

## 2 Shepherds join flocks

### Bishops installed in new Florida dioceses

Twenty-four hours apart, amid choruses of alleluias and crowds that overflowed, Florida's newest bishops were installed in their new dioceses by Archbishop Pio Laghi, papal pro-nuncio in the United States and Archbishop Edward A. McCarthy, of the Archdiocese of Miami.

At each ceremony, more than 300 priests from every corner of this state and beyond gathered to witness the historic celebrations. They were joined by the new bishops' families, and by bishops from as far north as Boston and as far south as El Salvador.

While Bishop Thomas Daily, in his first message to the people of his Palm Beach Diocese, stressed the union of all, rich and poor, black and white, Haitian and Anglo and Cuban, under Christ, Bishop John Nevins appealed to the inactive or alienated Catholics in his Venice Diocese to "come home."

Both messages seemed to be well received, and both bishops were heartily and warmly welcomed by their new spiritual flocks. There were also fond farewells from Archbishop Bernard Law of Boston and Archbishop McCarthy.

Voice coverage includes details of both ceremonies as well as interviews with both bishops' mothers and reaction from local clergy and laity. Stories begin on page 13, and continue in the centerfold, pages 14 and 15.



Bishop John Nevins, surrounded by a host of bishops and priests, celebrates the Mass of his installation as Bishop of Venice. (Voice photo / Prent Browning)

*'We record together a new history (of the Church)... Come home, come home.'*

—Bishop John Nevins

*'You're Christ alive in the South today... (We must) build up that Body even as we are different, yes, unique members of it.'*

—Bishop Thomas Daily



Bishop Thomas Daily can't restrain his joy during installation ceremony in Palm Beach. (Voice photo/Ana Rodriguez-Soto)

## Bishops speak on abortion, Armageddon

WASHINGTON (NC) — Concern over abortion and a nuclear Armageddon prompted U.S. bishops to speak out as the national political campaign headed into its final stages in late October.

In speeches, press conferences and position papers, various church leaders:

- Opposed "single-issue" politics and exclusive highlighting of the abortion issue to the detriment of the effort to prevent nuclear war.

- Said the time to oppose abortion is now and that ending abortion now may lead to an end to the nuclear threat in the future.

- Criticized "Armageddon ideology," the suggestion that nuclear war with the Soviet Union is inevitable because it is foretold in the Bible description of Armageddon — the ultimate war between

good and evil at the end of the world.

In Washington, 23 bishops, led by Auxiliary Bishop Thomas J. Gumbleton of Detroit, said that "one cannot examine abortion as though that were the only moral issue facing our people" in the national election but must also consider policies "which threaten the total destruction of life on our planet Earth."

The bishops cited Chicago Cardinal Joseph Bernardin's description of the integral relation between the nuclear threat and abortion as a "seamless garment" and urged Catholics to "be wary of any narrowing of moral vision to focus on only one issue."

Cardinal Bernardin said that the "centrality of the abortion issue" does not mean that the Catholic Church can oppose the threat of nuclear war any less

vigorously than it does abortion.

"The policy of abortion on demand needs to be resisted and reversed. But this does not mean the nuclear question can be ignored or relegated to a subordinate status," the cardinal said.

He also said he "endorsed" the suggestion of Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, and Archbishop John J. O'Connor of New York for dialogue on ways to "restrict the present policy of abortion on demand," implying such steps might stop short of a total, immediate ban on abortion.

In Denver, meanwhile, a group of Catholics, including two bishops, issued a statement also urging attention to the "full range of pro-life issues at stake in this election — from abortion and the

arms race to military intervention in Central America and support for the hungry and the homeless."

However, in Boston, Archbishop Bernard F. Law recommended abortion for special attention at "the present moment."

"If now is not the time to emphasize this enormous evil (of abortion), when will be the time?"

About 100 church leaders, among them two Catholic bishops, issued a signed statement criticizing the views of Armageddon ideology and urged presidential candidates to repudiate the idea nuclear Armageddon is inevitable. The statement, prepared by the Washington-based Christic Institute, described Armageddon ideology as a "perversion of Holy Scripture" and threat to peace.



## Doctors affirm:

# Human life begins at conception

WASHINGTON (NC) — More than 60 medical experts have signed a statement denouncing abortion and affirming that human life begins at conception.

**THE STATEMENT**, "The Utmost Respect for Human Life," was released at a Washington press conference sponsored by the Value of Life Committee, a pro-life organization based in Brighton, Mass. Four doctors who signed the statement attended.

"The continuing debate on abortion has generated an atmosphere in which biological facts may be ignored or can be forgotten. As physicians,

we wish to bring to the attention of interested parties scientific facts about which there can be no reasonable doubt," the statement began.

"The abortion debate has focused on the separation of church and state, or on imposing one's morality on society. This is off point. Our purpose is to state in no uncertain terms what is at stake in every abortion — the destruction of human life," said Dr. Joseph Stanton, professor of medicine at Tufts Medical School.

He referred to New York Gov. Mario Cuomo, a Catholic, who has said that he would not let his personal

dislike for abortion affect his public policy decisions. Stanton said that Cuomo was mistaken when he told The New York Times that there is no proof that a fetus is human from the moment of conception.

"**IF MARIO WERE** a biology student, I would flunk him," Stanton said in a prepared statement.

Doctors at the press conference agreed that modern technological advances have enabled the medical profession to learn more than ever about a fetus' life within the womb.

"If wombs had windows there would be very few abortions," said

Dr. Mathew Bulfin of Miami, president of the Association of Pro-life Gynecologists. He said medicine is fast approaching that stage with ultrasound imaging.

Also known as diagnostic sonography, ultrasound enables a doctor to take pictures of fetus' first stages of development, as early as six weeks after conception. "Ethical notions of abortion will be reflecting this," Bulfin said.

Dr. Micheline Mathews-Roth of the Harvard Medical School said ultrasound pictures and films prove that "a new individual begins when egg and sperm unite."

## CHA creates Task Force

ST. LOUIS (NC) — The Catholic Health Association has created a task force to develop and work for public policies to improve health care for the poor. The 12-member task force, established in October by the CHA board of trustees, includes representatives of the U.S. Catholic Conference, the National Conference of Catholic Charities, the National Association of State Catholic Conference Directors and other church agencies.

## Bishops are 'counter-culture force'

CLEVELAND (NC) — American bishops are neither liberal nor conservative, but "a significant counter-cultural force in the United States," Bishop James W. Malone of Youngstown, Ohio said. Bishop Malone, president of the U.S. Catholic Conference and National Conference of Catholic Bishops, spoke at the closing banquet of the eastern and midwestern regional meeting of the Catholic Press Association. The bishop praised the Catholic press as "one of our best chances for effective communication and dialogue within the church on issues of great importance for our faith and our society."

## Nativity dispute goes to high court

WASHINGTON (NC) — The U.S. Supreme Court agreed to hear a nativity scene dispute over whether Christians have a right to construct a Christmas-season creche display in a public park in Scarsdale, N.Y., despite opposition from some non-Christians. The court's decision to get involved in the case follows its ruling in March 1984 that the town of Pawtucket, R.I., did not violate the Constitution when it included a nativity scene in its annual public holiday-season displays. The Scarsdale case arose when Jewish organizations and other residents of the town challenged construction of a Christian nativity scene in a park in the center of town.

