life and practice," said Jesuit Father Joseph Fitzpatrick, a sociology professor at Fordham University.

Father Fitzpatrick spoke at a conference, "Church, Neighborhood and Ethnicity," sponsored by the National Center for Urban Ethnic Affairs and the National Conference of Catholic Bishops' migration and tourism committee.

Delivering the keynote address, Father Fitzpatrick said that while Hispanics have been "Americanized," they continue to maintain ties to their own culture.

Hispanics represent "the largest group" of Catholics currently immigrating to the United States, so they also have great needs, he said.

"Therefore Catholics of the older ethnic groups have a special responsibility to know them, to respect them, to receive them as brothers and sisters in the Lord," he said.

American Catholics should "accept Hispanics as they are" and let "no pressure be exerted on them to surrender language and culture," he added.

Fund to aid religious with retirement problems

WASHINGTON (NC) — A national task force on retirement concerns of religious orders has established an emergency fund for communities facing financial difficulties and has prepared a manual to help them plan their finances.

The task force, made up of representatives from the Leadership Conference of Women Religious, the Conference of Major Superiors of Men and the National Conference of Catholic Bishops, is responding to a 1981 survey which reported on the aging of religious and on the decline in the number of active religious as retirement costs rise.

A "recipe book" of step-by-step procedures to help religious communities evaluate their resources for retirement funding was to be published this month, said Franciscan Sister Lois Friedman, finance director of LCWR and representative to the tri-conference task force.

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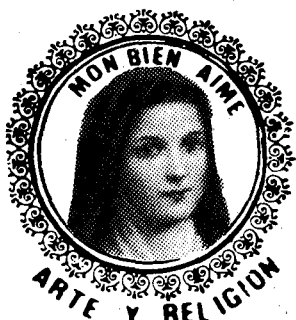
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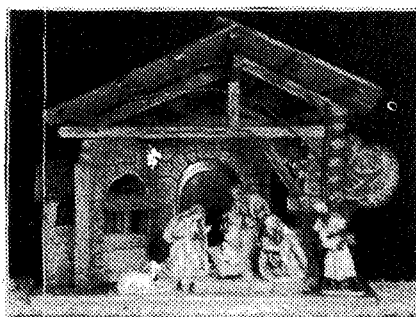


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Scholar urges more 'critical' reading of Bible

INDIANAPOLIS (NC) — More and more Catholics are accepting literal interpretations of the Bible because the Church is not adequately teaching the "critical" approach to Scripture, a Catholic scholar told an ecumenical workshop.

Sulpician Father Raymond E. Brown, a reknown biblical scholar, who was ordained in St. Rose of Lima Parish in Miami Shores and is now a professor of Biblical studies at the Union Theological Seminary in New York, said many Catholics today listen to literal interpretations of the Bible on radio and television.

If their parishes do not offer Scripture study, "they trot off to somebody's Bible class. They become literalists by having been exposed to a literal approach."

Father Brown said the critical approach to Scripture discusses what God is trying to teach and how he wants people to understand it, instead of accepting as binding the way Scrip-

ture was phrased at the time it was written.

The greatest flaw in a literalist interpretation is "it is bound to increase the defensiveness of the people who hold it" as "there is always some frightening possibility for the literalist that something might turn up that would prove him wrong."

Trying to encourage critical Bible

reading is a concern for all the churches, Father Brown said, but the Catholic Church might have created the vacuum which is being filled by literalists.

He said that in the past most Catholics did not read the Bible, but from what they heard they accepted the literal approach to Scripture.

Father Brown said that since the

Second Vatican Council the Catholic Church has placed greater emphasis on preaching and explaining the Bible passages read during Mass, but people still are not motivated to think perceptively about the Scriptures.

Helping a literalist accept a more critical approach to the Bible is difficult, Father Brown said.

"They've got to be convinced that you are not destroying the fundamentals of faith," he said. "If you can bear some witness as a Christian, that's an important first step. The next step is to persuade (literalists) that there is a wealth that they are missing."

Father Brown added that contempt for the literalist should be avoided because "at least (the literalist) is talking about God. Some people aren't even doing that."

Students suspended for missing Mass

CHICAGO (NC) — Father George Clements, pastor of Holy Angels Parish in Chicago, suspended approximately 200 children from the parish school because their parents were missing Sunday Mass.

But he reinstated most of the students after meeting with the

parents to discuss the situation.

The parents, by failing to attend Mass, breached contracts they signed with the school, according to Father Clements.



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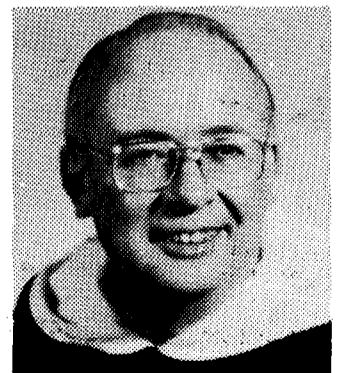
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In Santo Domingo, Pope John Paul II blesses crosses which symbolize missionaries who died in the Dominican Republic. Accompanying him on a tour through the Santo Domingo Cathedral is Cardinal Sebastiano Baggio. (NC/UPI photo)

Work for justice...

(Continued from page 1)

grams of atheism, or of practical materialism, which deny him his interior and transcendental richness."

The pope added that man's true liberation is liberation from sin and from "social evil that rests in his heart."

"These are some basic points of reference that the church cannot forget in its promotional and evangelical action," the pope said.

No end to work for poor

But he added that his message should not be understood as a "brake" on church people and institutions which work with the poor. Instead, he said, it should be seen as "confirmation and inspiration."

Indeed, the pope's cautionary remarks about violence and political ideologies did not eclipse his strong call for the church to lead the fight for social justice, through emphasis on the moral and social dimensions of the Gospel.

Pope John Paul's pledge that "the church and its hierarchy want to remain present in the cause of the poor" individual and "his aspiration for an unpostponable social justice" brought prolonged applause from participants in the outdoor Mass. Many had waited for hours in the hot, muggy weather to hear the pope.

The pope criticized political corruption, arms expenditures and the armed conflicts which have sapped the region's resources. He also warned against economic exploitation by

"foreign powers" and lashed out against what he called "the egoism of the 'satisfied'" who exercise "privileges of an opulent minority" while much of society lives in misery and oppression.

In each of his talks, Pope John

'The Church and its hierarchy want to remain present in the cause of the poor.'

Paul also sounded themes of hope. He repeatedly returned to the example of the energy, faith and sacrifices of the first missionaries to the New World and urged new vocations to minister to the region's growing population.

In Spain, the pope told relatives of missionaries that their sons, daughters and brothers were modern "messengers of peace, love and salvation."

"Be proud of them," the pope said in a talk in the Basilica of Our Lady of Pilar, "and continue to cultivate the missionary spirit."

During an Oct. 12 stadium ceremony in Santo Domingo, the pope handed out 22 wooden crosses to representatives of the Latin American Bishops' Council to symbolize their task of evangelization.

Each bishop was accompanied by a youth from his country. The youth

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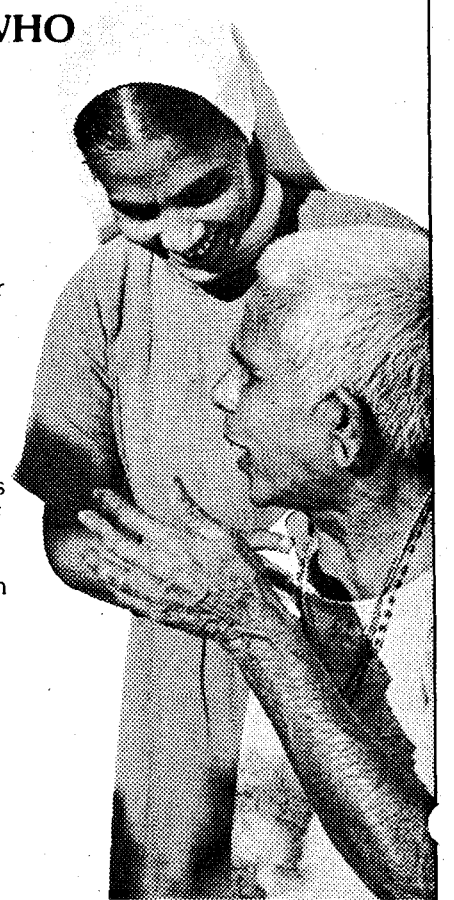
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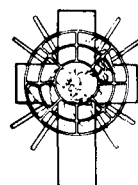
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...reject violence, atheism — Pope

symbolized what the bishops consider their greatest challenge: how to deepen faith among younger generations who face unemployment, armed conflicts and the lure of drugs.

Challenging laity

The themes the pope struck during his talks often challenged Catholics to speak out against attempts by civil authorities to restrict the church's rights.

In each of his three stops, the pope

In the Dominican Republic the pope condemned contraception, sterilization and abortion, calling these practices part of an attempt to "impose a new colonialism on the Latin American people."

In San Juan, speaking to an estimated 650,000 people at an outdoor Mass, the pope again emphasized Catholics' responsibility to fight abortion, birth control and divorce.

"Rise above the divorce mentality of society," the pope told the cheering crowd.

The trip marked the second time Pope John Paul had visited Zaragoza and Santo Domingo, and the crowds in both places were somewhat smaller than expected.

In Santo Domingo, the lower turnout was considered a protest against the government, which was financing the visit during hard economic times. A government statement saying that expenses for the visit were being kept to a minimum reflected that criticism.

Two Puerto Rican Protestant ministers criticized government ex-

penditure for the papal visit, but their criticism was lost in the general excitement of the day for the hundreds of thousands who greeted the pope at the Mass site and along a 10-mile motorcade route.

Pope John Paul seemed to relish the pastoral nature of the events in San Juan, which contrasted with the rather formal nature of the Santo Domingo ceremonies, and improvised a five-minute talk at the end of the open-air Mass to thank the islanders for their hospitality.

Man's true liberation, the Pope said, is liberation from sin and from 'social evil that rests in his heart.'

told Catholics to apply moral principles to social issues such as abortion, birth control, divorce and education.

Speaking to an estimated 500,000 people outside the main basilica in Zaragoza, the pope defended the right of parents to choose a Christian education for their children.

His remarks were enthusiastically applauded by many in the audience who have fought a proposal by the socialist government which would restrict the financing and operation of private schools in Spain.

Upon his arrival in Spain, the pope promised that the church would respect the "autonomy of the secular world." But in his talk to the faithful, the pope made clear that such autonomy should not stop Catholics from promoting "the respect of life from the moment of conception" — a clear reference to a recent Spanish law which legalized abortion under some circumstances.

Liberation theology defended

ROME (NC) — The Vatican's recent critique of liberation theology discouraged many church people in Latin America, the head of a 160,000-member association of religious told National Catholic News Service.

"I'm not sure this document will help us form more unity in Latin America," said Passionist Father Matteo Perdia, president of the Latin American Confederation of Religious (CLAR). Father Perdia was in Rome for the annual meeting of representatives of 25 national conferences of men and women religious.

Father Perdia criticized the Vatican document because it "does not develop in a positive way what liberation theology is and what liberation is biblically."

He said the document "ignores the base communities" which are important features of the church in Latin America and from which liberation theology evolved.

The 10,000-word document, issued Sept. 3 and titled, "Instruction on Certain Aspects of the 'Theology of Liberation,'" criticizes certain branches of liberation theology for borrowing too uncritically from Marxist theory.

Father Perdia said the Vatican critique stresses deviations and offers no "positive inspiration for those working pastorally."

He noted the Vatican's persistent concern that the church avoid encouraging class struggle or side with one group against another.

"The distance between classes in Latin America is much greater than it is in the First World," said Father Perdia. "The conflict in the society already is there, whether we want it or not. If I increase the conflict to solve the conflict there is cause for concern. But

theology of liberation says that there exists a class struggle and that one should opt for the weak as an example for all in order to reduce the conflict.

"One chooses the side of the poor," he added, "because the way of God is through the weak."

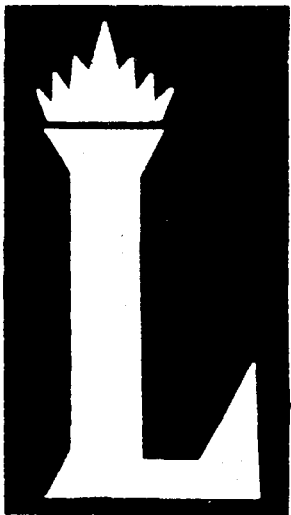
He said, however, that theology of liberation "rejects using class struggle to achieve a victory of the proletariat."

Father Perdia had some praise for elements of the Vatican document, for example, its "explicit and implicit recognition" of "theology of liberation (and) the pastoral search for liberation" and their importance as matters for discussion.

He also lauded the document's warning that criticism of liberation theology should "not be used to weaken the commitment of people engaged with the poor nor to justify those who are indifferent to the plight of their brothers." Father Perdia acknowledged that some applications of liberation theology justify concern but said there is no need for concern over what the top theologians, such as Leonardo Boff and Gustavo Gutierrez, say.

The problems lie at lower levels and may arise from an "immature understanding" of liberation theology, he said. Father Perdia said an example of a problem is when a teaching is presented in such a way as to provoke violence at the pastoral level, sometimes through very aggressive songs.

Father Perdia said he hopes in another reflection on liberation theology, which the Vatican has promised to issue, "the universal church will make an appeal" which will lead to a solidarity among nations to ultimately improve the quality of life in the Third World.



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Jesuits encouraged to work for poor

ROME (NC) — Jesuits in Latin America were encouraged by their superior to work with the poor and help them in the struggle for justice.

Superior General Father Peter-Hans Kolvenbach said that the work often unavoidably involves politics "in a certain sense."

But he warned members of the order to avoid joining a "class struggle" or employing an abstract spirituality in their efforts.

"You may rest assured that no one will be obliged to leave the society for the sole reason that he is working with the poor," said Father Kolvenbach in two October meetings with Jesuit provincials in Latin America.

Mother Teresa: Women shouldn't be priests

VATICAN CITY (NC) — A woman's role is as a "wife and mother," but not as a priest, Mother Teresa of Calcutta said during a press conference at the Vatican Oct. 9.

"Be a woman first," she said, when asked what advice she would give to those who fight for women's rights. "Be a wife and mother; that's the most sacred place for a woman."

Mother Teresa met with the media after her talk to about 6,000 priests making an international retreat at the Paul VI Audience Hall in Vatican City.

The missionary, noted for her work among the destitute of India's cities, said that although many women want to be ordained,

the priesthood is not their role.

"No one was worthier of the priesthood than Our Lady," she said, "and she remained only the handmaid of the Lord."

Mother Teresa offered advice for several groups in society as she answered questions from reporters.

To priests, she advised, "Be holy, like Jesus," and warned them to lead lives of good example "because the laity see clearly."

Mother Teresa said she had no problem with emphasizing charitable works instead of social justice in her ministry.

"Do not let people die of hunger because you need time to discuss," she said.

Mother Teresa told of a man



Mother Teresa

who suggested she could do more for the world by teaching people how to fish rather than by giving them fish.

"The people I serve are helpless," she said she told him. "They cannot stand. They cannot hold the rod. I will give them the food and then send them to you so you can teach them how to fish."

Economic reasons may justify natural birth control — bishop

VATICAN CITY (NC) — Economic and social reasons may provide legitimate grounds for couples to use natural family planning, said Archbishop Edouard Gagnon, head of the Vatican Council for the Family.

He said that education, for example, can influence the decision to limit the size of families. If a couple has

only one or two children instead of many more, he said, they can sometimes give them a better education.

The Canadian archbishop spoke in an interview with NC News Service which focused on Pope John Paul II's current series of talks about birth control.

"What's required is that people

think, and know why they're doing it, and know whether what they're doing is really in the best interests of their marriage and the best interests of the children," Archbishop Gagnon said.

He said Pope John Paul's emphasis on potential abuses of natural family planning was essentially a calling of couples back to the spiritual life and a warning that the methods are not

good in themselves, but require the right moral attitude.

Archbishop Gagnon also said that while the ideas of marital chastity and self-control — which are the foundation of the church's approval of natural family planning — should be taught to Catholic high school students, the techniques should not.

ADVERTISEMENT



Father Bruce Ritter

A BIRTHDAY STORY

How old were you?

How old were you when you learned insight? When you learned what your experience meant? When you really learned — in your heart and in your gut — that

choices have consequences?

How old were you when you realized that bad things don't only happen to other people? They can happen to you, too. When you learned about evil?

Kathy learned it before her 15th birthday. She almost didn't.

Kathy is tall and quite beautiful and looks much older than any brand new 15-year-old should. Her warm engaging personality endeared her to just about everybody at Covenant House. Last Friday, when she turned 15, a few of my staff brought a birthday cake to her hospital bedside.

She couldn't see the cake very well. Both eyes had been beaten shut and only one worked a little. Her body was covered with severe welts and cuts and bruises and most of the skin on her back and chest and legs had been burned off by the scalding water Bonnie had poured on her — to punish Kathy because she couldn't stop screaming after Bonnie and Carol tied her naked to a chair, burned her with cigarettes and beat her savagely with fists and a studded belt.

The beating and scalding lasted four days. Kathy's torture provided the entertainment for guests at a cocaine party Bonnie threw for her friends. They stood around at this party and laughed.

Kathy is tall for her age, younger than she looks. She ran away from Georgia at 14 looking for the excitement and money and designer jeans and beautiful clothes that life in a small town and her solid hardworking mother couldn't provide. She was no stranger to sexual abuse. As a preteen she had been sexually assaulted by her brother-in-law.

For a while, working the streets, the money was good, the life free. Until one night. Kathy got beaten up by her pimp and ran to Covenant House for help. We immediately returned Kathy to her mother in Georgia. Not for long.

Back home and bored, the bad memories of New York faded quickly. They have a way of doing that for a kid. The memories of the excitement and parties and good times and money and clothes enticed her back to New York.

The moth flew back into the flame.

Her pimp, James, forgave her and put her to work in a brothel. A woman named Danielle was the madam. Danielle saw a chance to make a lot of money.

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

Kathy was forced to work a double shift in the brothel — 16 hours a day of assembly line sex, servicing as many as 30 to 40 clients a day. Her clients were almost always respectable businessmen.

"She ran away from Georgia at 14 looking for the excitement and money and designer jeans..."

They didn't want to know that Kathy was only 14. They just wanted Kathy.

Kathy escaped the brothel intending to return to Covenant House and once more seek help. She went to the apartment of Bonnie and Carol — two older prostitutes who had worked the streets with Kathy — to pick up some clothes she had stored there.

Bonnie saw the chance to make some big money. You're gonna work for us now, she said. Kathy refused. Bonnie and Carol attacked Kathy, ripped off her clothing, and tied her naked to a chair... Her four day ordeal of torture began.

Kathy escaped by chewing through the cords that bound her. Pretending she was unconscious, she waited until Bonnie left the apartment for a pack of cigarettes, quickly dialed 911, grabbed a sheet to cover her nakedness and fled the apartment. She hid in the stairwell until she heard the sirens of the police ambulance...

Horrified, hospital security guards keep a close watch on Kathy. They keep changing her from room to room so that the friends of James and Bonnie and Carol and Danielle can't get to her. They've tried three times and will probably try again. Nobody wants her to testify. You see, Bonnie and Carol are in jail, indicted by a grand jury on charges of kidnapping and first degree assault.

"16 hours a day of assembly line sex, servicing as many as 30 to 40 clients a day."

Kathy will be flown home soon by air ambulance. She will need extensive skin grafts and a lifetime of good memories to at least partially erase the horror that will always remain just behind her eyes.

I think Kathy has learned about our adult world. I think she has gained insight. I think she has looked upon the face of evil.

She's paid a terrible price for her knowledge — and I don't think she'll make the same mistake again. But it will happen again — to other kids.

You see, we adults have taught millions of kids like Kathy the same kind of lies that deceived and almost destroyed her: that it's O.K. to be seductive, to be erotic, to be a sex object.

Just watch the jeans commercials. Just watch Dynasty and Dallas and General Hospital. Just go see the movies Police Academy and the new Where the Boys Are.

We've taught millions of kids who grow up to be respectable business types that it's O.K. to desire children.

They've watched the same commercials and TV shows and films. They've learned that it's O.K. to pay for sex and to be paid for it. Even when the merchandise offered for sale is a teenager.

The well-patronized and protected sex industry trumpets the freedom of the American Consumer to pick and choose from a veritable smorgasbord of commercially available sex. You name it, you can buy it. Free from guilt, free from accountability.

Things will change when we do. Not before.

Pray for us here at Covenant House. It's not easy to deal with the pain of these children — and the anger. I guess I shouldn't have called James and Danielle and Carol and Bonnie animals. I didn't do that to the hundreds of businessmen who patronize that brothel.

But, it sticks in my craw and I guess it's a measure of my own lack of compassion and understanding, but I find it hard to ask you to pray for James and Danielle and Bonnie and Carol.

Thanks for helping our kids. Because of you, kids like Kathy have a place to run and get help when evil reaches out to destroy them.

Yes, I believe that kids like Kathy should not have to suffer the degradation of sexual abuse. Enclosed is my gift of: \$ _____ please print:

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LIFE ON THE STREET IS A DEAD END

PB 'mother church' launched

Lights, fire, joy mark beginning of St. Ignatius Cathedral's history

By Janelle D. Scott
Voice Correspondent

PALM BEACH GARDENS — In dramatic fashion, the stark stone walls, imposing tower and immense interior of St. Ignatius Loyola Cathedral came alive Oct. 6 with lights, music and voices in a historic ceremony declaring it the mother church of the new Diocese of Palm Beach.