## New code 'beginning to walk'

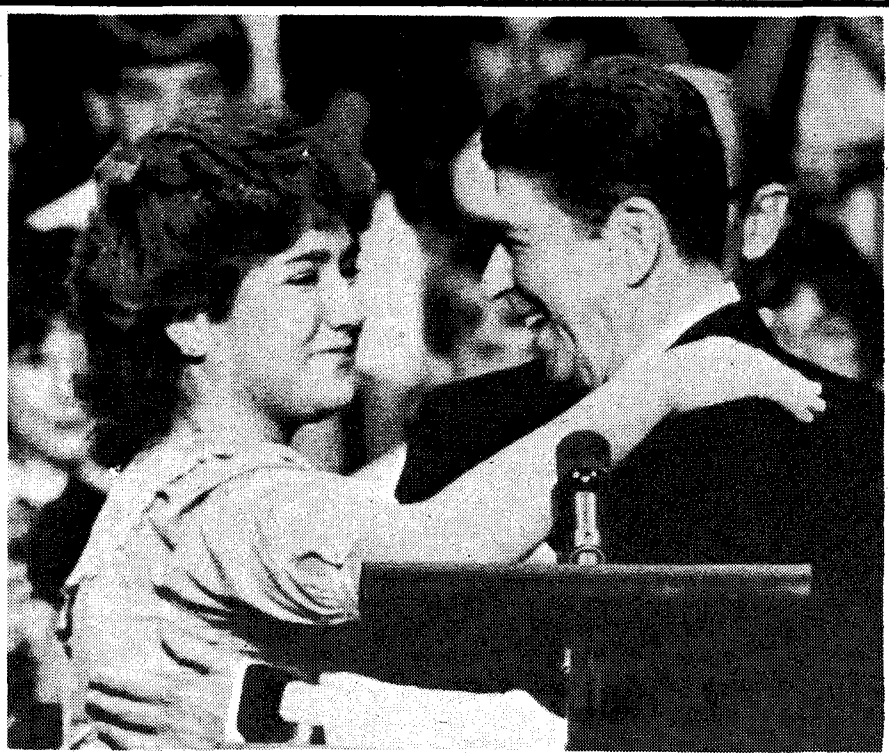
MILWAUKEE (NC) — The new Code of Canon Law "is beginning to walk. It is like a child who begins to take first steps and needs to be helped," Venezuelan Archbishop Rosalio Jose Castillo Lara told the Canon Law Society of America. Archbishop Castillo, head of the Pontifical Commission for Authentic Interpretation of the New Code of Canon Law, called the code "a practical instrument which must serve not only experts and those who apply the law but those entrusted with pastoral care and also all the faithful."

## Abp. O'Connor pledges to fight abortion

NEW YORK (NC) — With Mother Teresa and a portrait of the late Cardinal Terence Cooke on the platform beside him, Archbishop John J. O'Connor of New York appealed for action against "the real and the frightening issue of the day: abortion on demand." In what seemed a rebuttal of the views expressed by such prominent Catholics as New York Gov. Mario Cuomo, Archbishop O'Connor called for politicians to express not only personal opposition to abortion but also a commitment to "change the law." He also pledged that the New York Archdiocese would care for any pregnant woman considering abortion so she does not end the pregnancy.

## Cardinal Sin appeals for protest

MANILA, Philippines (NC) — Cardinal Jaime Sin of Manila urged Filipinos to join peaceful demonstrations against the government of President Ferdinand Marcos. He particularly appealed to the professionals and business leaders to join the protests, according to news reports. "It is time that the national leadership is made to realize that the discontent and disenchantment are not confined to students and the workers," said Cardinal Sin.



**PEN PALS** — When Carol Tumidanski, a junior at St. Agatha High School in Redford Township, Michigan wrote to President Reagan, she never dreamed he would accept her invitation to visit the school. The thrilled student showed her gratitude by embracing the president during his address to students. (NC photo from UPI).

## Volunteer worker dispute continues

WASHINGTON (NC) — The U.S. Supreme Court agreed to decide whether volunteer workers receiving food and shelter from such groups as the Tony and Susan Alamo foundation should be paid wages and overtime as well. The case stems from rulings by federal courts that the Alamo group, often criticized for attacks on Catholicism, should pay the workers who staff its businesses. The lower courts ruled that the varied businesses run by the Alamo foundation must comply with the Federal Fair Labor Standards Act. The foundation is spared from federal taxation on grounds of religious exemption.

## Dispute over Beagle Channel ends

VATICAN CITY (RNS) — Nearly six years after risking a border war and asking Pope John Paul II to mediate, Chile and Argentina have tentatively accepted a treaty aimed at ending their territorial dispute over the Beagle Channel. Vatican mediators and chief negotiators from Argentina and Chile signed a preliminary act and toasted to peace during a ceremony in a Renaissance villa of the Vatican gardens.

## Cleveland bp. calls for 'seamless garment'

CLEVELAND (RNS) — Bishop Anthony M. Pilla has advocated a "seamless garment" approach toward the dignity of life in which abortion, capital punishment, nuclear war and unjust structures in society are condemned as equally wrong. The phrase "seamless garment" is being used which candidates for public office are judged. Bishop Pilla said that a just society encompassing concern for the dignity of all human life can be achieved only by focusing on all the issues and regarding them as threatening to the sacredness of life.

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**Robert L. O'Steen**  
Editor

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## Bishops on capitalism

### Pastoral will challenge all elements of economy

By Jerry Filteau

WASHINGTON (NC) — What does Catholic social teaching have to say about the U.S. economy? Just before the U.S. bishops meet Nov. 12-15 in Washington, their first effort at answering that question will be released.

Inside sources say the closely guarded first draft of "Catholic Social Teaching and the American Economy" will run more than 50,000 words. That's twice as long as the first draft of the 1983 war and peace pastoral and longer even than the much-expanded final 42,000-word version of that document.

The first half of the new pastoral will be devoted to biblical and theological analysis of the ethical principles involved in dealing with economic issues.

The second half will seek to apply those principles to specific issues in U.S. economic policy.

#### Will challenge

It will challenge all the elements of the economy — federal and local government, big and small businesses, organized labor, other groups of coalitions, and individual workers — to collaborate in making the economic systems in America do a better job of serving human needs and human dignity.

To avoid any possibility of political exploitation in an election year, the drafting committee, headed by Archbishop Rembert Weakland of Milwaukee, decided it would not send the first draft even to the country's bishops until after election day. It is to be released to the press Nov. 11.

The committee draft will not be the bishops' final statement by any means. But even before a word of it appears, it has generated more public commentary and controversy than the bishops' war and peace pastoral had brought at a comparable stage in its development.

And the controversy is likely to grow by leaps and bounds once the first draft is released.

The idea for the economic pastoral actually began with a pastoral letter on Marxist communism that the bishops issued four years ago. As they were debating that document in November 1980, several bishops urged a comparable letter addressing the evils of unrestrained capitalism.

#### Helps Marxism

Bishop William Weigand of Salt Lake City, a former missionary in Latin America, said there would be little attraction to Marxism in that part of the world if it were not for the "evils and aberrations of capitalism."

The same 1980 meeting that started the ball rolling on a capitalism pastoral also decided to start work on a statement about war and peace in the nuclear age, however. That project was given priority, and Archbishop Weakland's committee worked steadily, but largely behind the scenes.

After the war and peace pastoral was approved at a special spring meeting of the bishops in 1983, Archbishop Weakland that fall gave the first interim report on his committee's work.

He said the committee had con-



**SURVIVAL LINE** — Pat Haviland, a teacher at Detroit's Holy Redeemer School, and Father Joe Tobin, left, Holy Redeemer pastor and vicar of the Core City Vicariate, participate in the "Survival Line," which joined 8,000 people along a 6.5 mile route between two National Guard armories in Detroit. The vicariate, made up of 14 inner-city Catholic parishes, joined representatives of other churches and peace activists along a yellow ribbon to call attention to the arms race and human needs. (NC photo)

cluded that capitalism could not be analyzed at the same theoretical level as Marxism, "since there is no simple coherent philosophical world view that is identifiable for the capitalist position."

The committee had therefore decided to limit its discussions to the American economy, he said. In addition, he said, it had decided to narrow its main focus to:

- Job creation as a national economic priority;
- The need for an adequate income

for the poor and disadvantaged;

- The moral and ethical implications of U.S. trade policy;
- Economic planning and policy as part of the social order.

Within the past two months, the committee decided that it could not adequately treat issues of food and agricultural policy within the other four topics as it originally planned, so it has added that as a separate fifth topic.

The decision was reached too late  
(Continued on page 4)

## ALSO: Non-sexist Psalms, new prayer, clergy guides

WASHINGTON (NC) — When the Catholic bishops of the United States gather for their regular fall meeting Nov. 12-15, most popular attention will focus on their pastoral letter on the economy. But they face more immediate decisions on: a non-sexist version of the Psalms,

- A new eucharistic prayer,
- New guidelines for permanent deacons and for continuing formation of priests.

Also, for the first time the bishops as a body will be asked to vote their approval of a major ecumenical document, the Final Report of the first Anglican-Roman Catholic International Commission.

Their 20-item action agenda alone involves nearly 400 pages of documentation that was sent to the bishops in October. Written reports for information and discussion were expected to take up several hundred additional pages.

#### Debate expected

Discussion of a still-secret first draft of a national pastoral letter on

Catholic social teaching and the U.S. economy is the most controversial general issue facing the four-day assembly. Many observers have predicted that the proposed pastoral could provoke more public debate than the bishops' 1983 pastoral on war and peace issues.

Several of the action items on which the bishops will be asked to cast votes this year involve various church law questions, ranging from the age of receiving confirmation to rules for church support and clerical dress, from norms for recording baptisms of adopted children to guidelines for presentation of Catholic teaching on radio and television.

A major policy shift for the American Board of Catholic Missions, which receives 40 percent of the annual Mission Sunday collection in the United States, is up for consideration. The bishops are also being asked to approve preparation of a statement on the missions, with an eye toward publication in 1986.

The bishops will be asked to approve a 1985 budget of \$25.5 million

for the National Conference of Catholic Bishops and the U.S. Catholic Conference, up from \$24.2 million this year. They will be asked to raise the yearly diocesan assessments for NCCB-USCC support from the 1984 and 1985 level of 12.3 cents per Catholic to 13.3 cents per Catholic in 1986. Also due for consideration are some minor technical changes in NCCB-USCC by-laws.

#### Changes possible

Here is a brief overview of some of the main action items listed in the agenda report for the November meeting:

- A new eucharistic prayer, brief and poetic in style, developed by the International Committee on English in the Liturgy, for general use in Mass as another option in addition to the four eucharistic prayers now available. If adopted by a two-thirds vote of the U.S. bishops and approved by the Holy See, it would mark the first time that a eucharistic prayer originally composed in English became available for use in U.S.

Catholic churches.

- A revised, "inclusive language" (gender neutral) Grail Psalter, for liturgical use in the United States. If approved by the U.S. bishops and the Vatican, this version of the Psalms would eventually replace the original Grail Psalter approved in 1963 for liturgical use. The revision changes many masculine references to neutral ones, such as substituting "family of Israel" for "sons of Israel" or "those who follow" for "the man who follows."

- Approval of the Final Report of the first Anglican-Roman Catholic International Commission (ARCIC I), which includes major agreed statements on the Eucharist, ministry and authority in the church. The bishops will be asked to adopt as their response to ARCIC I's Final Report a 20-page theological evaluation written by Father Carl Peter, dean of The Catholic University of America's School of Religious Studies, and approved by a special committee of bishops that was formed to study the  
(Continued on page 4)

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## Bishops face other issues

(Continued from page 3)

ARCIC document. The evaluation generally approves and commends the commission's work but also cites several weaknesses. It asks the successor commission, ARCIC II, to clarify, study further, or expand on certain points considered ambiguous or inadequate.

- New guidelines for the formation and ministry of permanent deacons in the United States. If approved, the new guidelines would update those established in 1971, when the permanent diaconate was still in its infancy.

- New guidelines for the continuing formation of priests. Updating 1972 guidelines, the proposed new ones incorporate the results of a tremendous expansion since that time in virtually every area of ongoing priestly formation.

- A new policy statement on the American Board of Catholic Missions. Formed in 1920, the ABCM delivers 60 percent of the annual Mission Sunday collection to the Holy See for worldwide use and governs the use of the other 40 percent for needy U.S. dioceses and other home mission projects. The new policy statement seeks to move the ABCM's home mission program away from funding national projects that are not specifically missionary in character and back into a more clearly missionary role.

- A decision whether to establish the period between eighth and 11th grades as the normal age of confirmation for Latin-Rite Catholics in the United States, unless a local bishop should decide otherwise. Current

practice varies widely around the country, and there are sharp, unresolved theological disputes over what is the proper or best age for confirmation.

### Legal decisions

The new Code of Canon Law, which took effect last year, is the source of the need for a decision on the age of confirmation by the bishops' conference, as well as for a series of other legal decisions the bishops will be asked to make in November. The new code, which is the general law for the Western or Latin-Rite church, says in a number of places that local norms are to be established by national conferences of bishops.

In two such areas, norms for

clerical attire and for support of the church by the people, the bishops' Canonical Affairs Committee has recommended that the national norm should be that each diocese is free to set its own norm.

In six other areas, the committee has recommended that a study be made before any national norms or guidelines are set, and in the meantime each diocese's own norms should stand. These are norms for the support of retired pastors, for the catechumenate, for the investigation preceding a marriage, for recording the baptism of adopted children and for the participation of clerics and Religious in radio and TV programs on religious issues; and guidelines for radio and TV talks Christian doctrine.

## Bishops on capitalism

(Continued from page 3)

to develop an adequate text for that section, however, and the first draft is to be released without it. It is to be incorporated in a second draft, due for distribution next spring.

### Only a draft

What can be said about the draft before it is made public?

First, whatever its contents, it is only a first draft. The five bishops on the committee and their advisers have listened to some 150 experts and spent countless hours developing, discussing and refining their positions. But in the last analysis it is only a commit-

tee's work at this point.

The bishops as a body will get their first crack at the draft during their Nov. 12-15 meeting. The discussion is likely to highlight what the bishops see as the main strengths and weaknesses of the document. Many of them will also send in detailed critiques of particular sections and written suggestions for improvement, which the committee will take into account in writing a second draft.

The second draft will be discussed further when the bishops meet in June in Collegeville, Minn. Those discussions and a new round of written comments will serve as a basis for

writing a third draft. That third draft, according to the plan, is then to be debated, amended, and finally voted on at the bishops' November 1985 meeting in Washington.

The ephemeral character of the first draft does not reduce its importance, however. Like the war and peace pastoral, the economic pastoral in final form will undoubtedly be an effort to build a moral basis for rational, fruitful, civil dialogue on policy issues. What the first draft says will largely set the directions of that dialogue.

A second major point Catholics

should bear in mind as the full debate opens is that, like the war and peace pastoral, the economic pastoral will speak about public policy and political options, but only as part of a much broader picture.

Catholic social teaching also has a great deal to say about the rights and responsibilities of employers, neighborhoods and local communities.

And a Catholic economic pastoral without strong reference to the fundamental option for the poor in biblical and Catholic social teaching is inconceivable.

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# Marielitos OKd, Haitians backed

WASHINGTON (NC) — The U.S. Justice Department's decision to grant Cuban refugees legal status under a 1966 law brought calls from Catholic officials for equal treatment for Haitians who arrived in the United States under similar circumstances.

The Justice Department decision was revealed in a document filed in federal court in Miami in response to a class action suit filed in April by three Cubans from the 1980 Mariel boatlift.

The Cubans claimed the government discriminated against refugees who arrived between April and October 1980 in the boatlift because it

refused to consider their requests for permanent residency, the first step toward citizenship.

The Justice Department decision agreed with the suit's claims, saying the Mariel Cubans should not have been excluded from the benefits of the 1966 law. The Mariel Cubans had been classified as "Cuban-Haitian Entrants," a temporary status.

Since the 1966 law refers only to Cubans, John McCarthy, U.S. Catholic Conference Migration and Refugee Services executive director, said Oct. 25 that the situation leaves the Haitians "in limbo."