With great solemnity, the Word of God was preached from the new Cathedral for the first time, the first Eucharistic celebration took place,

'It's the most exciting thing that's happened to this parish.'

and Archbishop Edward McCarthy bid a fond farewell to his flock in the Palm Beach area.

The dedication ceremony marked a new chapter for the people of St. Ignatius Parish and the first page of the history of the diocese, created July 17.

On Oct. 24, Bishop Thomas Daily will be officially installed as head of the new diocese.

"Our mood is one of joy. We thank Almighty God for this beautiful temple of the Lord," Archbishop McCarthy told the assembly. "We pray that it will help each of you to grow more deeply in faith, to grow in your prayer life and in the life of love that unites us with the Lord and with each other."

With a smile, he added, "I think I congratulate you on your new diocese. I have mixed reactions, of course."

"This is the very last ceremony I will conduct in the Palm Beach area. I'll miss all of you and I bless all of you. 'Hasta la vista' — till we meet again."

Tense moments

The Archbishop's remarks came at the end of the two-hour ceremony, attended by two other (retired) bishops, 70 clergy and a standing-room-only St. Ignatius congregation — 1,500 strong.

The evening was filled with ritual, beginning with the blessing of the front doors and their opening to let the people enter the cathedral for the first time.

Inside the darkened church, the walls (made of keystone quarried from the reefs of Florida) and the polished oak altar were blessed with holy water and anointed with oil.

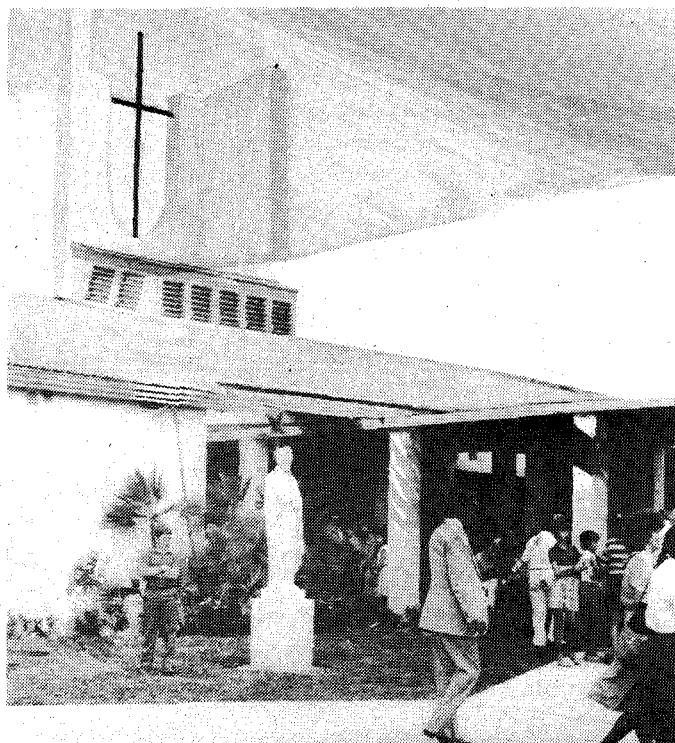
The ceremony provided a few tense moments when flames engulfed the charcoal brazier on the altar, used to light incense. As a parishioner carried the flaming grill off the altar, it fell to the carpet, and many in the congregation gasped in horror.

The flames were quickly extinguished by a quick-thinking priest using holy water and a few towels, and no damage was done. Meanwhile, the Archbishop calmly continued his prayers.

As the 70-voice choir sang, "Let us build the city of God, May our tears



More than 1,500 St. Ignatius Loyola parishioners gathered for the dedication of their new church, right, which is now the Cathedral for the new Diocese of Palm Beach. About 70 priests joined Archbishop Edward A. McCarthy (above) in the concelebrated liturgy. (Voice photos/Janelle Scott)



be turned into dancing, For the Lord our light and our love, Has turned the night into day," the Archbishop incensed the bare altar, the wall and the people, then declared, "Light of Christ, shine forth in the Church."

The lights filled every corner of the cathedral, brightening the statue of the risen Christ over the altar and the glass-enclosed tabernacle, and flooding the bell tower with light.

Parishioners processed with an altar tablecloth, flowers, ciboriums of hosts, chalices and decanters of wine.

For St. Ignatius parish, it was a proud moment of accomplishment and celebration.

Surrounded by the cathedral's grandeur, Fr. Flynn reminded all that "this building is only a tent over the people, and it will be made holy by the people."

Saying this has been a "time of anticipation, anxiety and joy," Fr. Flynn echoed the sentiments of his parishioners, who came in full force to the dedication ceremony, some standing in line an hour and a half before the 5:30 p.m. event.

"It's the most exciting thing that's happened to this parish," said one longtime parishioner.

For most of the 1,500 participants, it was their first glimpse of the dramatic interior of the contemporary-style Cathedral, with its massive stone wall behind the altar and its 30-foot stained glass window on a side wall depicting the rising sun.

The figure of the risen Christ, hands extending to the people, is the focal point for the congregation. The Cathedral's 16,000 square feet accommodate 1,000 worshippers, with 200 more seats available in an adjoining chapel.

A transparent stained-glass tabernacle is located between the chapel and the main sanctuary, and can also be viewed from outside. The glass wall dividing the chapel and the main seating area is etched with the 14 stations of the Cross.

Until four months ago, the Cathedral was destined to be just another suburban parish church, meeting the critical needs of a fast-growing St. Ignatius community.

Since 1974, the congregation, from Palm Beach Gardens, Lake Park and Riviera Beach, has attended Mass in a multi-purpose hall adjacent to the new church.

But the parish that started with 35 families in 1970 grew to 750 in 1978 and 2,000 in 1984. About nine months ago, with the new church under construction, Fr. Flynn "had an inkling" that it might be elevated to the status of cathedral. But he didn't receive the official word until July.

"Our reaction was mixed in the sense that we were afraid that the parish might be overshadowed by the diocese, but it was also one of joy, for us to be considered worthy to be the seat of the diocese."

St. Ignatius was chosen, said Fr. Flynn, mainly because of its central location in a diocese that extends from Boca Raton to Vero Beach. It is also the largest church in that area.

Fr. Flynn now becomes rector of the Cathedral and administrator of the parish. Bishop Daily is pastor of the Cathedral. Diocesan offices will not be located at St. Ignatius, Fr. Flynn said, but the Cathedral will be the site of the bishop's worship and liturgy.

For now, St. Ignatius parish is braced for October 24, when Bishop Daily will be formally installed as bishop of the diocese.

It may be difficult to top the dedication event — a dinner and party for nearly 1,000 people that followed the ceremony went on till the wee hours of the morning, with the hard-working Fr. Flynn finally getting to bed at 3 a.m.

'Living stones'

In his homily, Fr. Frank Flynn, Cathedral rector and St. Ignatius pastor for six years, said, "This building is the best expression of the people who are here."

A year ago, he said, the 2,000 families were asked to place a stone from their yards in the foundation of the new church, so that the church would "truly be a temple built of living stones, with Christ as its cornerstone."

"The stones do not live, but we do. We are the Church, living and believing. This building is the expression in wood, glass and concrete that we are the living Body of Christ in our community."

Seminar on teens to make life easier

The Family Enrichment Center is sponsoring a day-long conference entitled "The Teen Years: A Time of Change and Challenge" on Saturday, Nov. 10, from 9 a.m. to 5 p.m. at Chaminade High School in Hollywood.

It will NOT be a day of gloom and doom. Quite the contrary! The day is designed to make any parent, teacher, or adult adviser of teens better equipped and more optimistic about making this time of transition between childhood and adulthood a positively exciting and growing experience for everyone involved.

The day will be a mix of general sessions and workshops. Archbishop Edward McCarthy will open the day with prayer and a welcome. He will be followed by Fr. Gerard LaCerra, Chancellor of the Archdiocese, who will discuss values.

Parents are so often accused of being old-fashioned, that affirming the enduring values, especially in regard to the right use of the gift of sexuality, and offering insights on how to share those values effectively, will be the focus of the first general session.

Fr. Chris Conlon, principal of Chaminade High School, will follow. He will center his remarks on what is taking place in adolescence from the psychological perspective, with emphasis on the emergence of the sexual drive.

Workshop topics have been



selected to meet a wide range of needs and interests, from those aimed primarily at the needs of the parents to those addressing the pressures and problems of the young person. Among them are ideas on effective communication, dating guidelines, prevention and identification of teenage alcohol and drug abuse, pressures for and remedies against sexual involvement, the single parent and the teen, and last, but not least, on how parents can maintain good mental health during trying times!

The day will close with a panel of outstanding teens who will undoubtedly jog memories as they share with the pressures and fears they are experiencing.

Anyone already involved and responsible to some young people, or anticipating to be someday, is invited to attend and grow with the group. The registration fee is only \$8. For more information or to register, call the Family Enrichment Center at 651-0280.

OFFICIAL

Missions need your help to spread Word abroad

Dearly Beloved in Christ,

It is not difficult to find thoughts in Sacred Scripture that speak of Mission, but there are few more basic thoughts than St. Paul's question to the Roman's: "How can they believe, if they have not heard?"

This challenging question is the theme for World Mission Sunday, October 21, 1984. It is the Church's yearly reminder that we are a people in mission to those who, as Pope John Paul says, "live without hope because they have never heard, really heard, the Good News of Jesus Christ." In this question we find reason for the Missionary work of the Church among two-thirds of our human family.

I ask your customary generosity to this important appeal which will be held next Sunday throughout the Archdiocese.

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

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

The Rev. Richard Scherer - to Consultor, Catholic Physicians' Guild, effective October 9, 1984.

The Rev. Neil Doherty - to Archdiocesan Director of Vocations, effective October 10, 1984.

The Rev. Rafael Pedroso - to Metropolitan Tribunal, Pastoral Center, Miami Shores, effective September 24, 1984.

The Rev. Richard Velie - to Associate Pastor, St. Thomas the Apostle Church, Miami, effective October 3, 1984.

The Rev. Michael Hoyer - to Associate Director, Archdiocesan Vocations Office, effective October 10, 1984.

The Rev. Federico Capdepon - to Associate Director, Archdiocesan Vocations Office, effective October 10, 1984.

The Rev. Robert Tywoniak - to

Associate Rector, St. Mary's Cathedral, Miami, effective October 3, 1984, and to Executive Assistant, Committee on Spiritual Life, Pastoral Center, Miami Shores, effective October 10, 1984.

The Rev. Armando Perez - to Associate Pastor, St. Cecilia Church, Hialeah, effective September 12, 1984.

The Rev. William Sheeham, OMI - to Chairman, Committee on Spiritual Life, Pastoral Center, Miami Shores, effective October 10, 1984.

The Rev. James McCartney, OSA - to Consultor, Catholic Physicians' Guild, effective October 1, 1984.

Upon nomination by their Superiors:

The Rev. George Phillips, CSSR - to Pastor, Our Lady of Perpetual Help Church, Opa Locka, effective October 3, 1984.

The Rev. Lionel Champagne, SJ - to Associate Pastor, Gesu Church, Miami, effective October 6, 1984.

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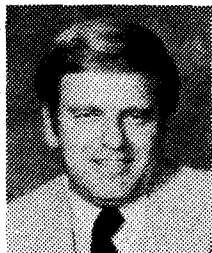
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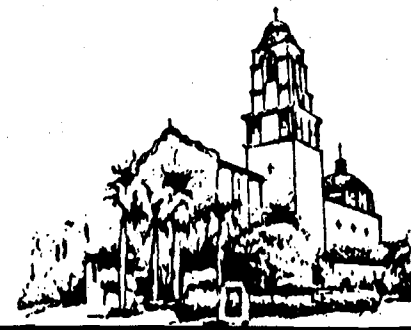


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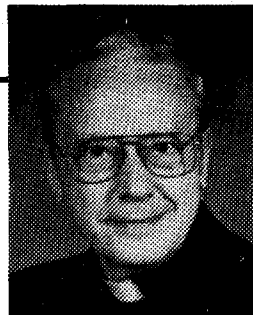
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Heaven: flying with Pope

Dearly beloved:

I am in the air again! This morning I am high over the Caribbean, flying home from three eventful days in the presence of our Holy Father.

The Archbishop of Santo Domingo and Cardinal Aponte, of San Juan, invited us Miami Bishops to join with the Latin American Bishops in welcoming the Holy Father to their lands. Bishop Nevins and I were also joined by Monsignor Marinas and Father Vallina and by Dr. and Mrs. Mas in the trip to Santo Domingo.

I got in the mood at the airport in Miami, where I met an excited group of about sixty people calling themselves "The Jesus Group." They were from St. John Bosco, St. Michael's and St. Brendan and were going over to salute the Holy Father. Later I was proud to see their banners among the 150,000 people welcoming the Pope. One banner read, "Welcome to Miami."

I also met at the Miami airport many Central American Bishops who were flying to Santo Domingo via Miami. They gave me a copy of a beautiful document they had just published on the role of the Church and the Catholic in bringing peace, justice and well-being to their troubled countries.

The hospitality of the joyful people of Santo Domingo was exquisite. It was arranged for Marriage Encounter couples to meet the guests on their arrival and escort them to the Hotel Espaniola.

The occasion of the Holy Father's visit, as I was asked to explain for NBC newsmen, was to inaugurate a novena of years of prayer in

preparation for celebrating the 500th Anniversary of the discovery of America and the coming of the Gospel to the New World.

This is in evidence from the magnificent and beautiful Cathedral that, incredibly, was built in 1503, just eleven years after Columbus discovered America and 117 years before the Pilgrim Fathers came to

one hundred Bishops present. I had an opportunity to say I hoped his next visit would be to Miami. He smiled and his expression said, "We shall see, we shall see!"

It was a hot day under the sun and the stretcher bearers carried many women from the crowd. But the participation was joyous and enthusiastic. The Holy Father

arriving on the flight from Zaragoza (he was retracing Columbus' route). Yet, he was in a very good mood. He greeted us again. He distributed to us souvenirs of the Holy See (rosaries, medals and holy cards).

He even called attention to the fact that Archbishop Hickey, one of two other American Bishops present, who was there from Washington, D.C., was observing his 64th birthday. The Pope and all the Bishops sang "Happy Birthday" in Spanish. We then closed the evening singing "Salve Regina."

Among the guests present was the Bishop of the port city in Spain from which Columbus sailed. He told me that the harbour over the years has become too shallow and is now closed. He said that Columbus would have developed his interest from the stories of fishermen who had ventured far out into the ocean in the direction of the New World and were aware that there was land beyond.

Columbus also lived and studied at a local monastery where the monks were able to provide him with valued scientific navigation information. The Bishop said Columbus was actually not a sailor but a businessman and an adventurer. He was something of a sea merchant and even had the reputation of being something of a pirate!

I had an adventure myself the following day that ended with my flying on the Pope's airplane! I was attempting to get from Santo Domingo to Puerto Rico at Cardinal

(Continued on page 16)

'It is an overwhelming faith experience to be among more than half a million Catholics shouting their salute to the successor of Peter...'

Plymouth Rock. It was the Holy Father himself who, in March 1983, had suggested such an observance to the Latin American Bishops.

It is planned as a time of giving thanks, but also as a great period of renewal and of evangelization. There will be some similarity to our own evangelization plan as periods will be set aside throughout Latin America for growth in faith, hope and love.

After the Holy Father was received by Church and government officials at the airport, he made the long drive in a "Popemobile" to the hippodrome (race track), where some 150,000 people were awaiting him. All along the way there were huge banners, billboards and posters welcoming the Holy Father as a messenger of peace. There were men of the armed services everywhere acting as an honor guard and solicitous for his security and safety.

Upon his arrival, His Holiness greeted personally each of the some

encouraged the people in their faith renewal. Relative to "Liberation Theology," he strongly reaffirmed the Church's support of reform and the struggle for human rights, but he warned that the approach must be sound and in keeping with church teaching and in union with the Bishops.

After the Mass, we Bishops were bused to the ancient and very impressive Pastoral Center of the Archdiocese of Santo Domingo, where we had dinner in an open air patio with the Holy Father. The menu included Crema de Berros (cream of watercress soup), Chillo Meuniere con Papas Persilles (a fish dish with parsley potatoes), Grand Gastronome al Brandy con Arroz Milanese y Vegetales (a meat dish with rice and vegetables), Puding Soufflee Grand Marniere (a dessert very similar to our own local Cuban flan), coffee or tea.

His Holiness must have been exhausted, having had no rest since

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'The abortion I almost had'

(Continued from page 1)

expenses.

Now, Jerry is what you would call a macho kind of man. He was brought up in a very rural section of the South. I had never seen him cry until I told him I was pregnant.

He cried tears of joy. He was trying very hard to find steady, well-paying work, but he was not college-educated and in his particular trade, things were very slow.

When I told him of my decision to have an abortion he was devastated. But he couldn't talk me out of it. I really thought it might be the answer.

My hands were clammy when I picked up the phone and called the number of a reputedly "good" abortion clinic. It was all very brisk and business-like over the phone. They gave me a quick run-down of the procedure, asked me how many months

along and afterwards she bled for a long time. She said she felt her baby move violently just as she was going under anesthesia, and I got this image in my mind of a baby bird falling out of a nest and how the mother bird feels.

Jennie said she hated what she was about to do but she wasn't married, had no money and was terrified of having a baby. She said she drinks a lot now. Her boyfriend didn't know she was at the clinic.

Her eyes got a really funny look in them, like she was lost in a huge maze inside herself and she was just pleading for someone to give her a hand to find the way out.

Sitting next to us in a faded pink chair was a very young girl who was crying. Her mother, standing next to her, had a face as threatening-looking as a pair of surgical scissors. She

'A woman called me into a little room ... She talked to me about what was going to happen and showed me little drawings of how the suction cleans me all out inside, takes the baby apart in little pieces, sucks it out of me as if it were only dust.'

pregnant I was, told me to bring \$250 and to come in as soon as possible.

The bigger "it" is, they told me, the more chance there is for a complication and the more expensive the procedure becomes. I was only two-and-a-half months pregnant, so my baby would be suctioned out.

For a week before my appointment, I had nightmares. I kept staring at my two happy, healthy children and wondering what life would have been like without them. But the day came for me to go to the clinic and I hadn't changed my mind.

Jerry dropped me off and sped away. His last words to me were "I can't bear to go with you into a room where they are going to snuff out the life of my son." (He had already decided it would be a boy and had picked out a name).

I was stunned when I walked into the clinic. The place was cheaply furnished, the kind of furniture you might see in the office of a used car dealership. There was kind of a desperate, sad feeling in the air and although it was jammed with women, it was very quiet.

I had met none of the people who would be involved in the abortion procedure. A girl took my name and just told me to sit down and wait. I had never been examined.

I looked at the faces around me. If we're all doing the right thing, I wondered, why are these women looking so distressed? Why don't they look relieved?

They were from all walks of life, all races and nationalities. I sat down next to a friendly looking girl who was well-dressed and appeared to be at ease. She said her name was Jennie.

After we started talking I noticed her nails were bitten down to angry red nubs. She chain-smoked cigarettes. Her skin looked sickly.

She said it was her third abortion, but she was still nervous. She was 22 years old. She said the first abortion was terrible, because she was so far

talked to us for a minute and said she was not going to let her daughter's life get messed up, even though the daughter's boyfriend had agreed to marry her. The girl, who never stopped crying, was 14.

Another woman leaned over to talk to us and I suddenly realized we were all whispering in the kind of tone you use in church or at a funeral. I thought back to the times I had been in doctor's offices for check-ups during my pregnancies, and I remembered how much laughter and happiness exuded from those hours, talking with other pregnant mothers, and how close I felt to them.

I felt a bond with these women too, a different kind of bond, because we were all about to commit an act of violence, no matter how we tried to rationalize it, no matter what laws told us it was permissible. We knew it in our hearts. And it was something alien to our nature and to our maternal instinct, which is to nurture and protect, not destroy.

One by one the women were called in to have a blood sample taken. No one who worked at the clinic was say-

'For a week before my appointment, I had nightmares. I kept staring at my two happy, healthy children and wondering what life would have been like without them.'

ing anything to us, except, "in here please," "you're next dear," or "how old are you?"

"The procedure is simple, don't worry, I've read all about it," said a thin but attractive ivory-blonde woman who came in and sat down across from me.

She told me she had four children already and she just didn't feel she could handle another one. Her husband had a well-paying job and so did she, but she felt four children were quite enough and this pregnancy was just a "mistake."

She said this is the era of women's



liberation and she didn't have to have another child if she didn't want to. But she admitted she didn't know how she was going to explain the abortion to her children, who didn't even know they had a brother or sister on the way.

She hadn't told her husband either, and I felt sorry for him. I imagined this man, just sitting at home, watching the football game, washing his car or puttering in the yard and not even aware that his wife was sitting in this abortion clinic, getting ready to end the life of their child.

Gradually, my mind went blank. A woman called me into a little office but I can't remember what it looked like. She talked to me about what was going to happen and showed me little drawings of how the suction cleans me all out inside, takes the baby apart in little pieces, sucks it out of me as if

didn't do it, did you?" he asked. I didn't have to answer him because my face was like a neon sign proclaiming "no."

He picked me up and we started laughing and hugging and crying right there in a big, crowded bank building (the clinic was in an upstairs office).

My story had a happy ending but it was no fairy tale. We had to work very hard to get together the money for the medical expenses. At that time I was just too proud to ask for help at one of the many agencies that would have helped me. But we made it. So can you.

Your situation might be very different, you say. Perhaps you don't have a husband or family to help you. Maybe you are just a child yourself with your own life just beginning to bud.

But there are alternatives to taking the life of that baby, who right from the beginning is a real person and a miraculous part of you, no matter how much you try to deny it by calling him or her "it" or "the fetus."

There are literally millions of parents in this country who are desperate to find babies to adopt. And there are agencies to help you, whether you decide to give the baby up or keep it.

Respect Life, right here in Miami, will help you with medical expenses, baby articles and even counseling, if you need assistance with other personal problems, too. And it is all done in absolute privacy and confidence. If I had just turned to them it would have been so much easier for me.

Please, remember before you make this decision, it is not just between you and your doctor. Someone else's life depends on it.

Letting go of life

New law prevents unnecessary suffering

By Ana Rodriguez-Soto
Voice News Editor

Sr. Peggy Whiteneck supports the right to life. She also staunchly supports the right to "let go" of life when it is inevitable.

That is not contrary to Catholic teaching, she quickly points out, and it has absolutely nothing to do with the decidedly anti-life issue of euthanasia.

"There's a vast difference between a bill which allows a dying person to die and killing a patient," says the director of Mission Services for Bon Secours Hospital / Villa Maria Nursing Center in North Miami.

It's the difference between starving a handicapped child and allowing a 95-year old person's heart to stop beating.

As institutions which deal overwhelmingly with the aged and infirm, Bon Secours and Villa Maria view the right to life from a different perspective than is commonly associated with the Respect Life movement.

Sr. Whiteneck's job is to make sure that perspective remains true to Catholic teaching and faithful to the philosophy of the Sisters of Bon Secours, who own both facilities.

The passage this year of a "Life-Prolonging Procedures Act" in Florida, which took effect Oct. 1, gave Sr. Whiteneck the perfect opportunity to combine her job with the celebration of Respect Life Week Oct. 7-13.

During a series of presentations to the staff of both the hospital and the nursing home, Sr. Whiteneck discussed the provisions of the new law and related them to the Catholic teaching on the use of extraordinary means to sustain life.

'Reverence' for life

"The spirit of Catholic ethical teaching is a reverence for life, a love for life as a gift from God," she told *The Voice* in an interview. "There are times when it is a greater reverence to let life go than to cling to it."

The new law acknowledges this distinction, she says, while specifically outlawing the starving to death of seriously ill patients or any other attempt at "mercy killing or euthanasia."

At first opposed by Respect Life groups, the act ultimately received the backing of the Florida Catholic Conference, several of whose amendments were incorporated into the bill.

Essentially, the law allows a physician, together with the patient and his or her family, to forego extraordinary life-sustaining treatment for an adult whose "death is imminent."

That is, adults who are hours, days or, at most, months away from death, not necessarily people who can live with cancer for a few years or patients who are comatose. "The fact is that a patient who is comatose is not necessarily terminally ill," Sister said.

The patient is primarily responsible for making the decision if he or she is conscious, or if he or she has left a written statement to this effect.

If the patient is unable to communicate with the doctor and has not left a written declaration, the responsibility falls on the patient's closest family, who must decide on the basis of what the patient would have wanted.

'There's a vast difference between a bill which allows a dying person to die and killing a patient.'

—Sr. Peggy Whiteneck



Sr. Peggy Whiteneck chats with Philomena Ackerman, one of the residents of Villa Maria. Sister's work with the aged and infirm gives her a different perspective on the meaning of Respect life. (Voice photo/Ana Rodriguez Soto)

Specific provision is made that such a declaration "shall have no force or effect" if the physician knows a female patient to be pregnant.

"It's really kind of supporting what physicians have always been doing but have been reluctant to do because of the legal climate," Sr. Whiteneck explained. Afraid of being sued, more and more doctors had begun to use every life-sustaining means at their disposal, even if no medical reason existed to do so.

Church teaching

In fact, court cases which asked judges to decide what they considered to be ethical rather than legal issues are what prompted the passage of the Florida law, along with those of 20 other states.

Sr. Whiteneck said Respect Life groups initially opposed such laws because they considered them a first-step to euthanasia, and because they maintained that the right to forego extraordinary treatment was guaranteed already by civil and "natural law."

As the court battles multiplied and the cases dragged on, however, the groups' first argument became less convincing, so like the Florida Catholic Conference, they decided to make sure that any law that was passed effectively expressed a pro-life position against mercy killing.

"There's a long Catholic tradition about ordinary and extra-ordinary means," said Sr. Whiteneck.

Both the Vatican and the U.S. Catholic Conference have stressed that only "proportionate" means need to be used.

If modern medicine can offer no remedy for a patient's illness, then Church teaching says only that "you have a responsibility to make the patient comfortable," Sr. Whiteneck said.

The Church also teaches that the patient and his or her family must take an active part, along with the doctor, in deciding whether or not to sustain life beyond "what is good medical practice."

"As it stands, I don't think (this law) is a door to euthanasia," Sister said. "I don't think it's even a step. But I also believe anything can be us-

ed to justify something else, even if it violates the spirit of the original. That's what we have to be vigilant about."

But she cautioned, "We can't be hysterical. We have to be credible to society."

And she suggested that if more attention were given to reverence for life at every one of its stages, "from womb to tomb" as the Catholic Church teaches, society might undergo a miraculous evolution.

"There's a lot of disregard and disrespect for life in our society that goes beyond the abortion issue," Sr. Whiteneck said. "We must be opposed to abortion. It's good for us to fight abortion. But in order to do that well we must look at all the things in our society that also are opposed to life: the way we treat our children, the way we treat the elderly, the way we treat other races, the way we treat the poor...."

"What a powerhouse the Church would be if people could begin to see the consistency between the way you treat people at all stages of life. We could transform society."

Celebrating Respect Life Sunday

With special ceremonies at Sunday Masses, Respect Life was celebrated in the Archdiocese of Miami on Oct. 13. At Epiphany Parish in South Miami, a display set up on the altar included a bassinette and a rocking chair. During the offertory, children, such as the little girl at right, brought up shower gifts which would be given to needy mothers who chose to keep their unborn babies. (Voice photo / Betsy Kennedy)



Heaven is flying with Pope

(Continued from page 13)

Aponte's invitation to join the local Bishops in welcoming His Holiness. I was told that the airport and the highway to the airport would be closed in preparation for the Pope's own departure.

I was holding a reservation on a commercial flight, Prin Air, at 12:30 p.m. To be safe, I arrived at the airport at 10:00 A.M. At about 1:00 p.m., we were told the Prin Air flight would not leave until 4:30 p.m. — too late for the ceremonies in Puerto Rico. At that, I looked at the Alitalia 747 on the field flying the papal flag. I decided my only hope to get to Puerto Rico on time was to fly with the Pope!

After speaking with a number of airline and security officials and a few friends in the Pope's party, I was told it all depended on an OK from Bishop Martinez, who would arrive at the airport with our Holy Father in the Popemobile. He did give his approval with a smile and a shrug and I ended up being seated with Cardinal Baggio in the forward section of the plane. His Holiness had a room outfitted for him in the upper deck of the 747.

Being aboard gave me an opportunity to check with the aides to the Holy Father about the possibility of his coming to Miami. They explained that we need to work with Bishops of other dioceses which he may be inclined to visit and present a specific plan endorsed by the United States Bishops Conference. We also need to present evidence that the civil authorities will welcome the Holy Father's visit.

The reception of His Holiness in Puerto Rico was fabulous. He was greeted at the airport by Cardinal Aponte and the Puerto Rican Bishops. Secretary of State Schultz was there, as well as the Governor and many other civil officials.

Along the route to the Plaza Las Americas, there were an estimated 100,000 wildly cheering Puerto Ricans waving flags of welcome. Buildings were decorated, banners and billboards hailed the Pope as the "Messenger of Peace."

The Holy Father rode in a bullet-proof White House limousine furnished by the American Government, along with many Secret Service officers to assure his protection.

The number of people assembled for the Mass was incredible — an estimated 650,000. They sang beautifully and frequently interrupted the Holy Father's homily with applause. The Holy Father spoke of devotion to Mary, of evangelization, of renewed dedication to the Church, of abortion, divorce, artificial birth control, drugs and other evils.

He sent his blessings and greetings to Puerto Ricans living off the island, especially in the United States. At one point, he spoke affectionately of the Cubans. He said he felt "a profound sense of closeness" to Cubans, whom he called "the children of that noble land." He also referred to Cuba as "The Pearl of the Antilles."

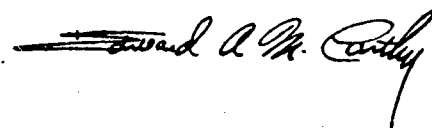
The Cubans of Puerto Rico had provided 10,000 lilies and white chrysanthemums and 3,000 roses to decorate the altar. They said it was a good-will gesture toward the people of Puerto Rico "who had given them a magnificent reception; received them like real brothers after Fidel Castro came to power."

After the Mass, the Holy Father and the Bishops were taken to the University of the Sacred Heart, which had been founded by the

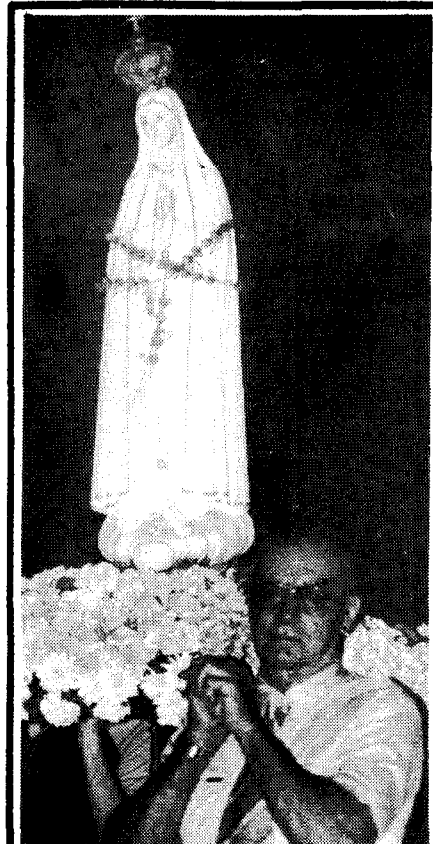
Adrian Dominican Sisters. The students gave the Pope a wildly enthusiastic reception. We Bishops then had dinner with His Holiness (pineapple, consome, an aspic salad, lobster and a chocolate mousse). After that our Holy Father addressed a large assembly of clergy and religious. He then was escorted to the airport, where the huge 747 took off at about 11:25 P.M. to take this holy, indefatigable, beloved, concerned, gracious, strong Vicar and Messenger of Christ back to his See City of Rome.

It is a marvelous experience to be in the presence of His Holiness. It is an overwhelming faith experience to be among more than half a million Catholics shouting their salute to the successor of Peter and to the Kingdom of Christ that he represents. As I raised my voice along with the multitude, I wondered whether there is anything else like it this side of Heaven.

Devotedly yours in Christ,



Edward A. McCarthy
Archbishop of Miami



PROCESSION FOR MARY — The Blue Army, a rosary prayer group, leads a procession honoring Our Lady of Fatima at St. James Church in North Miami last Friday night. The feast of the Holy Rosary, a devotion which Mary stressed in her appearances at Fatima, was Oct. 8. The Legion of Mary, the Third Order of Dominicans and parishioners from several churches participated in the procession. (Voice photo / Prent Browning)

St. John's to dedicate Rehabilitation expansion

The \$1 million expansion at St. John's Nursing and Rehabilitation Center funded by private contributions will be dedicated in ceremonies on Thursday, November 1 at the 180-bed facility located on Oakland Park Blvd. and Northwest 35th Avenue.

Among those officiating at the ceremony will be Edward A. McCarthy, Archbishop of Miami; Cy J. Case, Chairman of St. John's Center; and O. Mike Marinelli, St. John's Foundation Chairman of the fundraising campaign.

The Center, which was established in 1980, serves the physically disabled and elderly throughout South Florida.

Completion of the construction,

which includes new laboratory and radiology areas, signals the establishment of St. John's as a specialty rehabilitation hospital.

The new status means that St. John's will be able to offer more intensive care to patients in physical medicine and rehabilitation which extends beyond that provided by a general health care hospital.

The new rehabilitation center, which totals 10,000 square feet, will further enable St. John's to expand its outpatient rehabilitation program by more than 250%.

The 5:30 Ribbon Cutting and Dedication Ceremony will be followed by a Reception and an Art Salon of oils, acrylics, and watercolors featuring Florida Artists Equity, Inc.

Government, Media Seminar

Dr. Thomas E. Will, author of "Telecommunications Policy in the Executive Office of the President," will present a seminar on "Government Policy and the Media" at Barry University on Oct. 22 at 7 p.m. Dr. Will's focus will be on the Executive Branch and its effects on both regulatory and economic constraints on American Media, and he will also touch upon the regulatory policies of the Federal Communications Commission.

Dr. Will is President of Latcom, Inc., and serves on the Board of Governors of the International Center of Florida.

For further information, contact the Telecommunications Department, 758-3392, extension 237.

"If Not You — Who?" "If Not Now — When?"

"Each of us has an important message to deliver, a song to sing, a unique act of love to warm the world." John Powell, S.J.

We must become aware of the threats to human dignity inherent in our Society today in order to generate a greater respect for all human life from the unborn to the elderly.

I would like to become more informed by receiving a monthly copy of the Archdiocesan Respect Life Apostolate Newsletter,

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Will laboratory babies lead parents to want to select the perfect infant?

TECHNOLOGY raises new issues concerning life

(Editor's Note: The very science and technology that allow an increasingly greater understanding of human biology also provide the medical community with increasing control over life and death issues. As the following articles point out, the religious community has just begun to catch up with the resulting ethical question.)

PROVIDENCE (RNS) — New advances in medical technology — allowing science to keep fetuses alive outside the womb at increasingly earlier growth stages — may soon radically alter current-day notions about legalized abortion.

In fact, the day may soon arrive when a woman who wants to "terminate" a pregnancy would do so by going through delivery and having the newborn infant taken to a newborn-care facility for immediate adoption.

That was one of many scenarios presented at a Medical Genetics and Birth Defects Institute conference held this summer at Rhode Island College.

Dr. Philip R. Reilly, a physician at Boston City Hospital who, as a lawyer, has also handled many malpractice suits, told conferees that revolutionary strides in neo-natology now make it likely that doctors will be able to deliver and keep alive infants well within the time when they might be legally aborted.

"What does a physician do when a woman comes to him seeking an abortion at 18 weeks when he knows at 18 weeks he can deliver a human being?" the doctor asked.

"I think this raises profound questions that well may force many of us to rethink and redefine our notions about a fetus' right to existence. It would certainly have to lead to a reshaping of the thinking that went into the Supreme Court's decision, Roe vs. Wade."

The notion of vast technological change was, of course, something already quite familiar to the audience of nurses, physicians, social workers and clergy who came to the conference, a joint endeavor of Rhode Island College, the March of Dimes, and the New England Regional Genetics Group.

Only a couple of decades ago, much of what they were talking about, much of what is now routine practice, was still being regarded as the stuff of fiction.

It was just 35 years ago that geneticist James Watson first unraveled the mysteries of DNA, and only a few years before that did scientists first discover X-rays could cause mutations in genes.

But, even as late as 1970, only a handful of scientists dared even make the attempt at testing a child still in the womb for possible genetic defects.

No one then had yet envisioned that within a matter of a few years, those tests would become almost routine, or that scientists would be creating new life forms in the laboratory by gene splicing. Baby Louise Brown, conceived in a test tube, was eight years away from being born. Nor had most people ever heard of surrogate mothering. And abortion, as a legal option, did not exist.

The changes came so rapidly, most moralists and ethicists and even lawmakers found themselves caught unaware. Only in the last few years have theologians and clergy begun to speak out on what they see as the serious questions — and dangers — posed by the attempt to alter the human genetic environment — and to offer some thoughts about the future implications.

In a session given over to the legal and moral questions, the panel experts from law, medicine, social work and religion voiced some of those concerns.

Some were philosophical.

Fr. David Inman, Brown University Catholic chaplain, acknowledged his discomfort with some aspects of genetic screening. He was worried about abuse by couples who try to use testing — and follow-up abortion — as a way of

assuring themselves of having a "perfect" family, unhampered by children who don't measure up to their own standards and ideals.

"I hope we never come to the point where we have to have perfect assurances," Father Inman declared. "We have to be very careful that the child is not seen as a technological product that has to be put together with blue eyes, blonde hair, or whatever. I think it's a dangerous road to go down, and I see that in some of the modern



At some point scientists may be able to 'grow' a baby completely outside the womb.

technology this is precisely what is going on."

Dr. William J. Cashore, physician in charge of normal nurseries at Women Infants Hospital, had misgivings too.

"The concern I have is not that evil dictators will manipulate the genetic pool to create a nation of Nazi slaves, but that people will trivialize this knowledge for frivolous or self-centered criteria," he said.

"Is this something for rich families with short people who want a tall athletic son? I think that's more of a danger than the idea that Big Brother somewhere is going to manipulate the rest of us."

Fr. Robert C. Eaumiller, a Jesuit priest who directs the division of genetics at Georgetown University's school of medicine, had a supply of stories about couples who were using amniocentesis — the test allowing doctors to determine a fetus' genetic characteristics — to make "bad decisions": aborting a fetus, for example, because they had no firm assurance, though there was little evidence to the contrary, that the baby would not be as "intelligent" as

they were.

Nonetheless, the priest said that such choices must always be made by the couple themselves.

Genetic counselors, as professionals, must be neutral, he said. But the couples need not be totally abandoned, said Father Eaumiller.

Couples should be able to go to clergy in their own religious traditions to talk about dilemmas and seek direction, he said. Unfortunately, that hasn't worked very well because "the couple who is struggling with the news that their unborn child may have spina bifida finds that the poor clergy person hasn't heard of spina bifida either."

Clergy have been shying away from these issues, he declared, but the churches should be correcting that by setting up training programs in genetic and medical issues to give their ministers and priests the expertise they need.

"I think it is important for me to be involved in this. If I don't get involved it will be turned over to those who have no moral consciousness about abortion."

Some of the larger ethical issues were raised by physicians and lawyers on the panel.

Dr. Reilly said that, while he doesn't think states will ever "compel" couples to undergo prenatal diagnosis, "we live in a society where the technological imperative is strong."

It would not surprise him and he would not necessarily think it wrong, he said, if insurance carriers started to underwrite the costs of a wide battery of diagnostic tests routinely, with the view that every couple that decides to abort a handicapped child will be saving the company money later on.

It was a troublesome prospect, in the view of Dr. Cashore. If such prenatal testing becomes "mandatory either by custom, by law or edict of the insurance company, how will society view parents who decide to give birth to handicapped youngsters anyway?" he asked. "Will we go back to blaming the parents for defective births?"

Rabbi Wayne Franklin outlined the traditional Jewish understanding of personhood and abortion — which sees personhood starting when one leaves the womb, and forbids abortion except to save the life of the mother, or according to some, for her health — and appealed for greater tolerance.

"I would want to see a relaxation of all religious groups trying to impose their official brand of morals and ethics onto the state and constraining others from their options."

The Rev. David Ames, Episcopal chaplain at Brown University and Rhode Island School of Design, was the only speaker to go into some of the more exotic questions — arguing for the destruction of the two celebrated frozen embryos of a wealthy couple who died in a plane crash. Only the couple could have decided to bring the embryos to term, he said, but since they themselves were deceased and the embryos displayed no "viable" life of their own, the embryos had no rights, morally or legally.

Euthanasia: 'culture of death'

VATICAN CITY (RNS) — The Vatican newspaper accused doctors attending an international meeting on euthanasia of helping promote a growing "culture of death" and insisted that only God has a right to grant death to terminally ill patients.

In an editorial by a Franciscan theologian, the Rev. Gino Concetti, L'Osservatore Romano also accused euthanasia advocates of seeking to manipulate public opinion by using seductive expressions such as "death with dignity" and recounting dramatic personal horror stories.

"The front of the culture of death is organizing on a worldwide scale to make authorities and public opinion accept active euthanasia," L'Osservatore said. "The meeting in Nice, where

some 700 medics from many nations have assembled, is irrefutable proof of this."

Doctors from around the globe and delegates representing more than 20 groups from countries including the United States gathered in Nice, France in September, for the Fifth World Convention of the Association for the Right to Die with Dignity. The association, which held its first convention in 1976 in Tokyo, and later ones in San Francisco, Oxford, England, and Melbourne, Australia, claims to have 500,000 members worldwide.

Dr. Christian Barnard, the South African pioneer in the field of heart transplants, was among the celebrities to speak at the convention in favor of euthanasia.

Editorial Page

Such statements should be aborted

It's no wonder that the National Coalition of American Nuns represents only about two per cent of the good sisters.

The organization has issued a statement on abortion that is a gaggle of wild rhetoric, inconsistency and leap-frog logic that is a wonder to behold. Some of the NOW propagandists might even marvel.