"They're out in left field," he said. "We have been pushing for ad-

ministrative status for the Haitians, and the Salvadorans, to let them stay here until the situation clears. To return to their native lands would put them in great danger."

Father Thomas Wenski, director of the Miami Archdiocese Haitian Catholic Center, said Oct. 22 he hoped that "out of a sense of fair play" Congress would pass legislation giving Haitian refugees the same status as Cuban refugees.

"I don't begrudge the Cubans, but since the Haitians are in the same class, came at the same time, from the same geographical area, for the same reason — freedom and opportunity — and settled in the same com-

munity, I think the Haitians should be granted the same benefits" as the Cubans, Father Wenski said.

Cuban refugees are considered political refugees, while Haitian refugees are considered economic refugees by the U.S. government. But Father Wenski said the Haitians have political as well as economic concerns and "it is impossible to assign neat categories." Both groups have resettled in the Miami area.

Some Haitian refugees "are coming to the end of their legal rope" Father Wenski said and could be deported before Congress meets again next year.

# Vatican hit on Tridentine Mass

VATICAN CITY (NC) — Representatives of 32 bishops' conferences, including that of the United States, Oct. 27 sharply criticized the Vatican's Oct. 3 decision to permit use of the Tridentine Mass on a limited basis.

They said, in part, the move undermined efforts at implementing changes brought by the Second Vatican Council and was inconsiderate of Catholics who accepted the liturgical changes after much difficulty.

The group also called on Pope John Paul II to show support for those who work for liturgical renewal "according to the principles of Vatican II."

The pope, in a talk to the Congress of Presidents and Secretaries of National Liturgical Commissions, did not mention the Tridentine issue. He noted that the simplified rite and use of the vernacular had been widely accepted in the world.

The Tridentine Mass is the form of Latin ritual which was celebrated throughout the world prior to Vatican II. An Oct. 3 letter from the Vatican Congregation for Divine Worship to heads of all episcopal conferences gave permission to approve celebration of the Tridentine Mass, under certain conditions, for groups of Catholics who request it.

## Small demand

The Vatican said the decision was not based on a large demand for the old rite, but in response to a steady trickle of letters, mostly from older lay persons.

The 27 bishops and 29 secretaries of national liturgical commissions attending the Oct. 23-28 congress voiced their criticism in an English-language report.

The report said that permitting the Tridentine Mass seemed:

- "To give support to those who have resisted liturgical renewal."
- "To demonstrate a lack of consideration for all those who, at great personal cost and with great difficulty, did in fact accept liturgical reform."
- "To violate the collegial sense of the worldwide episcopate" on the issue of the old rite.

When the worship congregation asked bishops worldwide in 1980 for their opinion on the need for the Tridentine Mass, 98 percent said that "this was not a problem in the church but rather the concern of a tiny minority who have contrived to create the impression that it is a much greater issue," the report said.

The majority of the liturgical group also called upon the Vatican to act on a recommendation to formally open the ministries of lector and acolyte to women.

Currently, the church allows only men to be formally installed as lectors and acolytes, although women acolytes and lectors serve without the formal status throughout the world.




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## Famine worsens in Ethiopia

By NC NEWS SERVICE

Catholic Relief Services is stepping up its efforts in Ethiopia to combat what one CRS official calls an unprecedented level of starvation afflicting the country.

The New York-based Catholic overseas aid agency is coordinating a food airlift to affected regions, and it has increased its appeals to the U.S. government for more food and transportation aid.

"I've never seen anything this bad," Kenneth Hackett, CRS senior director for Africa, said in an Oct. 26 press release. "We've gone beyond documenting the cases of malnutrition to counting the dead. In two small towns I visited, there were 106 deaths in one day alone."

Drought and famine which have afflicted 24 Sub-Saharan African countries have been particularly devastating in Ethiopia, affecting 12 of its 14 regions. CRS has estimated that more

than 6 million Ethiopians face starvation.

CRS aid programs for Ethiopia are especially in need of cash donations at this point, said Hackett.

"The situation is going to get worse before it gets better," he said. "Although we hope to move an incredible amount of food, we're only scratching the surface. We need more

## Pope sets limits for 'basic communities'

Vatican City (NC) — Pope John Paul II has set firm guidelines for socially active basic Christian communities if they are to be effective pastoral organizations.

In two separate speeches in October the pope said basic Christian communities cannot be alternatives to parishes, but must be strongly tied to the institutional church; otherwise

money to transport food from the ports to the people."

Beth Griffin, CRS press spokeswoman, said she hoped the Reagan administration's Oct. 25 decision to provide \$45 million in food aid to Ethiopia would draw attention to the problem and inspire other groups to provide aid.

"We're grateful that this is being

done," she said. "We don't consider this as being too little, too late."

Because of the country's pro-Soviet regime, the administration had proposed to eliminate aid to Ethiopia for 1984, but it reallocated funds after extensive lobbying by relief agencies.

Donations can be sent to Catholic Relief Services, 1011 First Ave., New York, NY, 10022.

they represent "a serious danger" to church unity.

The church must guard against basic Christian communities "which form a 'church of the poor people' opposed to the institutional church" and which often see the institutional church "as adverse to the cause of the

liberation of the oppressed masses," the pope said.

The pope also strongly endorsed church social action work in Latin America, where most of the basic Christian communities exist. He asked bishops to strengthen their efforts to help the poor.



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## Cemeteries looking up

### Beautification to inspire more people to visit

By Betsy Kennedy  
Voice Staff Writer

A proposed beautification project at Our Lady of Mercy archdiocesan cemetery in Miami will transform it into one of the nation's finest sacred enclosures and provide an Elysium-like setting for faithful visitors, according to architect Raul Suarez Del Campo.

"The Archdiocese will be taking a step forward in eliminating an archaic type of attitude toward cemeteries that has existed in Miami. We'll create an environment that is so serene and pleasant, Catholics will enjoy coming back to visit their loved ones who have been laid to rest there," he said.

The design concept for upgrading and expanding some sections of the 160-acre cemetery has already been approved by Archbishop Edward A. McCarthy.

"The Archbishop is re-defining how best he can accommodate Catholic families who need our cemetery services," said Fr. Kenneth Whittaker, who was appointed Director of Cemeteries in September.

A Catholic cemetery offers "a service of the Church not only for the memorialization of a person but as a testament to the life he or she lived. It is a symbol of the Resurrection... it is a symbol of the living promise in our lives," said Fr. Whittaker.

The project will include upgraded roads and parking facilities, landscaping (the planting of additional trees, shrubs and flowers) and the construction of picturesque gazebos which can be used for meditation or open air Masses. Garden mausoleums, the main entrance and the entrance drive will be re-designed and some new mausoleums added. Del Campo described the over-all effect as "a park-type design in clusters of garden mausoleum crypts."

Ivy and geraniums will flower around the monument to the late Archbishop Coleman F. Carroll, who consecrated Our Lady of Mercy cemetery on May 24, 1959. Nearly 25 years later, his words live on:

"The Church has always been very solicitous to the memory of the dead.... this cemetery provides a fitting and worthy resting place for the body... it is based upon the teachings of the Church with regard to death, as meaning and its happening afterward... the light is not destroyed through death, but it is changed..."

Although the Catholic cemetery will modernize its grounds, it will continue to maintain the same sacred traditions outlined by the dynamic bishop.

"The church commission is to safeguard and perpetuate the sanctity of its people in life and in death," said Fr. Whittaker.

The first diocesan burial ground to be established in Miami, Our Lady of Mercy has 13,000 Catholics currently interred. At Queen of Heaven in Ft. Lauderdale there are 9,000 Catholics and at Queen of Peace in West Palm Beach there are 900 Catholics laid to rest. At Our Lady of Mercy there is also a separate mausoleum for clergy, where 2 bishops, 31 priests and 1 deacon are interred.

A beautification project is also planned for Queen of Heaven in Ft. Lauderdale.