The main target of their diatribe is the U.S. bishops who are described in the NCAN's adjective-laden jargon as "a male chauvinistic sexist monolith." And it is this monolith, according to these sisters' view, that is the cause of all the women's abortion problems — not, apparently, the fact that an unborn human life is at stake.

The group criticized "sexism which leads the bishops to believe that they alone have the right and wisdom to make decisions about

Voice Editorial

the morality" of a woman's right to decide the outcome of her pregnancy "when that choice differs from their theoretical one."

One has to wonder exactly what these sisters consider theoretical about pregnancy. Isn't that something like being a little bit pregnant? Can a woman be theoretically pregnant or have a theoretical abortion? Or is not abortion a real and practical question?

"We reject the attitude which denies personhood to the woman and bestows it on the fetus," said their statement. What? Are these ladies actually suggesting that to grant the value of life to the unborn, you must first deny personhood to the mother? Perhaps someone should remind the sisters that we all, male and female, must in various ways accept the restraints and inconvenience of moral action, and in so doing we are not denied personhood, but, in fact, elevate it. One is tempted to ask the sisters how, in their view, personhood could ever be enhanced through a person's killing of her own flesh and blood in the womb. And isn't motherhood, after all, a special high form of personhood, especially when achieved at high cost, whether financial or emotional?

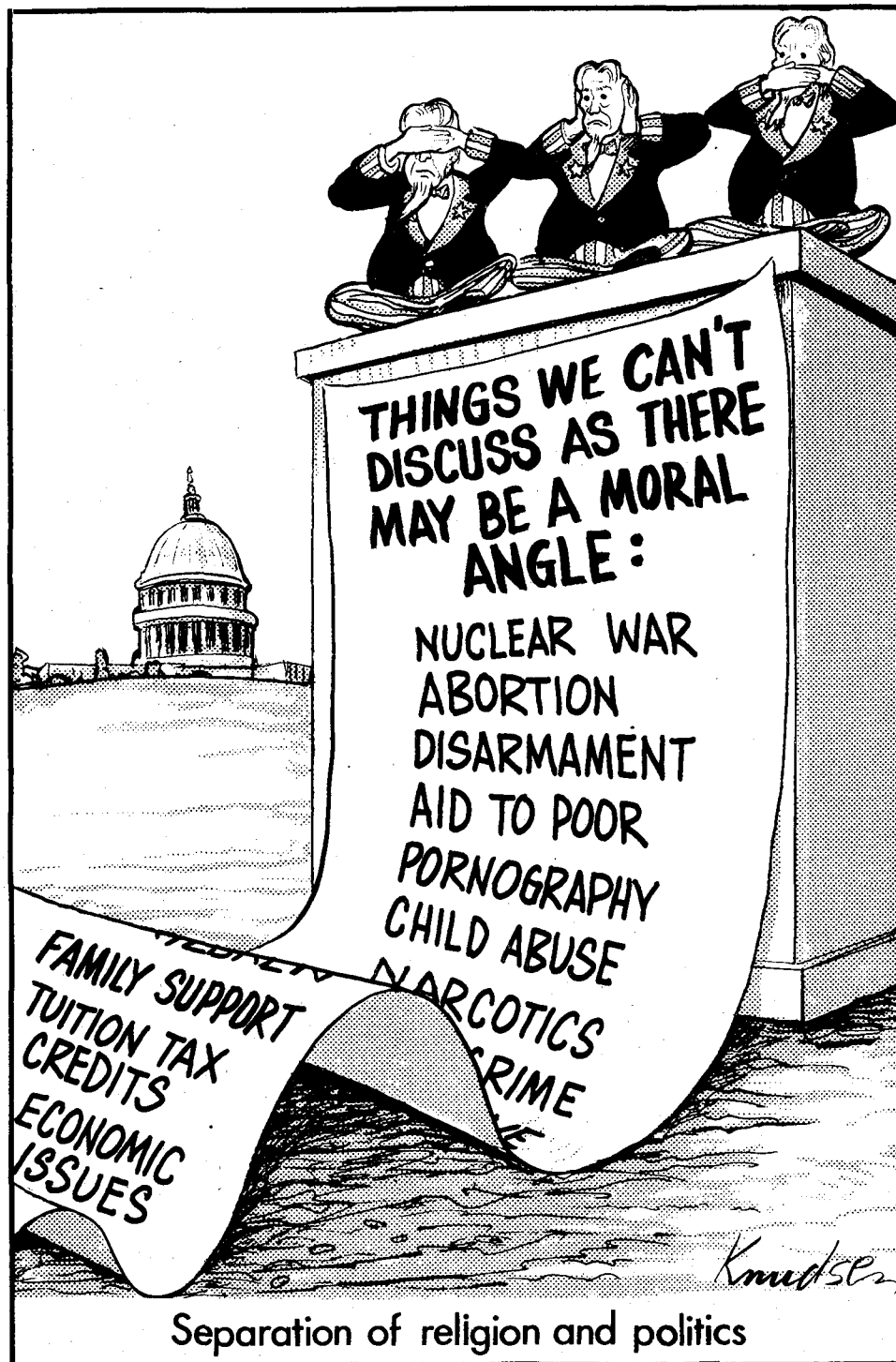
Sister Margaret Traxler, a School Sister of Notre Dame, said in an interview: "How can someone suggest that only men can discuss women's bodies?"

Well — has anyone suggested that? Are not these sisters doing just that, complete with press coverage? Have not Geraldine Ferraro, Gloria Steinem, Mother Teresa (if you can swallow such a grouping) and millions of Americans, male and female on both sides of the issue, also done just that?

It is unfortunate that this group of nuns is so emotionally embroiled with their views that they do not examine their statements for rational content, more interested in emotional expression than with effectively changing anything.

There is a valid role for reasoned dissent in any society and in the Church. Dissent is necessary to prevent stagnation and to stimulate fresh thought. Jesus was a dissenter. Without renewal even valid principles may become encrusted with the scale of apathy.

As we have said before, if women are not to be ordained into positions of responsibility, then the Church, in the interest of social justice and in the practical matter of gaining new insight from the woman's experience, should actively elevate religious and lay



Separation of religion and politics

women to the highest positions of responsibility and input into Church life and thought. This, we believe, should happen at every level, from parish to Vatican. Men and women of the Church ought to reach out to each other with respect.

Indeed, this is already coming true, especially in America. The U.S. bishops are already working with women on a document about women in the Church, and in this Archdiocese women occupy many high-level positions.

Women are a great resource in the Church but their roles will not be enhanced by groups spouting the worst sort of gobbledegook women's lib rhetoric.

Letters

Two views of coming presidential elections

I am not a liberal, a Democrat or an American who is soft on communism. I speak only as a Christian and a citizen, who believes with all my heart, that President Reagan has failed many times to act in the best interest of this great nation.

I appeal especially to the good Americans who are conservatives and ask them to please consider more seriously the one issue that could most change all of our lives drastically — nuclear war.

Isn't all the good you think Reagan stands for or could accomplish the next four years, nullified by the fact that he plans to build 17,000 more nuclear weapons — risking not only the lives of all of our precious children and future generations, but also the destruction of all the magnificent blessings of life, the arts — literature, music, architecture and nature.

While Reagan has promised to fight to stop 2 million abortions a year, many people believe he could be the cause of between 20 and 160 million deaths by starting a nuclear war. Must not Christians answer to God someday for ignoring the world's 500 million starving people because we support an administration that spends \$1 billion a day on military

programs? Hunger has killed more people in the past five years than have been killed in all the wars, revolutions and murders in the past 150 years.

So isn't it a "consistent ethic of life" for Christians who fight against abortion to also oppose nuclear war and capital punishment and support the powerless, the old, the hungry, the handicapped, the unemployed and the terminally ill because there is a common denominator — respect for life from the womb to the tomb?

Since the democrats are more cautious and less likely to lead us into nuclear war and show promise of serving the common good better than the republicans, I am voting for Mondale and Ferraro, despite my abhorrence of abortion, because the democrats are the lesser of two evils.

**Jerry Nowak
Milwaukee, WI**

To the Editor:

Since Anne B. McNally (*The Voice* 10/5/84) urges American Catholics to adhere to the admonition of the Laity Commission of the English and Welsh Bishops' Conference concerning "single issue" voting, should we assume that she also wants us to support the "conservative" pastoral let-

ters on nuclear war of the German and French Bishops which even the Cardinal Archbishop of Paris admits differ markedly in both intent and content from the "liberal" letter of the American Bishops? I hardly think so.

Frankly, when I need political guidance from England and Wales, I will send for it. Until then, I will determine my voting on a single issue if I please.

Ms. McNally also adopts a not-so-subtle threatening tone when she warns us that if we are so "anachronistic" as to hold Geraldine Ferraro accountable for her positions (which is precisely the purpose of elections), we might never elect another Catholic President. Well, if Ms. Ferraro is an example of the best we can offer, that is an eventuality which I am prepared to contemplate with serenity.

In similarly intimidating style, Ms. McNally warns us to "be very careful that we will not be accused... of having attempted to subvert the Constitution because it protects pluralism."

The fact is that Catholics have been accused of attempting to subvert the Constitution since the day it was signed by, among others, William

Blount, a collateral ancestor of the present writer. The Constitution has survived and so have the Catholics but our self-respect will not survive if we allow ourselves to be cowed by insulting scare tactics.

The word "Pluralism" occurs nowhere in the Constitution but the word "life" occurs in the Preamble to the Declaration of Independence and it was no accident of authorship that the right to it is the first adornment enumerated in that illustrious document.

**Paul Collins
Miami**

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.

Communion to the sick today

This article about communion to the sick has a past, present and future dimension to it.

About 15 years ago, some European bishops began to urge parish priests to enlist the aid of lay persons in bringing Holy Communion to those confined in hospitals, nursing institutions or their own homes.

Since this represented a rather radical departure from the then current practice, the local bishop provided parish priests with a letter from him which could be read to the ill individual indicating the new procedure enjoyed episcopal approval.

The idea soon made its way across the Atlantic and occasional pastors in the United States began to introduce the concept. However, they initially met some opposition from the confined sick and their families.

I REMEMBER vividly making rounds and suggesting to the dozen or so people on my communion call list that by our using lay persons in



BY FR. JOSEPH M. CHAMPLIN

We started with the few disposed to the idea and matched up one volunteer individual or family with a single sick person. Shortly afterwards, the notion surfaced and was implemented of doing this on Sunday and linking it more closely to the Eucharistic celebration in Church. These ministers of mercy to the sick would participate at Mass, receive a host during or after Communion, travel to the person's home or bed side, recite the

United States. Guidelines in the ritual *Pastoral Care of the Sick* explicitly recommend it.

"The obligation to visit and comfort those who cannot take part in the Eucharistic assembly may be clearly demonstrated by taking Communion to them from the community's Eucharistic celebration. This symbol of unity between the community and its sick members has the deepest significance on the Lord's Day, the special day of the Eucharistic assembly." (Paragraph 73).

My prediction has been and is that by the end of this decade every vibrant parish in our country will have such a system operational.

There are, nevertheless, a few cautions or practical guidelines for the proper implementation of this concept:

- The parish priest should continue as in the past to visit regularly with Communion, provide an opportunity for penance or anointing and offer a spiritual shepherd's repeated on-going presence.
- The lay or religious ministers of mercy ought to be trained even if it is a matter of spouse bringing Communion to spouse, parent to child, child to parent, parent to grandparent or relative to relative.

- The consecrated particle should be carried in a pyx or small closed container.

- If the precious blood is to be taken to the sick person, it should be carried in a vessel closed in such a way as to eliminate all danger of spilling. The minister also ought to consume what remains of the precious blood and purify the vessel.

- The ministers should possess and follow the ritual book for Communion to the sick, incorporating the readings of Mass where feasible.

- If possible, the host ought to be set up next to the sick person on a table covered with linen cloth and lighted candles.

In general we need to make this Communion visit special, joyful and a sign of our Church's love for the sick person.

'About 15 years ago, some European bishops began to urge parish priests to enlist the aid of lay persons in bringing Holy Communion to those confined in hospitals, nursing institutions or their own homes.'

the this way, they could receive Christ in the Eucharist each week instead of only once a month. I assured them that I would continue to come monthly as in the past, but special ministers to the sick could if they wished to have them, stop weekly with communion. All agreed. However, by the time I had returned home most had called the rectory receptionist and said they would prefer to wait for "Father" each month.

prayers, proclaim the Sunday reading, summarize the homily, distribute the consecrated host, visit informally and leave the parish bulletin.

That practice spread rapidly around the country and today many parishes have substantial groups of people who carry out this task, frequently doing so in the context of the weekend Eucharist.

MOREOVER, THE PROCEDURE has the official support and encouragement of the Church in the

Tuition tax credits' long journey

It was Father James Killer who used to tell any one who would listen, "You can change the world."

Back in 1959 in St. Louis there were some parents who tried. They formed an organization called Citizens for Educational Freedom. It challenged attitudes that were firmly established, it proposed the unheard-of idea that all children in all schools share in educational taxes.

What any one who understood the situation could have told you at the time was that the organization never had a chance. The concept was unacceptable to virtually all of the population. How could a handful of parents from St. Louis, without a power base or financial backing, think they could change the way things were?

BUT IN SEPTEMBER in Philadelphia, Citizens for Educational Freedom celebrated its 25th anniversary with a with a national forum in which Protestant, Catholic and Jewish CEF leaders met with national educational, governmental and congressional leaders to discuss freedom and quality in American education. Among the speakers on the program at Philadelphia were Martin and Mae Duggan, co-founders of Citizens for Educational Freedom.

Today the situation is so different, it may be difficult to recall how it was in 1959. There was an inequity in education that exists yet today but then all of the thinking about how that inequity might be eased was directed towards institutions. It was



BY DALE FRANCIS

pointed out that while Catholic schools were educating some five million students each year, they received no benefit from educational taxes. The problem was, however, a real one. Aiding Catholic schools was seen as a violation of principles of separation of Church and state.

Citizens for Educational Freedom took the emphasis off institutions and placed it where it properly belongs—on children. It did not seek aid for schools but for all children. Far from working in contradiction to the Constitution, it emphasized the constitutional principle that the primary right to educate belongs to parents.

PUBLIC SCHOOLS DO not exist because the state has a primary right to provide education—a totalitarian concept—but because a great majority of parents choose them as the means for implementing their primary right to educate. Non-public

schools do not exist by the sufferance of the majority but, as do public schools, because parents choose them as the means for implementing their primary right to educate.

Once this is understood, the concept of educational freedom, as introduced by Citizens for Educational Freedom, can be understood, too. If all children in all schools are where they are because their parents exercise an equal freedom, it is not just that some of the students should get all of the benefits provided by the taxes paid by all and some of the students receive no benefits at all.

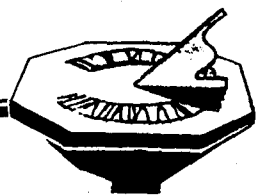
Legislative remedies, whether tuition tax credits or voucher systems, are designed to provide some equity by allowing all children to share. It in no way threatens public schools. Because they are the choice of the great majority they will always receive the great majority of tax benefits—that's only right. But it is right too, that all children share in those benefits.

THIS WAS the concept introduced 25 years ago by Citizens for Educational Freedom. People of many faiths have supported that principle. Once not understood at all, it is understood by most now. Supported by the President and many in Congress, that seemingly quixotic dream of 1959 may soon become reality.

(Dale Francis is a nationally syndicated columnist)

Time capsules

By Frank Morgan



St. George, the 'dragon killer'

Although dragons never existed, just about every early culture referred to them. In the Judeo-Christian Scripture, dragons are mentioned 31 times. In Babylonian mythology, the prime female deity was a dragon named Tiamat whose ritual killing by Marduk each year marked the great flood of the Tigris-Euphrates river system and the beginning of the growing season.

Dragons, who were usually pictured as living in caves, were huge, scaly lizard-like creatures with bat wings and able to breathe fire.

In addition to Marduk, other dragon-slayers include Apollo, Hercules, Siegfried, St. Michael,

Beowulf, King Arthur, Tristram and St. George.

St. George actually existed. He was born in Lydia and became a soldier. He rose to high rank under the Roman Emperor, Diocletian. But his open profession of Christianity led to his arrest, torture and death on April 23, 303. St. George was highly venerated by the Crusaders and in 1350 he was named the patron saint of England. The red cross of St. George was long worn by English soldiers and appears in the British flag.

According to the legend, St. George used his magic sword to kill the dragon to whom the king's daughter was being sacrificed.

The Chinese and Japanese imagined their dragons to be much friendlier and playful creatures than the dragon images of the Europeans and Mid-Easterners.

Theodore Roosevelt made the following statement: "Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to join the ranks of poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows not victory or defeat."

The new poor



BY
ANTOINETTE
BOSCO

Anyone concerned with the corporal works of mercy back in the 1960's got to know the name Michael Harrington. He blew the whistle on poverty in the United States in his oft-quoted book, *The Other America*.

Harrington put the spotlight on how hidden and how serious the problem of poverty was in the United States. His book got the attention of President John F. Kennedy and has been credited with being the catalyst in getting President Lyndon Johnson in 1964 to start the "War on Poverty."

Now, 21 years later, Harrington has written another book on the same topic called *The New American Poverty*. It deserves the same kind of attention that his first book got.

The New American Poverty is another whistle blower, this time on complacency. It is designed to help open people's eyes to how tenacious poverty is. For, while there has been a reduction in poverty in these two decades, Harrington estimates there are still 40 to 50 million Americans living in poverty in a population of 227 million.

HOWEVER, HE ADDS, poverty has changed in that many poor today are victims of new "structures of misery."

Among the new poor Harrington includes illegal aliens. Sweat shops and menial jobs are being filled by people who bypass the immigration laws to enter the United States. Because they aren't in the country legally, they have no clout and their rights are not recognized.

Often their ignorance of English and American culture also serves to keep them trapped in conditions of poverty, part of an underground labor force.

Another class of new poor are those Harrington calls victims of the "rust belt": former blue-collar workers who made good money until the recession and the permanent shutdown of many factories. Though many find new employment, they usually earn substantially lower wages than before and may find themselves in a poverty bracket.

Harrington also points to the "feminization of poverty." This is the modern phenomenon of the growing number of families headed by women with little income and little opportunity to earn more. They and their children are among

the saddest victims of the new poverty.

Finally, the sociologist lists some other unfortunates: the mentally deficient or emotionally distressed who have been "deinstitutionalized." Often they are promised community-based services which never come to pass, and so they become homeless.

REAGAN ADMINISTRATION POLICIES have added to the problems of poverty by cutting back on human services such as food stamps, school lunches and Medicare. Yet,



speaking on NBC-TV recently, Harrington quoted David Stockman, director of the Office of Budget and Management, as saying the money saved has been "pebbles."

Harrington doesn't offer much by way of solutions, other than to ask compassion, better government planning, wealth distribution and, ultimately, full employment.

Still, his excellent book itself could prove a major step in the fight against poverty. Its insights and information could stir the people of America to demand the continuation of efforts to eradicate poverty so that no one in America will have to live a life of misery and desperation in the last decade of the 20th century.

(NC News Service)

When parents seem unfair



BY TOM
LENNON

Q. How do you get parents to trust you and know that you can possibly make good decisions after one of your brothers or sisters commits a morally wrong decision? (New Jersey)

A. Many years ago, just a few days after Christmas, I visited a married couple who had four children. When I arrived the children were all out playing.

Within five minutes I sensed that something was wrong. Although the house was beautifully decorated for Christmas, no evidence of Christmas cheer existed. The mother and father seemed barely able to manage a smile.

When I could stand it no longer, I asked, "What the heck is wrong here?" Then the story came out.

Their oldest boy, Jerry, was in the eighth grade, and before Christmas his class had planned a special surprise for the pastor. Each student was to bring in a Christmas card with a cash gift inside for the pastor.

Jerry's parents had given him \$5 for the pastor's gift together with a greeting card.

Two days later Jerry's mother, while cleaning house for the holidays, had found the Christmas card crunched beneath the cushions of the sofa. The \$5 had gotten no farther than Jerry's wallet.

His parents were heartbroken by their son's action. The day I was there, they were stewing alternately over how awful Jerry was and then how they'd have to be much stricter with all their children.

For a while they were very strict. But the passage of time revealed that Jerry was not a born thief and neither were the other children. Slowly the parents relaxed.

Now, years later, the children are grown and all are reasonably successful citizens. Their parents are proud of them.

Something similar is likely to happen in your case. Your parents are understandably distressed by whatever it is your older brother or sister has done. Perhaps they are hurt and fearful.

And they don't want you to make the same mistake. Perhaps they will be overly strict with you for a while. Try to bear with them in their distress and be aware that they are going through a painful time.

Still their behavior may seem unfair to you. You may think you are being punished for your older brother's or sister's mistaken decision.

Can you tell your parents this in a calm but frank way, always keeping the emotional temperature low? Can you discuss your feelings with them and tell them what you think the problem is and how it might be solved?

Whatever the outcome, keep in mind that your parents' strictness is a sign of their love for you.

Very likely with the passage of time you will earn their trust again as they will see that you are able to make wise decisions.

And perhaps the very caution with which you approach certain situations will help you make even better decisions than you might have otherwise.

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

(NC News Service)

More on suffering



BY FR.
JOHN CATOIR

Recently I wrote a column on suffering as a privilege. It awakened a negative reaction in some, a yawn in others, and a sense of appreciation in a few who wrote to me.