A Latin woman arranges flowers at the gravesite of her mother. Cemeteries are family matter to Latins. (Voice photo by Betsy Kennedy)

## Latins, Anglos differ in death, mourning

By Betsy Kennedy  
Voice Staff Writer

The loss of a loved one becomes an even more tragic experience for Cubans in South Florida who may still be in mourning for the loss of their country and deceased loved ones buried there.

Thus when it comes time for the planning of the funeral and burial services, the choice of a Catholic cemetery symbolizes not only the sacredness of the body as a temple which will be restored to perfection, but as a means of preserving coveted religious traditions in the homeland left behind.

"Many of them feel they will never leave Miami, never see their relatives again," said architect Ramon Suarez Del-Campo. "By using a mausoleum at the Catholic cemetery, they feel it gives them a link to life as it once was..."

A walk through the bucolic surroundings at Our Lady of Mercy Cemetery of the Archdiocese of Miami reveals that Hispanics represent approximately 80 percent of all Catholics buried in the consecrated ground. Most are from Miami's Cuban community.

"We're trying to understand Hispanic traditions concerning death and burial practices. The Archbishop is deeply concerned about their pastoral needs," said Father Kenneth Whittaker, director of Cemeteries.

In fulfilling the "pastoral needs" of these sensitive and family-oriented people, it has been necessary for cemetery administrators and clergy to adapt to the di-

ferences between Cuban and American Catholic funeral practices.

Fr. Whittaker explained that Cubans and some other Hispanic groups traditionally participate in an all-night vigil service followed by burial the next day. American Catholics prefer a repose period attended by the immediate family and geared to individual needs. Americans customarily wait three or four days before the burial takes place.

### Healthy release

Cubans like to delay a memorial Mass (La Novena) for nine days following the burial, a pattern which was at first somewhat disconcerting to local pastors. However, love and charity have transcended cultural idiosyncrasies and "most pastors are able to iron out any problems," said Fr. Whittaker.

Once the graveside rituals and Mass have been performed, Americans tend to make a quick departure, whereas Cubans will wait until the body of their loved one has been interred. And while Americans try tenaciously to hold their composure and restraint, Cubans free their souls of the grief. "They shed their tears openly, unashamedly, and that is a healthy release," said Patty Caballero of Caballero Funeral Homes.

"They are a demonstrative people. They also like to hold onto an article or two that belonged to the person who has passed away."

Caballero pointed out that the more faithful Cuban Catholics also

tend to select a casket with religious symbolism, "usually something ornate, depicting The Last Supper, the Crucifixion or other stations of the Cross. We also give them a bronze crucifix to place in the casket with their relative or to take home as a keepsake." (This custom applies to Americans as well).

"One thing that has been difficult for the Cubans to get used to is the fact that they must embalm their deceased family member. In Cuba they never do it, but in Florida it is required by state law."

After the funeral is over and the family returns to put their lives together again, the memory of the loved one is cherished and protected. Once or twice a month, intentions are offered at Mass. With each anniversary, a memorial Mass is held.

This kind of faithfulness burns like a flame in the lives of friends and family and is further demonstrated by regular visits to the gravesite.

"Most Cubans will be there rain or shine but meticulously tend to the burial plot," said Caballero.

### Memories live

"They often have a desire to define territorially the gravesite of their family member by putting borders or planting distinguishing plants or flowers.

"While this is truly admirable, the real objective of guidelines is not to make people conform but to bring individual tastes and desires within har-

(Continued on page 16)



# Candidates' Poll General Election 1984

## ARCHDIOCESE OF MIAMI FLORIDA CATHOLIC CONFERENCE

This poll of candidates is published in the Catholic diocesan papers throughout Florida as an informational aid to voters in the coming election.

The poll on issues of concern to Catholics was developed by the Florida Catholic Conference in conjunction with the editors of Florida's Catholic papers and the Florida Council of Catholic Women. The Church engages in

registration and get-out-to-vote campaigns and efforts to educate voters on various moral issues. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

The presidential candidates in this poll were invited to give their comments

concerning their answers to each question. Although both candidates were furnished copies of the other's responses, and given the opportunity to edit or expand their own, one offered no comments. Because of space limitations, the candidates for U.S. Congress and the state legislature were not given the option to comment.

## U.S. PRESIDENT—1984

### POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

- 1. RIGHT-TO-LIFE:** A proposed amendment to the United States Constitution which would reverse Roe V. Wade, eliminate the constitutional right to abortion, and permit legislation to protect the life of the unborn child (Hatch-Eagleton Amendment)?
- 2. CAPITAL PUNISHMENT:** The elimination of capital punishment?
- 3. PEACE/WAR:** Bilateral, verifiable agreements for a halt to the testing, production, and deployment of new nuclear weapons systems and for deep cuts in the nuclear arsenals of both super powers?
- 4. HUNGER:** An increase in real funding for food and nutrition programs for low income people?
- 5. EDUCATION:** Income tax credits that would assist parents of children in nonpublic elementary and secondary schools?
- 6. HOUSING:** Housing programs that would create credit, public housing, and housing assistance payments to low income people?

### QUESTION NUMBERS AND ANSWERS

#### 1. Right to Life:

**Walter Mondale:** OPPOSE.

**Ronald Reagan:** SUPPORT. "I support a Constitutional Amendment to end the tragedy of abortion. I am profoundly disappointed that the Supreme Court has struck down several states' efforts to limit abortion. We must protect the innocent. We must guarantee the fundamental right of the unborn to life, liberty and the pursuit of happiness."

#### 2. Capital Punishment:

**Walter Mondale:** NO POSITION.

**Ronald Reagan:** OPPOSE. "I proposed legislation to toughen bail, standardize sentencing, change the insanity defense and tighten narcotics enforcement. I also support the reinstatement of capital punishment for certain federal crimes. We must combat violent crime by punishing the guilty and deterring those who would victimize innocent victims. We can achieve this while meeting the Supreme Court's constitutional requirements."

#### 3. Peace/War:

**Walter Mondale:** SUPPORT.

**Ronald Reagan:** SUPPORT REDUCTIONS, OPPOSE FREEZE. "Our most important challenge is to reduce the risks and arsenals of war, especially nuclear war. My Administration has no higher priority than peace. I have proposed to the Soviet Union that we reduce our strategic ballistic missiles by half, and I have proposed that we eliminate the entire class of intermediate-range nuclear missiles considered most threatening by both sides. A freeze would completely undercut such vital arms reduction efforts and would instead legitimize the high current levels of arms. A

freeze would reward the Soviet Union for its unparalleled military buildup while preventing U.S. defense modernization and would thereby undermine deterrence.

"A freeze would require very extensive negotiations with the Soviet Union on the numbers and systems to be frozen and on measures to assure effective verification. It would essentially remove the Soviet Union's incentive to negotiate seriously on the arms reductions on which so much of the world's hopes depend. In our efforts, we must remember that peace rests on the twin pillars of dialogue and deterrence -- on verifiable arms reductions and on strong deterrent forces. A freeze undercuts both, whereas our proposals strengthen both dialogue and deterrence."

#### 4. Hunger:

**Walter Mondale:** SUPPORT.

**Ronald Reagan:** SUPPORT. "If even one American goes hungry, or is denied the dignity of proper nutrition, that is one American too many. This year we will spend almost \$20 billion on food assistance programs-- \$5.9 billion more than the Carter-Mondale administration spent its last year. But history shows us that funding alone is not the answer.

"Inflation hurts the poor the most. Inflation ate away 20¢ of every dollar's purchasing power during the last two years of the Carter-Mondale Administration. The greatest assistance we can give Americans is a growing economy with low inflation, so low income citizens can find jobs and so their family food dollars go further. Meanwhile, we're maintaining the safety net for those who need food assistance."

#### 5. Education:

**Walter Mondale:** OPPOSE.

**Ronald Reagan:** SUPPORT. "Absolutely. I'm a strong supporter of tuition tax credits. We can achieve excellence in our schools through the greater competition tuition tax credits can provide. It's also a question of fairness. After all, those who pay private school tuition also pay taxes to support the public schools.

"Therefore, I have proposed and actively sought passage of legislation to allow parents the benefit of a tax credit for tuition (within certain limits), so that children can benefit from greater competition and fairness."

#### 6. Housing:

**Walter Mondale:** NO POSITION.

**Ronald Reagan:** NO POSITION. "Our efforts to reduce mortgage rates have made the dream of homeownership a reality for millions of American families. I have also worked to assure that housing assistance is available to all who truly need it. By October 1984, 3.8 million low-income households will be receiving subsidized housing assistance-- 700 thousand more than in 1980. My FY'85 budget provides assistance to an additional 100 thousand families. Moreover, I proposed eliminating elements in current programs that are needlessly inefficient, costly and limit a family's choice of housing."

# VOTE NOVEMBER 6th!



# Candidates' Poll General Election 1984

## ARCHDIOCESE OF MIAMI FLORIDA CATHOLIC CONFERENCE

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

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

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

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

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

### UNITED STATES CONGRESS—1984

#### POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

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

#### QUESTION NUMBERS AND ANSWERS

D = Democrat R = Republican WI = Write-In	P A R T Y	D I S T R I C T	RIGHT-TO-LIFE	DISARMAMENT	FEEDING THE POOR	E.R.A.	TUITION TAX CREDITS	HOUSING
			1.	2.	3.	4.	5.	6.
<b>HOUSE</b>								
D. Mica	D	14	NR	S	S	S	NR	S
D. Ross	R	14	S	S	S	O	S	S
W. Humphrey	D	15	O	S	S	S	O	S
C. Shaw, Jr.	R	15	S	S	S	O	S	S
L. Smith	D	16	NR					
T. Bush	R	16	S	S	S	O	S	S
C. Pepper	D	18	O	S	S	S	S	S
R. Nunez	R	18	S	S	S	O	S	S
D. Fascell	D	19	O	S	S	S	O	S
B. Flanagan	R	19	RR					
H. McArthur	WI	19	NR					

### FLORIDA LEGISLATURE—1984

#### POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

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

#### QUESTION NUMBERS AND ANSWERS

D = Democrat R = Republican	P A R T Y	D I S T R I C T	RIGHT-TO-LIFE	PARENTAL CONSENT	DEATH PENALTY	WELFARE REFORM	EDUCATION	E.R.A.	DECENCY ON T.V.
			1.	2.	3.	4.	5.	6.	7.
<b>SENATE</b>									
D. Wood	D	27	NR						
"Doc" Myers	R	27	S	S	S	S	S	O	S
F. Loss	D	31	NR						
J. Scott	R	31	S	S	S	S	S	O	S
J. Hill	D	33	NR	S	S	S	S	S	S
L. Thornton	R	33	S	S	S	S	S	O	S
J. Gordon	D	35	NR						
J. Dubow	R	35	S	S	O	S	NR	O	O
<b>HOUSE</b>									
D. Anderson	D	80	S	S	S	S	S	S	S
J. Hill, Jr.	R	80	S	S	S	S	S	O	O
R. Liberti	D	82	NR						
B. Wilkinson	R	82	NR	S	S	S	S	O	NR
E. Weinstock	D	83	NR						
S. Fitelson	R	83	NR						
E. Healey	D	84	S	S	O	S	S	O	S
B. Kimmel	R	84	O	S	S	S	O	NR	S
R. Rea	D	85	O	O	S	S	S	S	O
Messersmith	R	85	O	S	S	O	S	NR	NR

#### KEY TO POLL

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

(continued)



# Considerations on responsible voting

By Archbishop Daniel E. Pilarczyk  
Archbishop of Cincinnati

As election time approaches we begin to think about how we are going to vote. It is not my intent to try to tell anyone which party or candidate deserves an individual's vote. Except in the most extreme circumstances, the church neither endorses nor opposes specific parties or candidates.

At the same time, I believe it helpful to recall that the responsible exercise of our right to vote demands more than merely following party affiliation or supporting candidates on the basis of emotion alone. Each election requires a certain amount of thinking.

My purpose here is to suggest some things we need to think about as we decide how to vote. I believe there are at least four:

1. What are the issues? What areas of concern should call for our attention as Catholic Christians and as citizens? Among the more important issues I suggest the following (in alphabetical order):

- |                              |              |
|------------------------------|--------------|
| Abortion                     | Health       |
| Arms Control and Disarmament | Housing      |
| Capital Punishment           | Human Rights |
| Civil Rights                 | Mass Media   |
| Education                    | Poverty      |
| Energy                       | Unemployment |
| Family Life                  | World Peace  |
| Food and Agricultural Policy |              |

2. What are the candidates and party platforms saying about these issues? Where do they stand? It is important that we inform ourselves about the specific position of each candidate and each party on each of the issues. Sometimes party platforms are vague about issues, and sometimes candidates differ from the platforms of the parties they represent.

I believe that this issue of the Catholic Telegraph will help its readers become better informed. It presents the congressional candidates' responses to a rather long series of questions about certain of the issues.

3. What is the relative importance of each of the issues? One of the difficulties we face this year, and every election year, is that no single candidate or party seems to reflect all the issues in a way which responds adequately to the teaching of the church or even to our personal concerns. Candidates and parties always seem to be good on some issues and weaker on others.

Our task as voters is to discern which issues are the most important and whether the candidates put the same relative importance on these issues as we do. There is room for difference of opinion here among persons of good will, but each of us has the responsibility at least to do some serious thinking. Is the defense budget issue more important than abortion? What's the proportionate weight of concern for the poor as compared with the benefit of tuition tax credits? What effect would a change in our government's Central America policy have on the future of those countries, our own, and on world peace? These complicated questions require some careful thought and balancing as we decided for whom to cast our vote.

4. How serious are the parties and the candidates about each of these issues? If a candidate is already in office, how does his or her record conform with earlier campaign promises? Is the candidate consistent in all of his or her stands on the various issues? Will the candidate or the party be in

a position to carry out what is promised? What is at issue here is the relationship between what is promised and what is likely to be fulfilled.

Several things are clear to me as election time approaches. First, as citizens of a democratic society we share the responsibility for what goes on in our country. We cannot abdicate that responsibility. Secondly, our vote is one of the most fundamental ways in which we participate in the democratic process. Thirdly, our religious and moral beliefs ought to influence the way we vote simply because our beliefs are more than a private matter between ourselves and God. They influence, or should influence, the way we live as individuals and the direction in which we want our society to move. Elections are serious business, and we must prepare ourselves to take part in them seriously.