I'm sensitive to the feelings of my critics, and I listen to them with respect, partly because, like them, I detest pain and suffering, and partly because of a memory I have of my own mother. She was crippled with arthritis and had a severe case of asthma, having to sit up every night struggling for breath. In addition, she had a succession of operations on her colon. She suffered this way for seven years before her death.

ONE DAY SHE came across an article by Bishop Fulton Sheen entitled, "Wasted Pain." It was about offering your pain in union with Christ. It made her furious. She said, "I can see he never really suffered." While she constantly offered her pain to God, she resented the idea of suffering as a way of collecting spiritual green stamps for heaven. It was too callous for her; those who offer it up get the stamps, those who do not, waste all the hard work suffering entails. She felt pity for anyone in pain. I do too.

Suffering is a tremendous mystery. It is not a problem to be solved, but Jesus taught us how to give it meaning. By embracing the cross Himself, He led the way.

We are living in an age which has rejected suffering, outlawed it as a crime against nature. The whole idea behind secularism and consumerism is really the denial of sacrifice and the suffering it entails. Teilhard de Chardin spoke of suffering as the very means of return, discovery, and growth. Everything that is born and grows, suffers. But today, many people cannot face suffering. They retreat from it and many of them become mentally sick. To try to escape through drugs or alcohol only leads to more suffering.

CHRIST, BY MAKING His suffering and death a sacrifice, by giving His life with love, uses pain and death as a means to make death a servant of life. We were made for joy, but it is our lot to pass through the agony of Good Friday before reaching the joy of Easter. The word sacrifice comes from two Latin words, "sacra," holy and "facere," to make — to make holy.

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



"WHAT WERE YOUR EXACT WORDS WHEN YOU PRAYED THE GARAGE WOULD GIVE US A DECENT 'LOANER'?"

Helping a daughter to read

Dear Dr. Kenny: My daughter is entering second grade after having spent two years in the first grade. She still has trouble with reading. She is bright enough, but the school psychologist says she has a learning disability. I want to help her get off to a good start. Have you any suggestions on how a parent might help without getting into a big battle? — Florida

Yes, I do. Keep the work brief. Keep it different from what is done in school. And keep it fun.

I applaud your eagerness to work with your child. So many parents do not have time for their children. You are willing to take the time, and you are asking how to use that time well.

Homework time for a second-grader should be brief. Your daughter has already spent five or more hours sitting in school. One-half hour would be the maximum time for homework. Schedule it at a time when it does not interfere with play or a favorite TV program. Stop when your time limit is up rather than when you have finished the task.

HOMEWORK SHOULD be different from school



BY
DR. JAMES
AND MARY
KENNY

work. More of the same will be met with resistance. Use your ingenuity to practice reading in ways that could not be done in the classroom.

Homework should be fun for the child. Reading need not be boring or unpleasant. You have the chance to work individually with your daughter and to motivate her in personal and exciting ways. Here is one plan for teaching reading at home that incorporates the above three qualities.

Have your daughter tell you a short story. Write or type the story out, one line to a page. Have your daughter illustrate each page.

Then get your daughter to read her own story

aloud. Best of all, read it into a tape recorder. Ham it up! Pretend you are a radio announcer or disc jockey and introduce your daughter on tape as a famous actress reading her story.

NEXT, LISTEN to the story on tape. Let your daughter follow the written words while she listens to her voice. Very few youngsters can resist the thrill of a tape recorder.

This recorded and illustrated story approach has the advantage of using the child's own story, using sound as well as sight, pictures as well as words, and involving the child actively in the reading. All of these factors are highly recommended in the treatment of learning disabilities.

By using your ingenuity, homework time need not be grim. Indeed, it can be a time you both enjoy.

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

(NC News Service)

Excuses for loneliness

A friend of mine, we'll call her Nancy, has an older friend, a woman who lives alone and complains a lot about her loneliness, inactivity and feelings of uselessness. So Nancy, being the kind



BY
DOLORES
CURRAN

of person she is, offered to check into viable volunteer and social activities for her.

The woman accepted her offer and Nancy proceeded to scour the community for activities for older women living alone. She phoned churches and agencies, asked acquaintances, and compiled a lengthy list which would be a chamber of commerce director's dream. She did all this while working 8 hours daily, by the way. Oh yes, she also has a painful form of arthritis.

When she finally felt she had a complete list, Nancy visited her friend with enthusiasm. Later, and with wilted enthusiasm, Nancy shared the direction of their conversation with me.

Nancy: "There's a group your age that folds, staples and addresses newsletters at church. They've been doing it for years and they have a lot of fun together. I think you'd like them."

Woman: "Yes, but that's in the afternoon and I really don't want to miss my soaps." Nancy crossed off half the list.

Nancy: "Well, there's a morning opening to take the magazines and sundries cart around the hospi-

tal. Once a week you would wheel it into the rooms and meet and talk with the patients."

Woman: "Yes, but I don't really like being around sick people?"

Nancy: "I suppose that rules out nursing homes, too?" The woman nodded and Nancy scratched more off the list.

Nancy: "There's a popular course at the local recreation center in the mornings called Health and Exercise for the Over Sixties. They do a mild form of yoga stretching and they discuss health habits, nutrition, and mutual support. Does that interest you?"

Woman: "Yes, but I have a weak back so I don't think I better do that?"

Nancy: "There are all kinds of handwork and quilting groups that meet various mornings. How about those?"

Woman: "Yes, but I've never been very good at that and those women are probably so good. Besides I don't need any quilts or handwork."

Nancy: "Would you like to be part of a scripture group in your church?"

Woman: "Yes, but that's in the evening and I don't like to go out at night?"

Nancy, getting weary: "There's one possibility left. There's a morning bingo and brunch group for the retired that meets every Friday. Do you like bingo?"

Woman: "Yes, but it's so noisy at bingo it gets on my nerves."

Nancy: "Well, that's all I have, I'm afraid. Do you want me to check out morning classes at the college or card groups or garden clubs?"

There was a pause and the woman replied, "Yes... but I really don't want to get involved in any activity. What I would like are some pleasant women who would drop by and talk once in a while."



Nancy kept her cool until she reached her car and then she grabbed the steering wheel and let out a long AAAAAAARGH. By the time she told me about it, she was able to laugh along with me and I asked her if she was going to do more for the woman.

She replied, "Yes, BUT — not on mornings, evenings, weekends or for a long time. No wonder she's lonely. She's got more time and better health than I do. But instead of doing anything to make friends, she wants them delivered to her door."

"Yes, but —" I started to say.

"— shut up," Nancy said.

I did.

(Alt Publishing)

Family Nights

Opening prayer

Father, we observe the changes in nature — the leaves are turning colors, the squirrels are gathering acorns for the long winter ahead. Be with us as our family praises you in celebrating the glorious month of October. Amen.

Activity time

The Germanic people took special note of the arrival of October with the observance of the Octoberfest, an enjoyable way of marking the arrival of fall.

Young and Middle Years Families

Take a nature walk. Each member of the family has a small paper sack. As the family walks around the neighborhood collect signs of fall: leaves, seeds, etc. Upon your return gather around the table and make a collage either individually or as a family by gluing items in random fashion on a

piece of cardboard. An alternative activity would be to use the items collected to make a fall centerpiece for the family table.

Adult Family

Print the verses taken from Psalm 65 on a large poster and illustrate it with pictures taken from magazines. An alternative is to illustrate it in scrapbook fashion, using magazine pictures.

"You have crowned the year with your bounty, and your paths overflow with a rich harvest. The untilled meadows overflow with it, and rejoicing clothes the hills. The fields are garmented with flocks, and the valleys blanketed with grain. They shout and sing for joy."

Snack

Plan a meal or snack that includes some of the Octoberfest foods: bratwurst, sauerkraut, pretzels, beer.

Entertainment

I Picked A ... Game. One player begins by saying "I picked a (and names a fruit or vegetable). The next player has to name a fruit or vegetable that starts with the same letter that the previous name ended with. Try to include as many fruits and vegetables that are brought to mind at harvest time as possible.

Sharing

1. Share what you like most about the fall season.
2. Share your favorite fruit and favorite vegetable.
3. Share something that you want to praise and thank God for.

Closing prayer

— Suggested Prayer: An Indian Prayer

Let me *Walk in Beauty*, and make my eyes ever behold the red and purple sunset.

Make *my hands* respect the things you have made and my ears sharp to hear your voice.

Make me *wise* so that I may understand the things you have taught my people.

Let me *learn* the lessons you have hidden in every leaf and rock.

I seek *strength*, not to be greater than my brother, but to fight my greatest enemy—myself.

Make me *always ready* to come to you with clean hands and straight eyes.

So when *life fades*, as the fading sunset, my spirit may come to you without shame.

(Indian Prayer from the Red Cloud Indian School, Pine Ridge, South Dakota)

TWENTY-NINTH SUNDAY IN ORDINARY TIME:

Isaiah 45:1, 4-6; 1 Thessalonians 1:1-5; Matthew 22:15-21

God's law is supreme

By Fr. Owen F. Campion

BACKGROUND

Today's first reading, from the prophecy of Isaiah, reflects an event unique in the long history of the Scriptures of the Jews. The holy writer sees Cyrus, who was the Persian emperor midway in the sixth century before Christ, as an instrument of God.

At no other time did a Jewish prophet vest such dignity in an unbeliever.

In the second reading, from St. Paul's first letter to the Thessalonians, the writer actually defends himself. He is an apostle, he asserts, "in the Holy Spirit and out of complete conviction." (1 Thessalonians 1:5.)

Finally, St. Matthew's gospel repeats Christ's familiar reply to the question of religious propriety and taxation. The situation that Jesus confronted was very delicate.

He emphasized two points by his answer: 1) God's law is supreme; and 2) God has not abandoned his people utterly to their own devices. His will

prevails. They must live within that will.

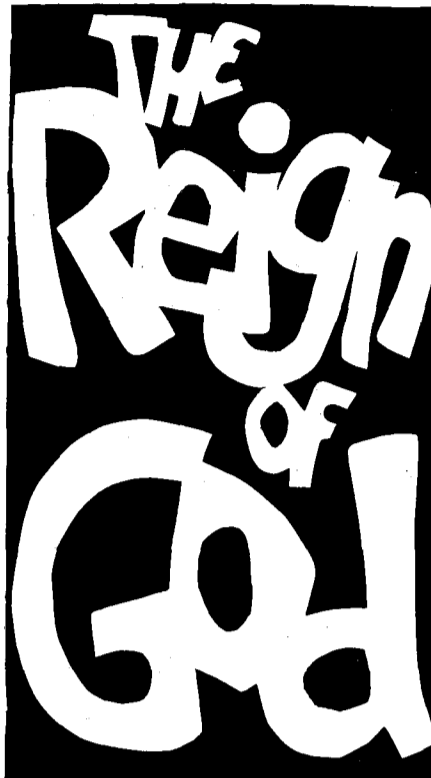
REFLECTION

These readings appear in the liturgy amid this country's 1984 election campaigns. That is quite by accident. They will appear in the Liturgy of the Word again in the fall of 1987, which is not a national election year. By the same token, they last were read on a Sunday in 1981. That was

'He was the absolute ruler of an enormous empire, but he in reality was God's servant and subject to God...'

not an election year. The liturgy includes them every third year.

The gospel text at least may be used in other places this season either to call for a separation of church and state, or to insist that



religious values be part of political decisions.

Ultimately, the message to us is that God's law is supreme. Ignored, or even contested perhaps by people, it endures. It alone contains the blueprint to peace of mind and to everlasting reward. Christians are asked to realize the exalted place God's will occupies, and to serve it in our own lives.

Isaiah's prophecy makes clear that Cyrus did not even know that he was God's instrument. But indeed he was. He was the absolute ruler of an enormous empire, but he in reality was God's servant and subject to God.

By the same token, St. Paul insists that his place as an apostle came to him not by choice — but by the Holy Spirit, by God's calling. He too only was God's servant.

In the gospel, the Lord teaches that while obedience may be due other authority, God's law prevails. It will overcome even the most determined opponent.

Two questions are in order: 1) Do I make God's law supreme in my life? and 2) Do I trust in God and honestly believe that happiness follows complete obedience to him, not surrender to any other consideration?

What is the liberal church?

Q. My son and his wife are attending services at the Liberal Catholic Church. He's talking seriously about becoming a priest in this church.



BY FR. JOHN DIETZEN

Can you tell us how the Roman Catholic Church views this sect? Would a Catholic be excommunicated for joining it? (Illinois)

A. The Liberal Catholic Church is among those churches technically

called schismatic, which one way or another broke off from the Roman Catholic Church but which still apparently have validly ordained bishops and priests.

It began in England in 1916 and derives its episcopal orders from the Old Catholic Church of Holland, whose bishops are responsible for episcopal orders in a number of such "Catholic churches."

The group claims to combine "the best elements of Catholicism with the best of Protestantism." Members believe in the seven sacraments but reject "all kinds of man-made dogmatic encumbrances such as creeds, rigid beliefs" and so on.

It is in fact quite liberal in that it allows its members almost complete freedom in their beliefs about doctrine and liturgy. It also retains much of the mystical flavor which characterized most of its founders.

The church numbers possibly 15,000 members in nearly 45 countries.

Since this church officially rejects some of our essential beliefs, it would be impossible to be a member of the Liberal Catholic Church and at the same time a member of our Roman Catholic Church.

Q. In your column several weeks ago you informed us that the Knights of Columbus now permit a man who is divorced and remarried out of the church to retain his membership. You quoted a Knights official as saying, "There is more concern about bringing the individual back to church and the sacraments so he indeed will be a practicing Catholic, rather than in rejecting him from our society."

According to the rules of our Knights auxiliary, a member who is divorced and remarried is automatically expelled. It seems to me she needs the fellowship as much as he does.

Who makes membership rules for the Knights auxiliary? How can they be amended or brought up to date? (Illinois)

A. The Knights of Columbus has no official national or international auxiliary. Some years ago the Knights' Supreme Council discussed the advisability of establishing a na-

The Catholic Daughters of the Americas, for example, the largest of such women's organizations in the United States and other American countries, were founded by the Knights in 1903. But for a long time it has been a separate organization.

According to their national New York office, a woman who is divorced and remarried outside the laws of the Catholic Church is ineligible to remain a member.

Rules of membership for Knights auxiliaries are made at the state and local levels. If you feel regulations for

'It allows members almost complete freedom in their beliefs about doctrine and liturgy.'

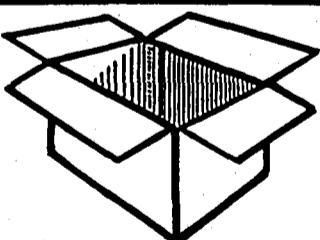
tionary auxiliary but decided against it.

Auxiliaries exist in several states and local councils. Some national organizations of women such as the Daughters of Isabella, the Columbiettes and the Catholic Daughters of the Americas, retain a more or less loose connection with the Knights.

your organization need to be re-evaluated, direct your suggestions to your state or local officers.

(Questions for this column should be sent to Father Deitzen at the same address.) (Copyright © 1984 by NC News Service)

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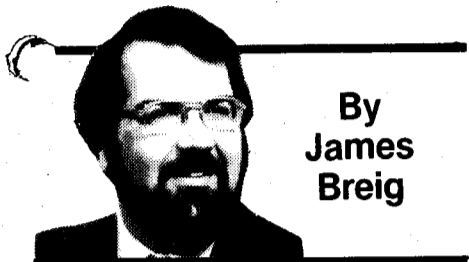
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Our 38th Year

Hospital show needs dose of preventative medicine

The following is an open letter to Tom Fontana, one of the producers and writers of NBC's "St. Elsewhere." Regular readers of this column know



By James Breig

that I interviewed him a few weeks ago about the hospital drama and he spoke then about the two-part episode which started the show's new season. Those episodes concerned abortion and the termination of extraordinary means of prolonging life.

'To hear a network program talk about God, heaven and prayer is astonishing... to hear it done without the usual condescending air is ... miraculous.'

I've sent this letter to him and hope that he will respond. If he does, I'll share his remarks in a future column. **FOR NOW**, here's my letter to Mr. Fontana:

Dear Tom,
Let me begin by congratulating you for your recent Emmy award. I was watching the Emmy broadcast and pulling for "St. Elsewhere" to win. I think it's a little ludicrous that Tom Selleck wins for acting over Ed Flanders and William Daniels of your show, but that's life. Hunks have a head start. So when you won for writing, I was very pleased and, since we had spoken, I felt a part of the excitement.

Only one problem—which of the three guys on the podium was you? I took a guess that you were the younger one with the beard and waved.

Once again, I want to reiterate my affection for "St. Elsewhere." It's my favorite drama on the tube. As I mentioned in my previous column, that affection means that I pay more attention to your series and tend to get very critical of it. I want it to retain its high standards and not weaken.

THAT'S WHY I'm a little worried about some small signs of weakening which I see. Let me give you three:

1. The second episode of the new season must have been filmed in a hurry. The scene of Dr. Craig at a lunch table with a patient's wife was sloppy. The cross-cutting didn't match at all. When we saw Dr. Craig's face, for instance, he was about to take a bite of food. When we looked over his shoulder to see the woman, he was through eating and holding a napkin.

That's a small point, but the details count. If the show's being pressured to rush along, then, soon, other and more major problems will arise.

2. A hint of what could happen also occurred in that second part. Dr. Craig was shown walking along a corridor with Dr. Ehrlich and the latter—gasp!—put his arm on the former. This forbidden familiarity was unmentioned on by the snooty Dr. Craig. I suspect it was an unconscious move by the actor; the scene should have been redone because the action was not true to the characters.

3. I know you have enough to do in writing the episodes without worrying about advertising the show. But the full-page ad in TV Guide which accompanied your second episode was cheap. It looked like something that belonged in a pulp mag next to ads for body-building equipment and "throw-your-voice" devices.

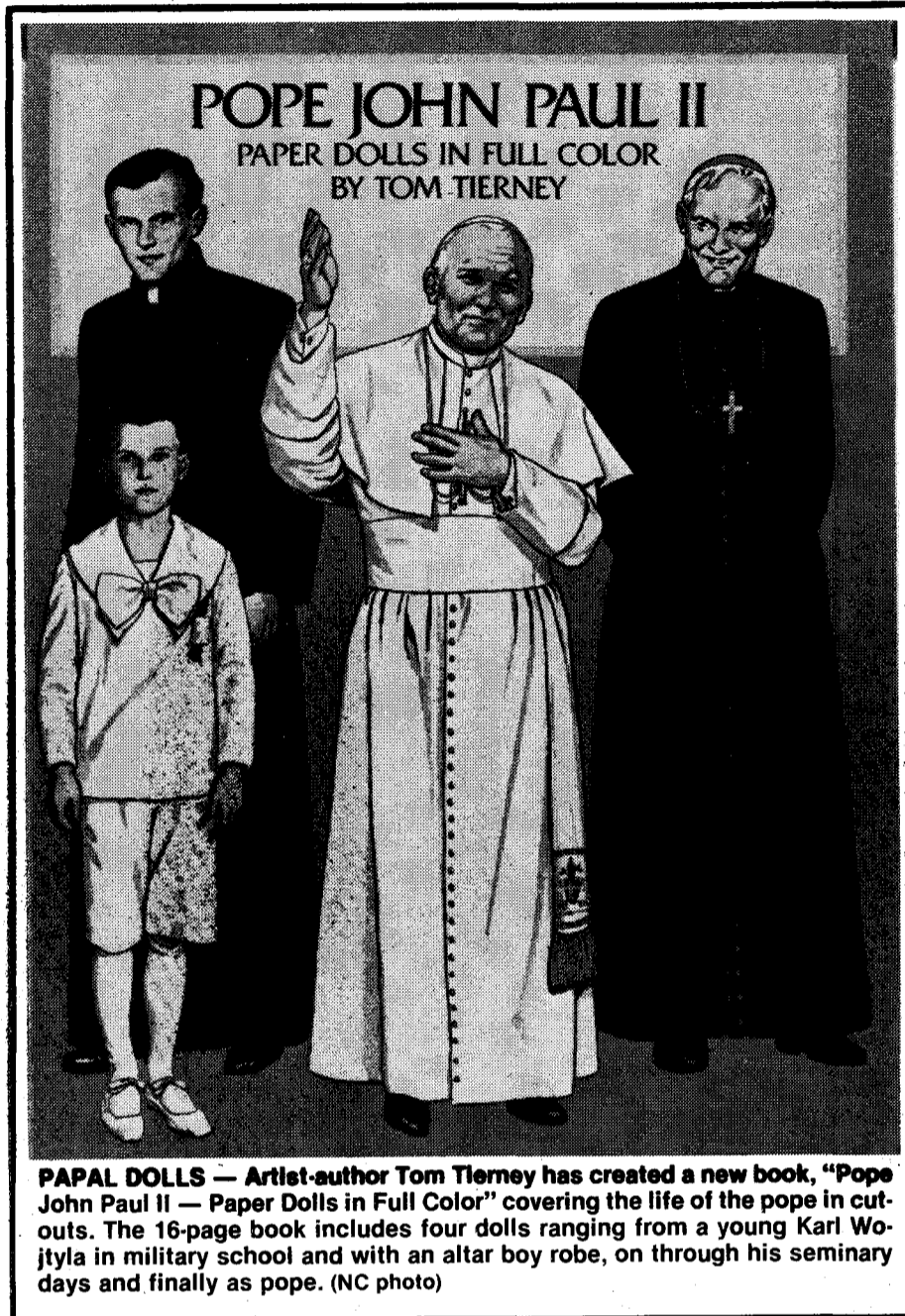
COULDN'T YOU say something to NBC? Like, "Knock it off"? "St. Elsewhere" is not "Knot's Landing." Let's keep the difference evident.