## Poll Continued

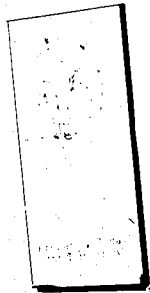
### QUESTION NUMBERS AND ANSWERS

	P A R T Y	D I S T R I C T	RIGHT-TO-LIFE	PARENTAL CONSENT	DEATH PENALTY	WELFARE REFORM	EDUCATION	E.R.A.	DECENCY ON T.V.
			1.	2.	3.	4.	5.	6.	7.
<b>HOUSE continued</b>									
S. Press	D	86	NR						
G. Field	R	86	NR	S	S	S	NR	NR	S
J. Tobin	D	88	O	O	S	S	S	S	S
J. Faiks	R	88	O	O	S	S	O	S	NR
J. Titone	D	89	S	S	S	S	O	NR	O
S. Kane	R	89	O	S	S	S	O	S	S
P. Deutsch	D	90	NR	NR	NR	S	S	S	NR
R. Kral	R	90	NR						
C. Coleman	D	92	NR						
R. Shelley	R	92	S	S	S	S	S	O	S
T. Gustafson	D	94	NR						
A. Rude	R	94	S	S	S	S	S	O	S
A. MacKenzie	D	95	NR						
J. F. Brown	R	95	S	O	S	S	S	S	NR
T. Armstrong	D	96	NR						
F. Childers	R	96	NR						
E. Gordon	D	102	NR						
K. Kirby	R	102	S	S	O	S	S	O	S
H. Spaet	D	105	O	S	S	S	O	S	O
A. Gutman	R	105	S	S	NR	S	S	O	NR
J. Reaves	D	106	NR						
G. Morales	R	106	S	S	S	S	S	O	S
A. Grossman	D	109	S	S	S	S	S	O	S
R. Garcia	R	109	S	S	O	S	S	O	S
R. Mitchelson	D	110	S	S	O	S	S	S	S
I. Ros	R	110	S	S	S	S	S	O	S
J. Cosgrove	D	112	S	S	S	S	S	NR	S
G.-Quevedo	R	112	S	S	NR	S	S	O	S
P. L.-Borges	D	113	NR						
L. Morse	R	113	S	S	S	S	S	O	S
E. Metcalf	D	114	O	NR	S	S	S	S	O
S. McPherson	R	114	S	S	S	S	S	O	O
T. Murphy	D	115	S	S	S	S	S	O	S
J. Souto	R	115	S	S	S	S	S	O	S
A. Simon	D	116	O	S	O	S	S	S	S
J. Crum	R	116	NR						
T. Gallagher	R	117	S	S	S	S	S	NR	NR
S. Sklarey	D	117	NR						

### KEY TO POLL

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

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**GALA FESTIVALS PLANNED**

**Reaching out to unchurched Latins**

By Araceli Cantero  
Executive Editor, La Voz

The Hispanic people are hungry for God, says Adele González. But only 10 percent of the hundreds of thousands of nominally Catholic Hispanics in South Florida practice their faith.

How can the Church get its message into the streets and homes of these thousands of people?

It's González's job to find a way. As associate director of Hispanic ministry within the Office of Lay Ministry of the Archdiocese of Miami, González is well aware of the difficulties of her assignment. But she's also very experienced, having

worked for the past six years in the field of Hispanic evangelization.

Right now, she's putting her faith in DAMASCUS as the vehicle for reaching those thousands of unchurched Hispanics.

Named after Paul's blinding experience of Christ's presence along the road to that ancient city, the DAMASCUS plan consists of a series of faith rallies to be held monthly in different parts of Dade County. It is meant to reach people who, like Paul, unknowingly are searching for Jesus.

Hundreds of people of all ages will be able to participate, and each rally will include musical entertainment, talks, prayer and a Eucharistic



**Adele Gonzalez**

place this Sunday, Nov. 4, from 1 to 5 p.m. at the Teatro Lecuona in Hialeah, East 4th Avenue and 12th Street.

Before each rally, the coordinating team will visit parishes in the area to prepare them to receive warmly the people who will have been moved to attend church.

For González, it is important that the parishes be sensitized to the needs of Hispanics, the vast majority of whom consider themselves Catholic but have not been evangelized.

(For more information on DAMASCUS, or on the Office of Lay Ministry, call 757-6241, Ext. 373.)

liturgy.

"We want people to have a good time, to see that the Gospel is something joyful. We also want them to get to know Jesus better and feel a bit closer to the Church," González says. The first DAMASCUS will take

**She makes evangelizing work**

By Araceli Cantero  
Executive Editor, La Voz

From a tiny office in the Pastoral Center, a woman with a soft voice and kind demeanor works untiringly to make sure that the Archdiocese of Miami's five-year evangelization plan does not remain mere words.

Before Archbishop Edward A. McCarthy publishes his pastoral letter outlining each year's theme, Marsha Whelan has figured out ways to make the Archbishop's wishes a reality.

Her job as director of the Office of Evangelization is akin to that of a conscience. Where she can, she motivates, assists and suggests ac-

tivities and programs that will give life to the yearly evangelization theme.

Her background — a Master's degree in Public Administration and Religious Education — qualifies her to seek resources, develop programs and find materials.

Her deep personal commitment to the Gospel gives her the sensitivity to detect the more urgent needs and develop responses.

She sees her job mainly as one of consultant, although she has designed concrete programs.

Whelan has worked in the Evangelization Office since 1978,



**Marsha Whelan**

the Archdiocesan evangelization plan. She can be reached at 757-6241, Ext. 188.


**OFFICIAL**

**ARCHDIOCESE OF MIAMI**

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

**The Reverend Mark Kenna, S.A.C.** — to Associate Pastor, Christ the King Church, Miami, effective October 18, 1984.

**The Reverend Zdzislaw Nawrocki, S. CH.** — To Director of the Polish Apostolate in the Archdiocese of Miami, effective October 24, 1984.



*"This is what Yahweh asks of you: only this, to act justly, to love tenderly"*

*and to walk humbly with your God" serving others through*  
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Fr. Jordi Rivero, associate pastor of Corpus Christi parish in Miami, was among 17 Archdiocesan clergy who attended the worldwide retreat for priests held Oct. 5-9 in the Vatican.

Pope John Paul II and Mother Teresa of Calcutta were among the main speakers at the gathering, hosted by the International Catholic Charismatic Renewal Office.

By Fr. Jordi Rivero

We were 6,000 priests and 100 bishops from every continent on earth, representing more than 100 countries, all different races and languages, but united by a single goal: to give praise and glory to God.

The Charismatic Renewal Movement had already gathered priests at the national level in the United States and other countries in order to foster a greater devotion and commitment to Christ.

The success of these retreats encouraged the international body to organize another gathering, one that at first seemed impossible to realize:

## Charismatic retreat: A moving experience for local priests

A call to holiness, a priestly retreat at the world level to be celebrated in the Vatican with the participation of Pope John Paul II.

But what's impossible for men is easy for God.

The retreat took place and it offered the thousands of priests who participated an opportunity to receive a very special grace and to renew their priestly commitments.

I spoke to many brother priests and what I heard was all positive.

I saw priests cry as they experienced the love and forgiveness of God.

I saw how, with each passing day,

the "praising" increased, along with the "gift of tongues," the spontaneous prayer and the mutual caring among participants.

In the midst of a world that suffers because it is separated from God, Our Lord showed us that He is present among us, working to renew His Church and the world.

The Father called us to receive His grace and carry it, enthusiastically and courageously, to our people.

Mother Teresa of Calcutta insisted: "Be holy; be only for Jesus through Mary and give the presence of Christ to everyone you meet." "Teach us about Christ." "Live your priest-

hood."

Fr. Carrillo Alday, Scriptural author and founder of the Biblical Institute of Mexico, said, "Let the Word of God move us and take us over." "Jesus is the word."

And Jesus, who is the only salvation, did move us and take us over, as all 6,000 priests signed a pledge to live our vocation faithfully.

The pledge with all the signatures was given to Pope John Paul II by the oldest priest and the youngest one during the moving closing liturgy which we celebrated with the Holy Father in St. Peter's Basilica.

Fellow priests from Miami who attended the retreat were: Fr. Michael Hogan, Fr. Dan Doyle, Fr. John Fink, Fr. Sean O'Sullivan, Fr. Michael Flanagan, Fr. Fernando Compaired, Fr. Francisco Acosta, Fr. Sergio Cabrera, Fr. Rafael Pedroso, Fr. Luis Perez, Fr. Ricardo Castellanos, Fr. Willie Pena, Fr. Miguel Fernandez and permanent deacons Rafael de los Reyes, Manolo Gonzalez and Ray Ortega.

## Liturgical conference focuses on conversion process

RCIA, the Rite of Christian Initiation of Adults, was the center of attention recently at a meeting of national liturgical leaders in Sacramento, CA.

Twelve years after the American bishops introduced this new process for adults seeking membership in the Catholic Church, the liturgical experts called for a nation-wide survey of the methods being used in the new rite.