As I said, those are small points, but they could be symptomatic of larger problems in the future. With your medical involvement, I need not continue my metaphor to suggest that a bit of preventive medicine should be applied now before major surgery is needed.

Now let me get to the two-parter which involved a comatose nun and her superior's attempt to have her life-sustaining equipment removed. As if that weren't enough to tackle, you also threw in an abortion, performed on the girlfriend of Dr. Morrison. (Poor Jack! It's tough enough being a widower and a single parent.)

MY COMPLIMENTS on your treatment of religious matters. To hear a network program talk about God, heaven and prayer is astonishing enough; to hear it done with skill and without the usual condescending air is—to use an appropriate term—miraculous.

The Church's teaching on extraor-



PAPAL DOLLS — Artist-author Tom Tierney has created a new book, "Pope John Paul II — Paper Dolls in Full Color" covering the life of the pope in cut-outs. The 16-page book includes four dolls ranging from a young Karl Wojtyla in military school and with an altar boy robe, on through his seminary days and finally as pope. (NC photo)

dinary means of preserving life is complicated and nuanced, but you covered it well. (Boo to the TV Guide ad which called it "euthanasia," that term unnecessarily confuses the issue.)

The interplay between Sister Domenica and Dr. Westphal was fine, and I hope you will continue to develop his Catholic upbringing, his current apostasy and—I hope—his future return to the Church. His Sign of the Cross in the dying nun's room was a modern-day echo of Laurence Oliver's in "Brideshead Revisited" and I look forward to your expanding that sign into a full-blown character study.

I'm a little nervous about the abortion storyline. I'll withhold complete judgment because you might be continuing it in future episodes. You get points for demonstrating that fathers have rights, that abortion is not equivalent to an appendectomy and that abortion leaves emotional scars. You gave the woman's and the man's point of view. Now how about someone to speak for the deceased third party?

I know you're not "The Religious Hour," and I'm demanding a lot. But I like what I've seen and want more. If I've been hard on you, it's because I care about the show. Keep up the good work and shun the shoddy.

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Religion and racial justice subject of Institute

How should religion relate to the social justice issues of our times and in particular to the concerns of the Greater Miami area? That will be a primary topic of exploration at an Institute on Religion and Racial Justice held Nov. 13 sponsored by the Dade County Community Relations Board, and the National Conference of Christians and Jews.

The program will begin with a keynote address by Fr. Frank O'Loughlin whose outstanding work has made religion and social consciousness synonymous for many farm-workers and other groups in the South Florida area.

A panel discussion will follow the keynote address and distinguished

Sr. Rita Klosowski

Sister Rita Clare Klosowski, O.P., the former Clare Elizabeth Klosowski, died Oct. 2, at Maria Health Care Center, Adrian, Michigan. She was eighty-nine years of age and in the sixty-eighth year of religious profession as a member of the Adrian Dominican Congregation.

The greater part of her life as teacher, a total of thirty-four years, was spent in Florida at West Palm Beach, Hollywood, Miami Beach and Miami. Of those years, eleven were dedicated to the children at Martin de Porres, Fort Pierce. Sister Rita Clare came to Maria Health Care Center in 1971.

Sister Rita Clare is survived by a sister, Rose Klosowski, Palatine, Illinois, and a brother, Julius R. Miller, Alta Loma, California.

religious leaders will speak on issues of current concern.

Workshops after the panel discussions will include such subjects as religion's impact on youth gangs, criminal justice reform, and formation of a religious leadership coalition.

Invitations have been sent to Dade county churches and synagogues asking them to recruit congregation members to attend the conference as a means of developing a base of support in each local church and synagogue.

Bible brunches set

On the following dates Bible Brunches will be held in Dade, Palm Beach and Broward counties, sponsored by the Office of Lay Ministry.

Dade County: Sheraton RiverHouse, 3900 N.W. 21 Street, Miami, 33142.

Second Saturday of each month - 9:30 - 11:30, \$7. Reservations in advance: 948-6152.

Broward County: Holiday Inn-Ft. Lauderdale North, 4900 Powerline Road, Ft. Lauderdale.

Third Saturday of each month - 9:30 - 11:30, \$7. Reservations in advance: 721-8486.

Palm Beach County: Sheraton Hotel, 1901 Palm Beach Lakes Boulevard, West Palm Beach.

Third Saturday of each month - 9:30 - 11:30, breakfast, \$7. Reservations in advance: 848-8486.

It is hoped that the Institute will generate a number of activities capable of bringing our community closer to the church and synagogue.

The Institute will begin at 8:00 a.m. and last until noon, and will be held at the Miami-Dade Community College New World Center, 2nd Floor

Auditorium located at 300 N.E. 2 Avenue.

Please indicate your desire to be a cooperating organization by calling either Frank Magrath at 667-6438 or Jim Howe at 579-5730 immediately.

St. Catherine announces 'Families for Prayer'

Rev. Cyril Hudak, pastor of St. Catherine of Siena Parish, announced this week the beginning of a family-centered parish renewal program known as "Families For Prayer."

This program will feature a five-week period of prayer in the homes of St. Catherine's parishioners.

A special Kickoff is planned for Sunday, Oct. 21 at 3 p.m. featuring Sr. Angelita from the national

Families For Prayer office. Sr. Angelita will introduce the program and speak on a theology of family. Sessions are also planned for the children and teenagers of the parish at the same time.

The aim of the Families For Prayer program is to promote the unity, spirituality, vocation and mission of the family through daily family prayer.

Former Miamian is priest at 72

Orville Briscoe, former parishioner of Holy Rosary parish in Miami, has been ordained a priest in Tennessee at the age of 72.

He and his late wife, Gladys, also attended St. Rita's, Christ the King and St. Hugh's. Father Briscoe has a daughter, Rita White and grandson, Ricky Just still living in Miami. Father Briscoe was insurance safety director at the University of Miami for 10 years.

Seeking prayer petitions

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

It's a Date

Dances

The Columbiettes will host a Hawaiian floor show and dance on Oct. 20 in the K. of C. Hall, 545 51st place in Hialeah. Bar opens 8 p.m. Dancing 9 p.m. to 1 a.m. Donation \$7.50.

St. Kevin Home and School Association (HSA) announces its Fifth Annual Dinner Dance, Nov. 3, at the Fontainebleau Hilton Hotel, featuring the internationally famous Miami Sound Machine and "Los Senores del Senor". Cocktail hours from 8:00 p.m. to 9:00 p.m. at the La Ronde Room and dinner will be served at 9:00 p.m. at the Fontaine / Fleur de Lis Ballrooms.

St. Henry's Church is sponsoring a "Hoe-Down" featuring Square Dancing, Caller, Records, Exhibition and Lessons, 7:30 p.m. Nov. 17th at St. Henry's Parish Hall 1500 North Andrews Extension, Pompano Beach. Hor D'oeuvres. Donation is \$10.00 per person.

Single/divorced/widowed

The Catholic Widow and Widowers Club of Hollywood will hold a Country Western Evening at its monthly meeting on Nov. 2nd at Nativity Parish Hall, 700 Chaminade Drive, Hollywood. For details call 431-8275 or 981-2508 after 7 p.m.

The North Dade Catholic Widowers Club will hold a Halloween meeting-social (costume optional) at 7:30 p.m. on Oct. 26th at "Visitation Church. For more info call 653-2849 or 653-2689. All faiths welcome.

The Widow and Widowers Club of Broward County will have a social gathering on Oct. 21st from 2 p.m. to 5 p.m. at the Wilton Manors Recreation Hall in Wilton Manors. For more information call 735-8363 or 564-1180.

St. Juliana Church's Separated and Divorced Support Group will get together at the BACKPORCH, 7101 South Dixie (south of Forest Hill) on Saturday, October 20. For more information, call Mary at 737-5113 or Madeline at 964-8726.

Beginning Experience weekend Oct. 26-28. Beginning experience is a weekend program designed to help widowed, separated and divorced persons make a new beginning in life through a powerful, intense and positive experience of hope. For more information call Sr. Agnes Gott, Family Enrichment Ctr., Miami 651-0280.

Meetings

The Central Dade Deanery of the Miami Archdiocesan Council of Catholic Women will be holding its annual fall meeting and luncheon on Nov. 7 from 9 a.m. to 2 p.m. at the Little Flower Auditorium in Coral Gables and the Biltmore Restaurant. Donations are \$10. Reservations deadline Nov. 2nd. For tickets and reservations call 445-3058 or 667-4621.

The Palm Beach Deanery will be having their annual fall meeting on Oct. 29. Registration and coffee 9 a.m. in the Ascension church parish hall. Mass at 11 a.m. and lunch at Delray Beach Club. Cost \$15. For info call 997-6852.

The North Broward Deanery Fall Meeting will be held on Nov. 10, at 8:30 a.m. in St. Clement Parish Hall, 2975 N. Andrews Avenue, Fort Lauderdale. THEME: "Queen of the Most Holy Rosary, Pray for Us". Luncheon to follow the meeting at Anacapri Inn, 1901 N. Federal Highway, Ft. Lauderdale. Reservation deadline November 6th. Call Gloria O'Gorman, Chairman, at 564-1516 or Rosemary Sharp at 742-6025.

The Miami Archdiocesan Council of Catholic Women, South Broward Deanery meeting, will be held in the Little Flower School auditorium, 1843 Pierce Street, Hollywood, Oct. 26, from 8:45 a.m. to 3 p.m. St. Theresa Guild of Little Flower will host the meeting. Luncheon served from 12:30 - 1:30 p.m. Reservations must be made by calling Pauline 923-7309. Registration and luncheon \$10.50.

St. Boniface Woman's Club will hold their regular meeting on Tuesday, Nov. 6th, 1984, at 8:00 p.m., in the Church Hall, at 8330 Johnson Street, Pembroke Pines.

North Dade Deanery, fall meeting will be held at St. Mary's Cathedral on Oct. 27, at 9 AM in the Archdiocesan Hall. Mass at 11:30 AM, luncheon at 12:30 PM. Registration \$7.00. All are welcome. For reservation call 758-3685.

Bazaars

The St. Ambrose annual pre-Christmas bazaar will be held at St. Ambrose parish hall on Nov. 3rd from 3 p.m. to 8 p.m. and Nov. 4 from 8:30 a.m. to 2:30 p.m. St. Ambrose is located in Deerfield Bch.

The St. Hugh Women's Guild will hold its annual Christmas Boutique sale at Glorie Hall next to St. Hugh Church, 3460 Royal Rd. in Coconut Grove on Nov. 24 from noon til 5 p.m. and on Nov. 25th from 9 a.m. to 2 p.m. Christmas tree trims, knitted wear, toys, baked goods.

Blessed Sacrament Women's Club will have a rummage sale at 1701 N.E. Oakland Park Blvd. Oct. 26-27, from 9 a.m. to 5 p.m. the first day, and 9 a.m. to 3 p.m. the second day.

The Ladies Guild of St. Augustine Catholic Church will hold their annual Bazaar on the church grounds, 1400 Miller Road, Coral Gables, Nov. 10 from 9:30 a.m. to 4:00 p.m. and on Sunday, Nov. 11 after the masses from 9:30 a.m. to 2:00 p.m. Hand made seasonal crafts, a Country Store with home-made jams and jellies, and plants.

St. Matthew Annual Christmas Bazaar will be held on Nov. 10 & 11. Hand made gifts, home baked goods, and plants. The church hall is located at 542 Blue Heron Drive, Golden Isles, and will be open on Saturday from 3 to 8 p.m. and Sunday from 9 a.m. to 1 p.m.

St. Pius X Woman's Club will hold its annual Bazaar in celebration of the 25th anniversary of the parish on Nov. 15th, in the parish hall at 2600 NE 33rd Avenue in Fort Lauderdale. Hand crafted items, Jewelry, Books, Sweet Tooth, and White Elephant booths. Doors open from 10 a.m. to 3 p.m. Lunch will be available.

The Our Lady of the Lakes Woman's Club will hold a rummage sale on Oct. 20th from 9 a.m. to 2 p.m. Books, plants, jewelry, baked goods.

St. Juliana's Women's Club Octoberfest Bazaar will be held in St. Juliana's Cafeteria at 4500 So. Dixie Hwy., W.P.B., on Oct. 27th from 10 a.m. until 7 p.m. and Sunday Oct. 28th from 8 a.m. until 2 p.m. Many booths and also plants will be available. Luncheon and snacks will be sold on Saturday.

Festivals

San Lazaro Church is sponsoring a Mini-festival on Oct. 28th in Hialeah starting with a Mass at 10 a.m. Booths, amusements, contests. The church is located at 44th pl. and 18th ct.

St. Maurice Parish will be hosting a Country Fair for the benefit of their hunger programs on Nov. 1-4th from 1 to 11 p.m. daily. Rides, food, games, Daily entertainment.

The Ukrainian Catholic Church located at 39 N.W. 57th Ct. in Miami will hold their third annual Ukrainian festival Nov. 3-4. Cultural displays, crafts, games, Ukrainian food and dances. Open Saturday at noon and Sunday following the 10 a.m. liturgy.

Our Lady Queen of Martyrs, S.W. 27th Ave., and Davie Blvd. in Ft. Lauderdale holds an Octoberfest celebration Oct. 19-21st. Rides booths, plants, beer garden, band, Spanish and American food.

Potpourri

The NCCJ Forum in Broward will sponsor a conference on Oct. 25th at noon at the Anacapri Inn in Ft. Lauderdale. The topic is "the future of Education in Broward County." Tickets \$9 Reservations call the NCCJ office at 739-6225. The speaker is William Leary, new superintendent of Broward County Schools.

The Institute for Pastoral Ministries and the Ecumenical commission of the Archdiocese of Miami will sponsor a Luther event on Nov. 11th at St. Thomas University at 8 p.m. The speaker is Msgr. Charles Fahey, Director of the Third Age Center at Fordham University. For reservations write or phone the Institute for

Pastoral Ministries, St. Thomas University, 16400 N.W. 32nd Ave. in Miami, 33054.

Catholic Daughters of Americas, Court Holy Spirit #1912, will sponsor a Dessert / Card Party on Saturday, October 26th. at 12 Noon, St. Elizabeth's Gardens 33rd St., Pompano Beach, Fla. Donation \$1.50 — Refreshments served — Anyone may attend. Proceeds support our Charities. For information call 941-5546."

Madonna Academy and Chaminade College Preparatory School are proud to announce their annual "Chamadonna Fashion Show" to be held at the Doral Hotel on Saturday November 3rd at 11:00 a.m. This year's theme, "A Touch of Christmas," will feature fashions by The Limited under the coordination of Eleanor Norris.

St. Bernadette Women's Guild is having an Irish Sweepstakes Derby Dance Oct. 27th, 8:00 p.m. in the church hall at 7450 Stirling Road, Hollywood. Donation \$5.00 per person. For tickets and information phone 432-6596 or 584-8994.

Cardinal Gibbons High School Band will sponsor a Pancake Breakfast on Oct. 28, from 8:00 a.m. till noon, at the High School Cafeteria, 4601 Bayview Drive, Fort Lauderdale. For \$2.00 you can have all the pancake you can eat, eggs, sausage, orange juice, coffee / milk. 1.50 for children (under 12). For further information contact Sharon Hope, 491-0934 days, 785-7356 evenings."

St. Henry's Church is sponsoring an "Anti-que Show," Nov. 30th thru Dec. 2nd at St. Henry's Parish Hall 1500 N. Andrews Extension Pompano Beach. The show features All American Antiques and is Co-chaired by Ken and Pat Gilbe. Hours: from 6 p.m. till 9 p.m. on Friday and 10 a.m. till 9 p.m. on Saturday and from 12 noon till 6 p.m. on Sunday. Donation is \$2.00 per person and lasts all three days.

St. Bernard's Organizations at their Parish Center 8279 Sunset Strip, Sunrise, will be hosting a "Celebration for Life" Italian dinner Sat. Nov. 17. 7:00 p.m. Tickets \$6.50. Rev. Daniel I. Kubala, from the archdiocese of Miami, respect life office, will attend. Entertainment will be provided — all proceeds will go to West Broward Chapter of Respect for Life. For tickets call evenings Doris or Ray Kiszely 748-7342, or evenings Carole or Carl Hubble 741-2874.

St. Catherine of Siena will offer a retreat on Oct. 26th and 27th on the theme "Deeper into the heart of Jesus" by Sr. Maurus Allen, a Benedictine from Sacred Heart convent in Alabama. Fee \$10. For reservations call 598-0173 or 274-9262.



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COURAGE

You're going to need it TODAY

By Sister Prudence Allen, RSM
NC News Service

"Our perfection does not consist in performing extraordinary actions, but rather in performing extraordinarily well the ordinary actions of every day," said Mother Catherine McAuley, the 19th-century foundress of the Sisters of Mercy.

Is it possible to be courageous in the ordinary actions of every day? Or is courage found only in extraordinary acts? Philosophers for centuries enjoyed thinking about this question.

Plato, the Greek philosopher of the fifth century B.C., thought courage was the particular virtue of soldiers. Aristotle, his follower, agreed: "The courageous man will be one who is fearless in the face of an honorable death, or of some sudden threat of death; and it is in war that such situations chiefly occur."

'Our perfection does not consist in performing extraordinary actions, but rather in performing extraordinarily well the ordinary actions of every day.'

—Mother Catherine McAuley
foundress of the Sisters of Mercy

Aristotle gave a detailed analysis of the virtue of courage. It fell between the extremes of rashness and cowardliness, he argued. A person who had no fear would lack as much courage as one paralyzed by fear.

The Greek philosopher also believed that different acts might be more courageous for some people than others, because not everyone fears the same things.

St. Thomas Aquinas in the 12th-century called courage a cardinal virtue. He described courage as the capacity to choose to overcome our fears so that we might act in the most reasonable way.

Two aspects of courage were emphasized by St. Thomas. They were drawn from the earlier association of courage with battles: attack and endurance. The courageous person, then, attacks a problem with just the right amount of forcefulness, remaining steadfast.

A contemporary approach to courage is offered by Peter Geach, a Catholic philosopher from Leeds, England. Fearing that people more and more think virtue is reserved to heroes, Geach argues that courage is "an everyday virtue."

In his recent work titled "The Virtues," Geach offers examples of ordinary situations in which courage is found.

First, the laborer's courage: "Without a great deal of patient endurance and of courage in emergencies coal would not be mined nor steel forged nor the seas fished."

Then there is the courage of mothers: "People



Is it possible to be courageous in the ordinary actions of every day? Or is courage found only in extraordinary acts? Plato and Aristotle, the Greek philosophers, thought that courage was the particular virtue of soldiers. But Peter Geach, a Catholic philosopher from England, fearing that most people think courage is reserved for heroes, argues that courage is "an everyday virtue." (NC Sketch by Ed Harvey)

would often not be born but for the courage of their mothers; this truth is more obvious nowadays when motherhood is more a matter of choice."

Children have frequent opportunities for courage: "Nobody who was thoroughly cowardly would play physically demanding games, or climb a mountain, or ride a horse or bicycle."

Finally, every person needs courage in times of serious illness or death. "Courage is what we all need in the end; we all have to die, and for none of us can the possibility be excluded of dying nastily, in great pain or after a long disabling illness."

What makes courage a Christian virtue? Jesus spoke to his disciples about courage the night before he died: "You will suffer in the world. But take courage! I have overcome the world." (John 16:33)

When we try to overcome fears, to develop plans for our lives or to remain steadfast out of love for Christ, then the source of courage springs from God rather than simply the strength of our own will.

Courage, Geach says, "is constantly needed in the ordinary course of the world." I think Mother McAuley would have agreed.

THINKING IT OVER

It takes courage to start..

It is not difficult to discover what is complicated about courage. Courage can be risky.

A courageous venture all too readily becomes an adventure — especially when at the outset its outcome isn't clear.

For example, after they have broken down it takes courage to reopen the lines of communication in a marriage, a friendship, a work relationship.

Taking that important first step seems risky. For in attempting to

reopen lines of communication, a person tends rightly or wrongly to sense a risk: the risk that instead of opening up, the lines of communication will further shut down.

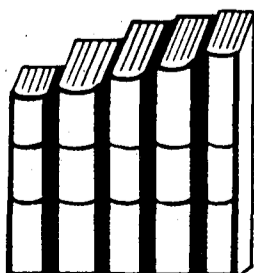
The other possible outcome, however, is what makes courage interesting in such cases of interpersonal communication: The attempt to reopen lines of communication just might reopen them.

Often courage is regarded as the special strength to defend and

protect oneself or someone else. And it can take a good bit of courage to be a good protector.

But consider the risky first step taken by a person who wants to reopen lines of communication in a valued relationship. Isn't this a way of exercising creativity, of bringing something fresh and vital to bear on the relationship? Did you ever think of courage as a way of being creative? Did you ever think of it as a way for God's Spirit to break through into your

know
your
faith



know your faith

Where did the people of Assisi find the courage to save thousands of Jews?

The town that cared

By Joe Michael Feist
NC News Service

In the midst of World War II, the historic and beautiful Italian town of Assisi saved the lives of hundreds, perhaps thousands of Italian Jews. No individual accomplished the feat. It was done by all.

The remarkable story of this collective act of courage on the part of the townspeople is told in Alexander Ramati's book, *The Assisi Underground* (Stein and Day, 1978).

After the Fascist government of Benito Mussolini was ousted in the summer of 1943, German troops captured Rome and occupied all of Italy. As they had done in the rest of German-occupied Europe, the Nazis began arresting, deporting and murdering Jews.

In Assisi, encouraged by the local bishop, a Franciscan priest named Father Rufino Niccacci began sheltering and protecting Jewish refugees. Ramati, himself a Jew, tells in his book how Father Niccacci dressed many of the people as monks and nuns and hid them in monasteries and convents, practically under the noses of the German troops.

On occasion, as the dreaded Gestapo searched the monasteries, Jewish "monks" would gather in the chapel and mumble Latin prayers taught to them by Father Niccacci. The act invariably fooled the Germans.

Once, Father Niccacci convinced the German commander that a group of Jewish refugees were actually Christian pilgrims who had come to Assisi to celebrate Christmas. They had been stranded in Assisi, Father Niccacci explained, and had no way to return home.

The German commander volunteered a truck, a driver and an armed guard to transport the "Christians" home. Three of the Jews dressed as priests and one wore the red cassock and pectoral cross of a bishop.

The German troops respectfully escorted the Jewish refugees through army checkpoints to a town near the Allied lines, where they were safe.

The people of Assisi joined in the unfolding drama. Printing presses churned out fake identity cards that were given to newly arrived refugees. False documents were printed in Assisi and delivered to Jews all over Italy.

Jews were spirited away to caves in the hills above Assisi where St. Francis and his followers once prayed. Jews hid in parishioners' homes, found jobs and blended into the community.

The effort was an unqualified success. From the time the Germans occupied Assisi until the Allies liberated Italy, not a single Jewish refugee was captured in Assisi. No one ever betrayed the operation.

What makes the Assisi story even more notable is the fact that not a single Jew had lived in the town. Father Niccacci said he had never even known a Jew before his rescue efforts began. The people of Assisi were risking their lives for total strangers.

It is important to note that what occurred at Assisi was not an isolated case. Throughout Italy, other priests, nuns and laity essentially repeated the death-defying act of Father Niccacci and his friends.

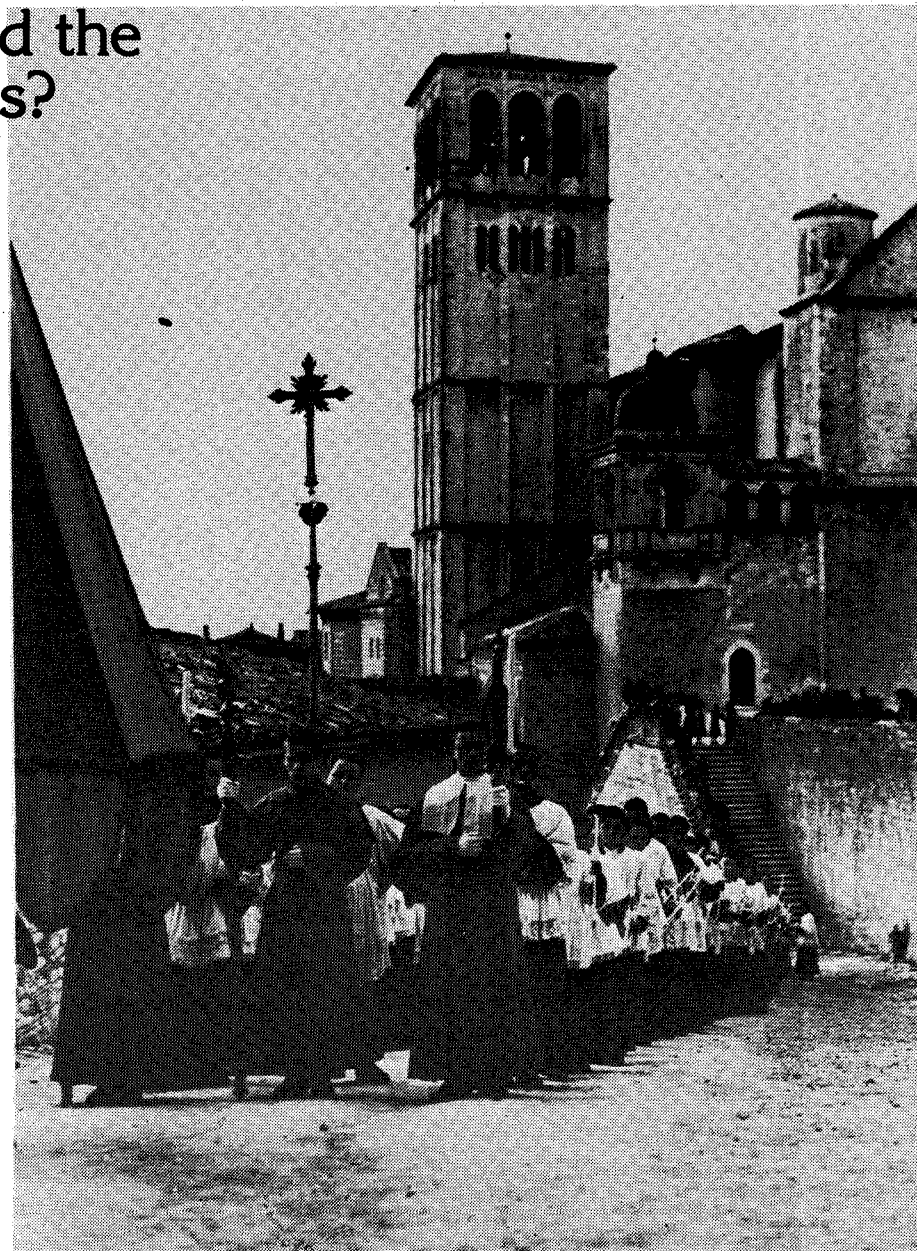
It is a tribute to their courage that 80 percent of Italian Jews survived the war. This, writes Ramati, is exactly the opposite from what happened in the rest of Europe where, except for Denmark, 80 percent of all Jews perished in the Holocaust.

Surely, the story of the Assisi underground is proof that, more often than we think, courage is a community endeavor.

But if it is difficult for an individual to be courageous, how can an entire community demonstrate courage?

The Assisi story contains at least part of the answer. The people of Assisi encouraged and supported each other. Because they were a community, there existed shared beliefs and shared commitments.

And because they were a community, it appears, a powerful courage came into being that probably surprised the people of Assisi themselves.



A procession moves through a street in Assisi, Italy, a town which during World War II sheltered thousands of Jews and smuggled them out of the German-occupied country right under the noses of Nazi soldiers. (NC photo)

Beyond bravado

By Father John J. Castelot
NC News Service

Mary was a simple girl from an obscure, backwater village. She was called by God to cooperate in a venture which completely baffled her. When she responded to the angel's words by saying, "Let it be done to me as you say," she displayed amazing courage.

One thing was sure: God was asking Mary to play a role in a venture of great moment. What it would cost her she had no way of knowing.

Yet because God asked it, because it was right, she accepted.

People the world admires as heroes are conspicuous for courage. Often, however, this virtue is identified with a certain bravado and show of brute strength.

I think there is a type of courage much closer to the real thing. It is the quiet, unselfish acceptance of challenges people meet in their own lives — challenges to rise above their limitations and do what is right, what they feel is God's will. This brave acceptance has produced thousands of unsung heroines and heroes.

Jesus felt called to a mission. There had been "messiahs" aplenty in his society, men pandering to people's notions of what a messiah should be: a spellbinder, a political leader gathering the masses for a rebellion against their Roman overlords.

Jesus could have followed their path in the hope of succeeding where they failed. It was an attractive prospect, as the story of his temptation in the desert suggests.

But Jesus was convinced his Father wanted him to follow another plan. It led to apparent defeat, the way of the cross. He accepted it with courage.

How difficult this was comes through strongly in the tradition of the Agony in the Garden. Three times, according to Mark's Gospel, Jesus cried out to be spared his torment, the loss of what little he had accomplished. In the end, echoing his mother's words, he said: "Let it be as you would have it, not as I" (14:36). Who will ever know what this cost him?

It has been the aim of all true disciples of Christ to be courageous like him. St. Paul is one case in point.

Once when Paul was in prison, not knowing whether he would be released or executed, he expressed his sentiments this way: "I firmly trust and anticipate that I shall never be put to shame for my hopes; I have full confidence that now as always Christ will be exalted through me, whether I live or die. For, to me, 'life' means Christ; hence dying is so much gain.

"If, on the other hand, I am to go on living in the flesh, that means productive toil for me — and I do not know which to prefer. I am strongly attracted by both: I long to be freed from this life and to be with Christ for that is the far better thing; yet it is more urgent that I remain alive for your sakes" (Phillipians 1:20-24).

This is courage. Its source? "In him who is the source of my strength I have strength for everything" (Phillipians 4:13).

...talking—again

life?

Often, too, courage is regarded as an inner gift, a quality possessed by the individual person.

Some might carry this a step further, suggesting courage is a quality you either have or don't.

But consider again that risky first step taken by a husband or wife trying to reopen the lines of communication in their marriage. Doesn't it sometimes happen that one person gives courage to the other? Doesn't it sometimes hap-

pen that a person shares courage with others, enabling courage to grow where it was least expected?

Courage may be risky. But that doesn't mean it is reckless.

Courage often needs to be exercised with care. Especially — but not only — in serious matters the courageous step may need to be prayerfully planned in advance.

When you think about it, courage is expressed in many ways, some of them rather ordinary.

Paddlin' priest gets Olympic spirit

BEDFORD, OHIO (NC) — The drama of triumph and defeat, the sight of men and women calling upon their greatest abilities, the satisfaction of teamwork, the challenge to the human spirit... all of these qualities captured the imagination of seminarian Joe Fleury when he attended the 1976 Moscow summer Olympics. Magic was in the air and it made him feel, "I was overwhelmed by the spirit of the Olympics... being a spectator was not enough, I had to be a participant."

'When I held a medal in my hand, someone asked me where I bought it.'

A month after his ordination in his native Philadelphia, Marist Father Fleury was in Los Angeles helping to manage the 1984 U.S. Olympic canoe team, which included kayaking.

"The experience was phenomenal, more than I expected," Fr. Fleury said. "Being involved took away some of the magic but not the mystery."

Assigned after his ordination to St. Pius X Parish in Bedford, Fr. Fleury got a temporary dispensation from his vows to train for the 1980 U.S. Kayak team, believing the exposure to the outside world would ultimately make him a stronger, more positive-minded priest.

"The experience of training and the discipline enables one to transfer control from the sports arena to one's own spirituality."

His dreams of competing were dashed when the United States boycotted the 1980 games in Moscow, but he found his role as a team manager in the Los Angeles game fulfilling.

While in California, Fr. Fleury celebrated Mass at one of the old missions at which the team stayed, and on the beach he heard his first confession.

A young man who hadn't been



KAYAK PRIEST — Fr. Joe Fleury, recently assigned to St. Pius X Parish in Bedford, Ohio, was manager of the U.S. Olympic canoeing and kayaking team at the Los Angeles Olympics in 1984. He summarized, "The experience was phenomenal." (NC photo by Sigmund Mikolajczyk.)

to confession for a while learned that Fr. Fleury was a priest. "We went to a quiet area and I heard his confession. It was very powerful and moving," the priest said.

Two things he found to be upsetting at the Games were the tight security and the commercialism. "When I held a medal in my hand, someone asked me where I bought it," he said. "The tight security was depressing, but a necessary evil."

The team won a bronze medal in the men's K-1 (single kayak) competition, the first medal ever

'The experience of training and the discipline enables one to transfer control from the sports arena to one's own spirituality.'

won by an American man in kayaking. Fr. Fleury said the U.S. team made its best showing ever in canoeing, placing eight boats in the 12 final races.

Inspired by the victory at the Los Angeles Games in the men's marathon by Carlos Lopes at age

37, Fr. Fleury, 33, was considering training for the Triathlon, an event combining running, swimming and bicycling, for the 1988 Games in Seoul, South Korea. Lopes's victory in the marathon, said the priest, "shows what the body, mind and spirit are capable of."

the Saints *by Luke*

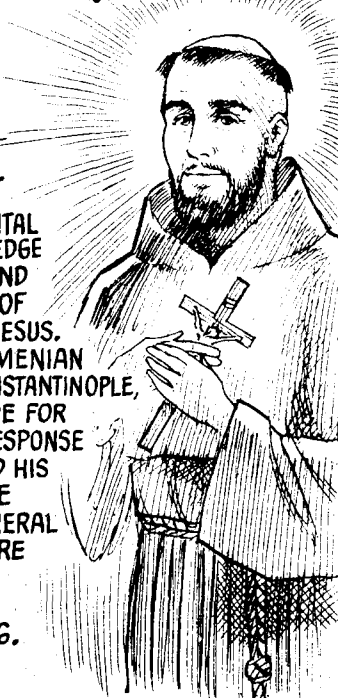
JOHN WAS BORN IN 1386, WHEN MUCH OF THE EUROPEAN POPULATION WAS WIPED OUT BY THE BLACK DEATH. THE WESTERN SCHISM HAD SPLIT THE CHURCH WITH TWO OR THREE CLAIMANTS TO THE PAPACY AT ONE TIME. AT 26, JOHN WAS MADE GOVERNOR OF PERUGIA. IMPRISONED AFTER A BATTLE AGAINST THE MALATESTAS, HE RESOLVED TO CHANGE HIS WAY OF LIFE. AT 30, HE BECAME A FRANCISCAN AND WAS ORDAINED A PRIEST FOUR YEARS LATER.

HIS PREACHING ATTRACTED MANY AT A TIME OF RELIGIOUS APATHY AND CONFUSION. HE AND 12 FRANCISCANS WERE RECEIVED AS ANGELS OF GOD AND THEY WERE INSTRUMENTAL IN REVIVING A DYING FAITH. JOHN'S KNOWLEDGE OF THE LAW HELPED HIM SUCCESSFULLY DEFEND ST. BERNARDINE OF SIENA WHO WAS ACCUSED OF HERESY FOR HIS DEVOTION TO THE NAME OF JESUS.

JOHN HELPED TO REUNITE GREEK AND ARMENIAN CHURCHES. WHEN THE TURKS CAPTURED CONSTANTINOPLE, HE WAS COMMISSIONED TO PREACH A CRUSADE FOR THE DEFENSE OF EUROPE. GAINING LITTLE RESPONSE IN BAVARIA AND AUSTRIA, HE CONCENTRATED HIS EFFORTS IN HUNGARY. HE HIMSELF LED THE ARMY TO BELGRADE. UNDER THE GREAT GENERAL JOHN HUNYADI, THE CHRISTIAN FORCES WERE VICTORIOUS AND THE SIEGE OF BELGRADE WAS LIFTED.

JOHN BECAME ILL AND DIED OCT. 23, 1456. HIS FEAST IS OCT. 23.

ST. JOHN of Capistrano



Just say ding a ling

A reader of this column from Portland, Ore., wrote me recently that she feels the church should pay more attention to humor. Besides being correct, she sent along an anecdote I have to share with you.

Apparently her parish has depended on the fourth-grade CCD and school classes for its altar boys. This past fall's class was smaller than normal, so they dipped into the third-grade a little.

One sharp third-grader "who knows how to play dumb when he wants," pointed out to the sacristan before Mass recently that he could not find the bells used during the consecration — they had been stolen in a break-in.

"What should I do?" asked the wide-eyed 8-year-old.

The sacristan thought he was kidding. "Just say 'ding a ling,'" he advised the altar boy.

Sure enough, during the elevation of the host the kneeling youngster in a crisp and loud

voice announced "ding a ling." The parish might never be the same.

The story rivals one sent by a reader in California. Enraged by his students' lack of attention, a Christian Brother boomed at one of them: "Patrick, do you have any idea where the Declaration of Independence was signed?"

Patrick gulped. "At the bottom?" he answered.

A wonderful teaching brother is also the center of another classroom vignette. Well into a long and boring lecture, the brother heard a voice from the back of the room: "Give me liberty or give me death."

Miffed, the teacher demanded, "Who said that?"

"Patrick Henry," floated in the response.

Someday when I get the nerve, I've got to go public with a story of what the sisters did to us when they discovered us practicing First Communion in the school yard with Neco wafers.

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Vocations Section

'Apparently my somewhat marginal character was what God needed for His Priesthood.'

—Fr. Neil Doherty



Fr. Neil Doherty plays with children of the Guardian Angel Day Care Center, which is operated by St. Phillip Catholic Church in Opa-Locka, where he is pastor. "In spite of myself," he says, "it was obvious to me that this was where I belonged."

From punk to priest

No more fights in bars, now he fights for religious vocations

By Ana Rodriguez-Soto
Voice News Editor

Life takes strange turns, they say, and the days of Fr. Neil Doherty have been filled with them. Enough twists to change him from juvenile delinquent to director of the Office of Vocations of the Archdiocese of Miami.

"I'm basically a bad guy," young Neil told his Lake Worth pastor when he first considered a vocation more than 20 years ago. But "I can't get this question off my mind."

The Boston son who grew up spending summers in Cape Cod and hobnobbing with the Kennedy clan

while his elders talked politics was not exactly exaggerating about his less than saintly past.

Before graduating from the Lake Worth public high school (his family had moved to Lantana in 1958), Doherty had been arrested twice. Once for inciting a fight in a local bar, the second time for drunk and disorderly conduct.

He didn't attend Mass all that regularly as a teenager, wasn't exactly addicted to CCD classes and admitted to becoming an altar boy "because I had to go to church every Sunday and I hated it. At least, if I was altar boy, I wouldn't fall asleep."

But the depth of his devotion didn't really seem to matter, at first, because his future had been decided. He would probably follow a venerable family tradition and attend Boston College, then do graduate work at Harvard, eventually emerging as a brilliant doctor or lawyer. Perhaps the thought even entered his parents' minds that he would shine as a politician.

The idea crossed Fr. Doherty's mind, too, when in 1960 he became Florida chairman of Teen Democrats for Kennedy. "But the political process itself I was highly suspect of," he says today.

So while die-hard Democrats con-

gratulated the young whiz kid at a backslapping, cigar-chomping bash celebrating Kennedy's election victory, Neil Doherty had his mind on something else. He had been talking secretly to that Lake Worth pastor about his desire to become a priest.

That pastor pulled some strings and "smoothed the way" for Doherty to enter the seminary. "Why they (accepted me) I don't know," he says today.

Speaking to his parents about his decision was more difficult. "It was very troubling to my mother and father," Fr. Doherty remembers. "This was something that I had not really shared with them."

Unprepared

Over their objections, he entered St. Vincent de Paul Seminary in Boynton Beach, a high school graduate who owned a small vending machine business, a car and two cartons of cigarettes.

He took the car and the cigarettes into the seminary and promptly was told to get rid of both. "I was in absolute shock," he recalls.

Never having attended Catholic schools, he knew few of the seminarians' daily prayers, was unprepared for the rigorous, disciplined lifestyle and had little feel for the nuances of Catholic tradition.

"I really didn't know whether I could stand it," he says. "It was like a yearly decision."

Nevertheless, he stayed, learned his Latin and Greek and graduated in 1969 with "the largest class of priests ever to be ordained in

(Continued on page 2A)

More choices in vocations

New director of Archdiocese office says Church isn't experiencing 'crisis'

By Ana Rodriguez-Soto
Voice News Editor

Fr. Neil Doherty is deliberately candid about the turmoil of his early years as a priest. He says that honesty will help him with his new commitment as Director of Vocations for the Archdiocese of Miami.

"I'm very sensitive to the young people that I deal with, because maturity is a process and a struggle," says the priest, who will retain his present assignment as pastor of St. Philip parish in Opa-Locka while attending to his vocations duties.

Fr. Doherty is equally frank when discussing the problem of vocations

in today's Church.

"I don't view what's going on now with vocations as a crisis," he insists. "Vocations are not in crisis. Roles are in change. We have more people serving the Church than ever before."

Twenty-five years ago, he explains, the perception was that the only way an idealistic, committed young man or woman could serve the Church was by entering a convent or seminary. That is no longer the case.

"It was a different world and a different Church. Today, when someone feels the Holy Spirit calling them to serve the Church, they have a wider choice."

People who become lay or Eucharistic ministers are responding to a vocation, Fr. Doherty says, just as priests or religious do. So are the teachers in Catholic schools and others who make financial sacrifices to work for the Church.

Since parishes, schools and Church agencies are overflowing with these types of vocations, where is the crisis? he asks.

Certainly, a shortage of priests exists in South Florida, but Fr. Doherty attributes this to inadequate distribution of the priests we do have in the United States, combined with the

(Continued on page 2A)

Priest: God wanted me here

(Continued from page 1A)
Florida," according to a newspaper report at the time.

"Apparently, my somewhat marginal character was what God needed for his priesthood," Fr. Doherty says. "In spite of myself, it was obvious to me that this was where I belonged."

Adjustment problems

But those were turbulent years in the Church. The Second Vatican Council had ended and the upheaval that would follow it was beginning to make itself felt in South Florida.

A progressive Fr. Doherty, who applied for government grants to begin alcohol and drug abuse programs at the parish level, continually clashed with the pastors under whom he worked.

The first three or four years after ordination, he says he "seriously doubted" the wisdom of his decision to enter the priesthood.

Chancery officials were having similar doubts. "I was even invited to leave if I so chose."

That's when the Irish stubbornness flared. "When the official Church turned to me and said, 'We're not sure about you, either,' my reaction was, 'Priesthood is between me and God and I'm not going to let those people interfere.'"

'The Lord still tells me this is where He wants me to be, so I'm delighted. The last 10 years have been fantastic.'

He persisted, and then the changes of Vatican II took effect. "I saw that instantly as a resolution to any doubt I ever had about the Church."

Three and half years "on the couch" with an analytic psychotherapist also helped him to "grow up," Fr. Doherty says. He realizes today that his own immaturity was partly to blame for many of the adjustment problems he faced during the early years of his priesthood.

Now he regrets that he "failed to learn from some excellent pastors."

But his steadfast adherence to a call he couldn't shake hasn't wavered.

"The Lord still tells me this is where He wants me to be, so I'm

delighted," he says. "The last 10 years have been fantastic."

Vocations staff ready to help

In addition to naming Fr. Neil Doherty as director of the Office of Vocations, Archbishop Edward A. McCarthy also has appointed Frs. Federico Capdepon and Michael Hoyer as associate directors.

Fr. Capdepon will work primarily with Hispanics while Fr. Hoyer will work out of the Broward County area.

Sr. Joyce Newton, S.S.J., who took on the job of associate director in September, will work full-time in the Vocations Office, located in St. John Vianney College Seminary, 2900 SW 87 Ave., Miami, FL 33165. For information, call 552-5689.

Future of vocations: Everybody's called

(Continued from page 1A)

rapid growth of the Archdiocese of Miami in the last 25 years. The Church, he says, simply needs a moment's breather to realign its personnel resources.

He also points out that the trend toward fewer and fewer seminarians has stopped and even shows signs of reversing itself.

"It's just not going to happen," he flatly asserts, that there won't be enough priests to go around in 20 years.

While he admits there will be fewer priests, he predicts the Church won't

need as many as it needed in the past, because the role of the clergy will have changed.

The priest will have become the "leader of a ministering team" rather than the only minister, Fr. Doherty says, and he will reserve for himself only those functions that are exclusive to ordination.

In such a Church, the job of a vocations director is "not just going out and looking for priests," he says. It is "to constantly call (each Catholic), to get you to recognize the reality ... that you have been given gifts and you have been given powers" and God ex-

pects you to use them to build up His Kingdom.

The Vocations Office has three other tasks which are just as important and in every way related to the first one, Fr. Doherty adds.

The second is to help every person "focus" on exactly the role God wants him or her to assume in the Church. "Not 'Does He want me to become a priest or a sister?' but 'How can I give back some of the gifts I've been given?'"

The third task of the office is to "nourish the gift" by providing proper training and preparation, in con-

junction with other Church ministries such as the Office of the Laity or Worship and Spiritual Life or the seminaries.

Finally, the job of the office is not completed until the person has been placed within the Church structure and "we can see how they're doing" after two or three years of service.

"It's like taking a preference test in high school," Fr. Doherty says. "We'll present you with as many options as possible and God will let you know the other half. I'm sure of that."

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Sister's choice: Follow first love

New associate director of Vocations Office broke off engagement to live religious life

By Ana Rodriguez-Soto
Voice News Editor

It's 1957, the era of "happy days" and Eisenhower, and a vivacious senior at Miami's Notre Dame Academy (now merged with Curley High School) is mapping out her future. First stop: Marriage, of course, to her steady beau.

But wait, thinks Joyce Newton. Something — someone? else seems to be calling. A certain disquieting restlessness finally takes hold, impelling her to "try out" the depth of another love: The one that filled the playtimes of her childhood years, when she and her twin sister, Loyce, "pretended" — that they were nuns.

That first love won. Twenty-seven years ago, Joyce followed Loyce's footsteps and entered the convent of the Sisters of St. Joseph of St. Augustine.

"I knew if I entered the convent there would be a testing period," she says today. "There is no testing time for marriage."

No need to worry, though. Religious life fit like Cinderella's slipper.

"I was so happy, I knew that was where God wanted me to be," Sr. Joyce asserts. "I never regretted it."

Sure, there was a period of doubt in the 60s, just after the Second Vatican Council, when priests and religious were leaving their vocations in droves.

But Sr. Joyce calls this identity crisis "divine, in a sense. God was asking us to re-evaluate our vocation and re-commit ourselves. I've never questioned again since that time that I

made the right decision."

Her work as a Sister of St. Joseph has taken her all over Florida, including a cumulative but not consecutive 15 years of teaching in schools

'I think (during the 60s and 70s) religious were very shy about holding up religious life as an example. We weren't sure where we were going. But I think we're past that. We realize that we let down the banner during that period. Now we're picking it up again.'

and parishes in the Archdiocese of Miami.

(Her sister, Loyce, currently teaches religious education to adults at St. Mary Cathedral Parish, where the twins attended elementary school.)

New Job

Sr. Joyce's last assignment was as religion teacher at Sts. Peter and Paul Elementary School in Miami. Then, she says, God began calling her again, in His own circuitous way, to a different kind of ministry.

She found out that Sr. Margarita

Gomez, then assistant director of the Office of Vocations, would be switching to a fulltime ministry with Haitian Catholics beginning in September. Immediately, Sr. Joyce saw where the Lord was pointing.

"God was leading me here," she says, to take Sr. Margarita's place at the office whose slogan is, "Look at all the options."

That's the message Sr. Joyce will carry to the school, college and parish groups she meets with, and to the young people who pay her a personal visit at the office, located in a corner of the St. John Vianney College Seminary complex in southwest Dade.

"Our main thrust is to raise awareness and consciousness," she explains. "Religious life is a very important option that should never be lost to young people."

Sr. Joyce says in recent times the call of the Lord has tended to be drowned out by louder voices, those of a society that exalts pleasure and selfishness and doubts the permanence of any lifetime commitment, especially marriage.

Parents who no longer speak to their young children about religious vocations also are partly to blame, she says. Her own parents never pushed any of their seven children into rectories or convents, but "they always let it be known that they would be happy and proud."

Still, religious themselves must share some of the blame, according to Sr. Joyce. "I think (during the 60s and 70s) we were very shy about holding up religious life as an example.



Sr. Joyce Newton, a graduate of St. Mary Cathedral School and the former Notre Dame Academy, says she couldn't be happier with her vocation. (Voice photo/Ana Rodriguez-Soto)

We weren't sure where we were going. But I think we're past that. We religious realize that we let down the banner during that period. Now we're picking it up again."

She says the religious who lived through those trying times now should be proclaiming to young people, more confidently than ever, "We love religious life. We have something to offer. Come and see."

'Free to leave'

The seeing is not staying, Sr. Joyce stresses. "Contrary to what a lot of young people may think, there are no iron gates around the convent. At any point along there (before final vows, no fewer than six years and closer to 10 for most communities) you are

(Continued on page 7A)

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Students' questions

Married deacon, celibate seminarian will answer

By Prent Browning
Voice Staff Writer

What is a deacon? Do seminarians live cloistered lives? What is it like being a priest?

These are the kinds of questions both simple and sophisticated alike that are being asked during Vocations Week throughout the Archdiocese as clergy and lay people speak to students and adults about the possibility of committing their lives to God.

For many of them it will be one of the few opportunities where they will feel free to ask a priest or a nun all those questions they might have found too embarrassing to ask a teacher or a pastor.

John Cunningham is one of the seminarians who will be speaking at archdiocesan high schools, in his case his former alma mater St. Thomas Aquinas in Ft. Lauderdale.

A junior at St. John Vianney Minor seminary in Miami who has visited high school classes before, Cunningham says one of the most common things students ask is whether seminarians are allowed to date.

Cunningham responds that they can't date because they are in formation to become celibate priests but "that doesn't mean that you can't have a friend."

Even though people see them as living a monastic life they are free on certain days to go to the beach, a movie or do whatever they want, he said.

What about the inevitable questions about celibacy?

"The way we respond to it is everyone has a calling. As a human being it (celibacy) is not possible but if you have the grace of the Lord all is possible."

He will add that there are other ministries beside the priesthood including the ministry of marriage.

Cunningham emphasizes the things that a seminarian gains rather than what he loses.

"A lot of people think we're giving up a lot of things, but we're gaining a lot of things, we're involved with people and love people more generally."

He speaks enthusiastically about growing spiritually while in the seminary and the opportunity to receive Communion daily. "I consider it a great blessing to be here."

Although he intends to concentrate

of a vocation. "It's a question of being open to what God wants you to do."

George Mickwee, a permanent deacon and head of the Archdiocesan permanent diaconate program, also intends to concentrate on questions and answers when he speaks to elementary school children in St. Mary Cathedral.

Mickwee, who also speaks to groups of adults about the diaconate, says that people have become more and more aware of the permanent deacon's role since the program began in 1979.

Some people, he says, identify the

briefly about his own background and experiences.

"I thought a few times when I grew up about the priesthood but never seriously," he said. His family was very religious and he knew a series of priests that had some influence on him during various stages of his life.

Then one day in 1975 he was returning from a business trip and sat next to a deacon from Washington on an airplane. After striking up a conversation the deacon explained the permanent deacon program.

When years later Mickwee saw notice of a permanent diaconate program starting in South Florida he began to consider it seriously, praying over the decision.

Because of the commitment involved in becoming a permanent deacon he spoke to his wife and daughter and included them in his decision.

"It takes up as much time as I'm able to give," says Mickwee who can spend as much as 15 hours a week attending to his responsibilities.

The permanent deacon doesn't believe that the 8th grade is too young to start becoming aware of these programs.

It may very well be that students listening to both Mickwee and Cunningham won't come away with their heads filled with the duties and responsibilities of permanent deacon or the archdiocesan requirements for becoming a candidate to the priesthood.

They will however almost certainly carry away an impression of two men who like what they are doing and who are filled with enthusiasm for serving others in their ministries.

'A lot of people think we're giving up a lot of things, but we're gaining a lot of things.'

on answering questions, the seminarian likes to go a little into his own background.

He says his decision to become a priest was something he gradually "grew into." He was at least partially influenced by a priest who taught at the high school who gave him a tour of the seminary.

"My mother couldn't understand me. She couldn't understand why I didn't want to have children." His father, he says, just told him to be sure that whatever he does makes him happy.

After his mother took several trips to the seminary she became more supportive, he adds.

Cunningham will encourage the students to think about the possibility

deacon with the Protestant role where he is "more a trustee of the church."

"Catholic deacons have more ministerial commitment."

It's likely that many of the young students will be even more confused about the role of the deacon so Mickwee will wear street clothes to avoid being identified with a priest.

Mickwee will mention his family and the fact that he has a job outside of his ministry as a permanent deacon.

A busy vice president with an expanding area bank, Mickwee is married, has one daughter and two grandchildren.

Like Cunningham he will speak

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Obedience is a listening vow, reminding a Brother to be open to and aware of the changes in the world and the church. Through his vow of Obedience, a Brother is continually called to discover, through prayerful listening with his community, what God is calling him to and how he can respond.

A Brother puts his talents and skills to work...

... by responding to people's needs whenever he finds them. Some groups of Brothers devote themselves almost exclusively to one type of work like



A Brother may work in many areas, missions, children, counseling, teaching, technical areas and others.

education or health care. Staffing high schools, lecturing at universities, and working in medical facilities have long been valued ministries for communities of Brothers.

Today, Brothers do every type of work imaginable. We find Brothers in pastoral work, some on missions, and others in professional services like law. Some Brothers become involved in working with the poor, analyzing social and political trends through a political science career, functioning as economists, developing religious programming in cable tv systems, or addressing nutritional concerns through food service planning. Others use their skills in carpentry, mechanics, and agriculture. The areas of service are wide open depending on an individual's talents and the community chosen.

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that describes his life as a Brother, but rather the way he lives. A brother is a man who needs quiet time to pray, to read and to sift through the significance of his daily life. He is also a man of good humor and joy, someone who welcomes the opportunity to celebrate life's events with his Community and the people he serves.

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For more information, contact...

... any member of a Religious community or your Diocesan Vocation Office. You don't have to make your decision alone. Members of Religious Communities can answer your questions and give you any additional information you may need.

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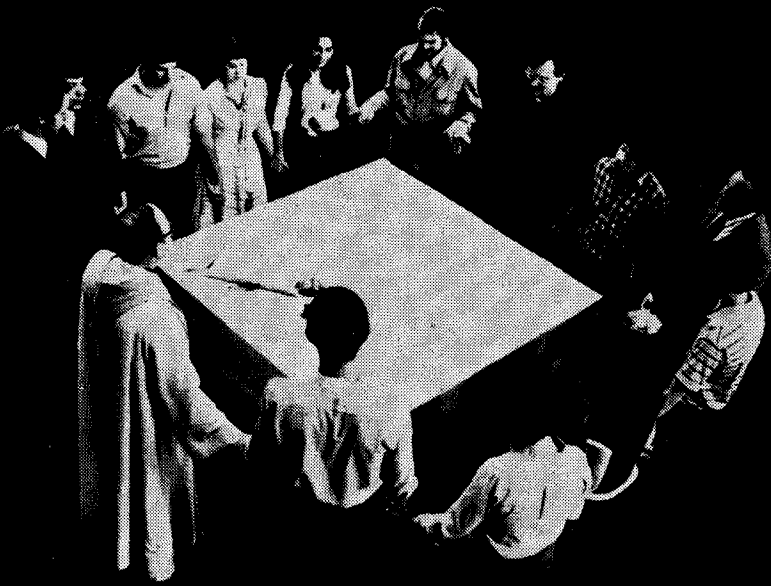
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Six years later *A priest looks at his career choice*

By Father Vincent F. Costello
Archdiocese of Chicago

During the last few days of the month I was away on retreat.

This is no news in itself. Most priests go away for some form of retreat each year.

This year's retreat was different for a number of reasons. Perhaps it was just my Irish melancholy catching up with me, but this retreat was a rather emotional experience for me.

The Stritch Retreat House is located on the grounds of St. Mary of the Lake Seminary where I completed my studies for the priesthood. As I drove through the seminary gates I realized that it was almost 10 years ago that I began my graduate work in theology. (Ten years ago? No, it couldn't be that long!)

I WAS AT THE retreat house for just two days before my retreat was cut short. I was called in to celebrate the funeral Mass of a friend's father.

On that second day I began feeling rather nostalgic about my seminary days and about ordination. (I'm told nostalgia is a sign of middle age.) I realized that in just a couple of weeks I would be celebrating my sixth anniversary.

I stopped by the main chapel.

It was open as usual, and empty as usual. I walked around the sanctuary near the spot where I stood on ordination day itself. I was playing memory tapes in my head.

During the ordination ceremony each candidate is called by name. He responds to the call by saying, "I'm ready and willing!" Six years ago 34 of us marched down that center aisle and responded to the call. Three of those men have since left the priesthood — one was one of my best friends.

Other classmates have had a difficult time of it over the past six years. Some have experienced problems

'As I drove through the seminary gates I realized that it was almost 10 years ago that I began my graduate work. Ten years ago? No it couldn't be that long!'

with their physical health; others have had emotional problems. Time has taken its toll on the 34 men who stood on the chapel steps and smiled for the photographer six years ago. Whenever I encounter my classmates I am amazed that they are becoming grayer, fatter and balder. (Thank God, it's not happening to me.)

After six years of priestly ministry am I still ready and willing?

Yes.


Yes, for all the reasons I said "yes" six years ago.

Yes, because of him who called me to this ministry.

Yes, because of the need that people have, not so much for me, but for him who works through me.

Yes, because I realize more than ever before how much the priesthood means to us as Catholics.

The past six years have taught me that we are, as St. Paul states, earthen vessels carrying a great treasure within. I feel that I have been gifted by God with the special treasure of the priesthood.

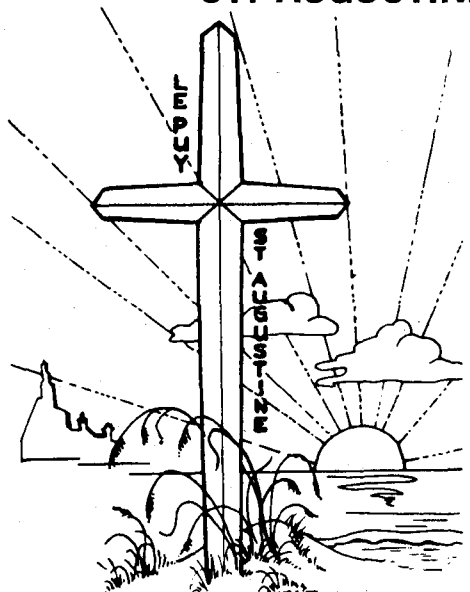


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Laity are called as well

By Araceli Cantero
Executive Editor, LaVoz

Zoila Diaz says everyone who is baptized is called to serve. And since service, for her, is ministry, she considers every Christian a minister, like Christ.

This belief is so fervent that Diaz's most cherished dream is that of a Church where every baptized person not only is conscious of his or her own talent but also receives adequate training and skills on how to put that gift to use, how to be of service — be it at home, on the job or in the Church community.

Lately, Diaz has found it easier to dream. Especially since Archbishop Edward McCarthy appointed her director of the Office of Lay Ministry of the Archdiocese.

For Diaz, the appointment was the culmination of six years of work and

effort toward making widespread lay service a reality in South Florida.

Although the job is not over by far, Diaz says she retains her original enthusiasm. All she has to do, she affirms, is look back at how much the laity's role within the local Church has expanded in the last few years.

Since 1978, when the Archbishop called on Dr. Mercedes Scopetta to establish an Office of Lay Ministry in the Archdiocese, 138 men and women from every corner of South Florida have fulfilled a pledge to serve for five years in some specific capacity.

Before embarking on that mission, each one took part in either a two or three year training program conducted by the Lay Ministry staff, which also provided supervision during the period of service.

Diaz, who has worked in the office almost since its inception, wants to

'We've discovered people who feel called to serve' — in the parish, at home or at work.

— Zoila Diaz,
Lay ministry
director



Sister says young people must look at 'all the options'

(Continued from page 3A)

free to leave. We only want them if God wants them and if they could be happy and fulfilled doing that calling."

She notes that in her own family, only she and her twin chose the religious life, despite the parental support. Another sister spent eight months in the novitiate before deciding God wanted a different kind of commitment from her. She now is happily married with two children.

The Vocations Office is there to

help young men and women discern the unique call God is making to each of them, Sr. Joyce says. In addition to the personal chats, young men can take part in Vocations Awareness Weekends conducted by seminarians and young women can attend evenings of reflection. (For dates and information, see advertisement, pages 2A and 6A).

But the effort to bring the message that "God is calling" won't stop at the high school level. Sr. Joyce says she will be going out to colleges and

continue the work begun by her predecessor, including the initiation of training programs for ecclesial lay ministers at parishes' requests.

In addition, Diaz says, a "school

of ministries" has been formed. The program consists of two years of theological training followed by a period of discernment where candidates can decide whether their calling is to be ministers in the parish or ministers in the world — at home or at work. Then, during the third year of the program, the candidates receive specific training in their chosen field of ministry.

"We've discovered people who feel called to serve, but not only in the parish. For them we also have a place and training," Diaz says.

The office also offers shorter training programs for people who simply want to minister to the sick or become parish evangelizers.

Other programs prepare lay women to lead retreats for women or Bible-sharing breakfasts and luncheons. In addition, the Lay Ministry staff always is available to respond to the needs of parishes and help them create new programs of service.

(For information about the Office of Lay Ministry, call 757-6241, Ext. 371 or 373).

meeting with single men and women over 30, because more and more people in this age group are beginning to take a second look at their lives and seriously contemplating the religious option.

"I don't think one vocation is more holy than another," she says, noting that there are as many different ways of answering the call as there are people. "The real happiness and fulfillment will only be found when they've realized God's will for them."

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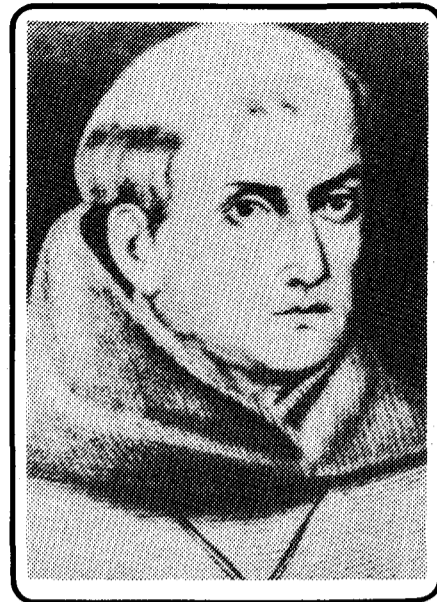
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Serra International, a Catholic laymen's organization promoting vocations to the priesthood and religious life, has begun a worldwide search for an outstanding Serra Club member to honor at its 50th anniversary convention next July in New York City. Nominations by each Serra Club later will be narrowed into district and area nominees before the board of trustees of the Chicago-based organization selects the winner next February. The convention will be July 1-3. The organization was named for Franciscan **FATHER JUNIPERO SERRA**, the famed missionary to American Indians in Spanish colonies. —NC News

Augustinian Friars

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Why do I sit here
Why do I even live?



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—St. Augustine



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