Fr. Juan Sosa, director of the Office of Worship and Spiritual Life of

the Archdiocese of Miami, was one of more than 400 participants at the 17th annual meeting of the Federation of Diocesan Liturgical Commissions.

Speakers at the conference, including Father Regis Duffy, an internationally known expert on the liturgy, stressed the need for conversion, both for those who are outside the Church and those who work in it.

Fr. Duffy defined conversion as a conscious decision to live one's life in a certain Christian way. "There is no

conversion that is not shaped by the cross," he said.

He urged priests "to take seriously our preaching of the word of God." Preaching must "invite commitment" and touch the experience of people, he said. "They have a right to that."

The RCIA resolution calls on the liturgical federation's board to explore the different ways in which urban and rural parishes conduct the conversion process and to investigate visual and audio-visual aspects of the

rite, as well as the written texts used.

The board was asked to make the information available to parishes throughout the country to help them either begin the RCIA or enhance the process they are using now.

Another resolution called on the federation's board to study the imposition of hands in order to promote a fuller understanding and use of this gesture in the sacraments of the church, while a third urged an expanded understanding of water symbolism in baptism.

Our Congratulations  
and Prayers

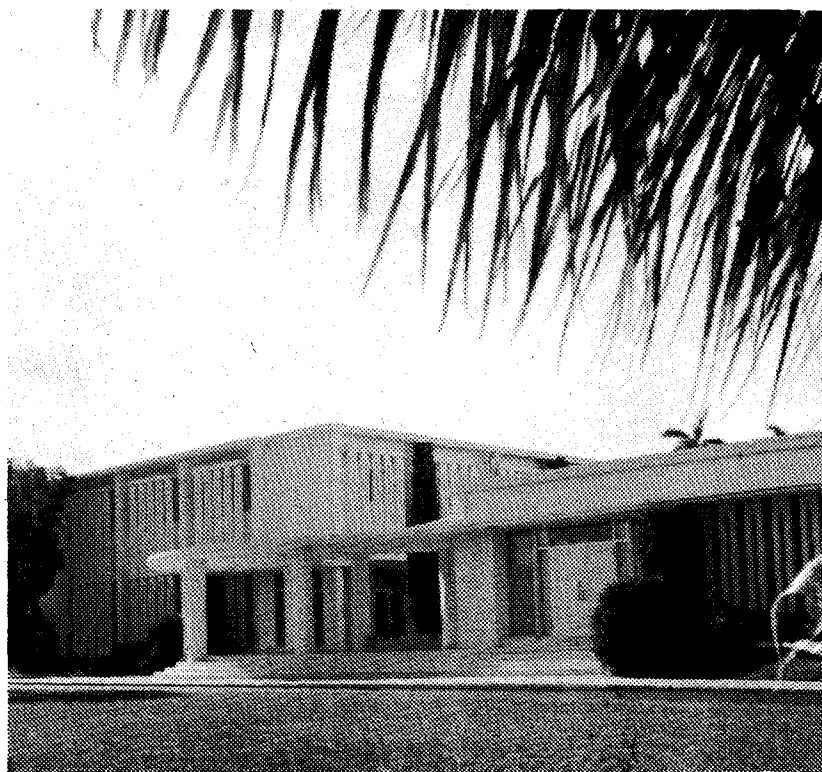
Bishop John J.  
Nevins, D. D.

*Adrian Dominican Sisters*

Our Congratulations  
and Prayers

Bishop Thomas V.  
Daily, D. D.

*Adrian Dominican Sisters*



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**BISHOP THOMAS V. DAILY**

*We wish you an abundance of God's blessings*

Rosarian Academy, founded in 1925, is an Adrian Dominican college preparatory school for young women, day and resident, located in the heart of the Palm Beaches



# Splendor, joy mark Palm Beach installation

By Ana Rodriguez-Soto  
Voice News Editor

**PALM BEACH GARDENS** — With the simplest of gestures — sitting down — amid a panoply of pomp and circumstance, the man described as Boston's "best" officially became the spiritual leader of the new Diocese of Palm Beach.

More than 1800 people watched, some via closed-circuit television, as Bishop Thomas V. Daily, hands extended, palms facing up, allowed himself to be symbolically taken up and seated in his episcopal throne in the newly-elevated Cathedral of St. Ignatius Loyola last week.

As evening light filtered through the triangular, floor-to-ceiling window to the right of the sanctuary, Archbishop Pio Laghi, papal ambassador to the United States, and Archbishop Edward A. McCarthy of Miami, accompanied Bishop Daily to the sturdy wooden chair at the rear of the altar, then handed him the golden staff (crozier) which symbolizes his authority over 100,000 Catholics in the counties of Palm Beach, Martin, St. Lucie, Okeechobee and Indian River.

Watching from the sides of the altar were Archbishop Bernard Law of Boston and Bishop Thomas Grady of Orlando, three of whose counties now form part of the new diocese.

Bishop John Nevins, 24 hours away from his own installation in the Diocese of Venice, also was present,

along with Auxiliary Bishop Agustin Roman of Miami; Archbishop Thomas J. McDonough, retired archbishop of Louisville and originally a Florida priest; Archbishop William Borders of Baltimore, first bishop of

*Bishop Daily is 'the best we have, a man who is loved as few other men are in... Boston.'*

—Abp. Bernard Law

Orlando; Bishop John J. Fitzpatrick of Brownsville, former auxiliary bishop of Miami; and Bishop Paul Tanner, retired bishop of St. Augustine.

In a front pew, accompanied by a nurse but looking fit and strong in a navy-blue dress, was Bishop Daily's proud mother, 79-year old Mary Daily, and other members of the family.

The joy of the occasion was magnified by a 350-voice choir, trumpets and trombones, three Knights of St. Gregory dressed in formal green uniforms, 60 black-caped and white-plumed Knights of Columbus and nearly 400 priests, some from as far away as St. Augustine, at least 50 from Boston.

Also taking part were leaders and representatives of other religious

denominations in the Palm Beach area.

## Overflowing

Moments of deep solemnity as well as occasions of tension-relieving laughter punctuated the two-and-a-half hour ceremony, which unofficially began long before the scheduled hour of 5 p.m.

By 4 o'clock, St. Ignatius' parking lot was filled almost to capacity. Guests were beginning to park their cars along the road leading to the church and in the grassy fields around it.

Meanwhile, white-robed priests, hundreds and hundreds of them, congregated outside the front doors of the cathedral, while harried ushers tried to collect reserved admission tickets.

"I've never seen so many people," said Mary Happel, a parishioner of St. John Fisher in West Palm Beach.

Like many others who simply showed up, Happel was unaware that attendance to the installation ceremony was by invitation only, due to the large numbers of priests who were expected and the vast choir, composed of seminarians and representatives of each parish of the Palm Beach Diocese.

Even so, some guests were unable to get into the cathedral because the choir took up almost a third of the church, and the priests and bishops crammed into another third.



Archbishop Edward McCarthy congratulates Bishop Thomas Daily after his installation as Bishop of Palm Beach. At left, Archbishop Pio Laghi, papal pro-nuncio in the United States, joins in applauding the new bishop.

(Voice photo: Ana Rodriguez-Soto).

Part of the overflow crowded into the chapel, separated from the main church by a large glass window, and the rest, including some members of the press, watched from the parish hall via closed-circuit television.

At about 4:30 p.m., the priests began lining up, two-by-two, outside the cathedral. The line ultimately extended almost around the parish buildings and seemed endless as they

(Continued on page 14)

# Foreign prelates, local Catholics welcome Bishop Nevins to Venice

By Prent Browning  
Voice Staff Writer

A day later they would be scattered in a dozen countries throughout the hemisphere, not to mention states as far north as Rhode Island and as far west as Texas.

But it seemed appropriate to the birth of a new diocese that will embrace many different cultures, that bishops and priests in the hundreds from diverse dioceses should converge last Thursday for the historic celebration of the establishment of the Diocese of Venice.

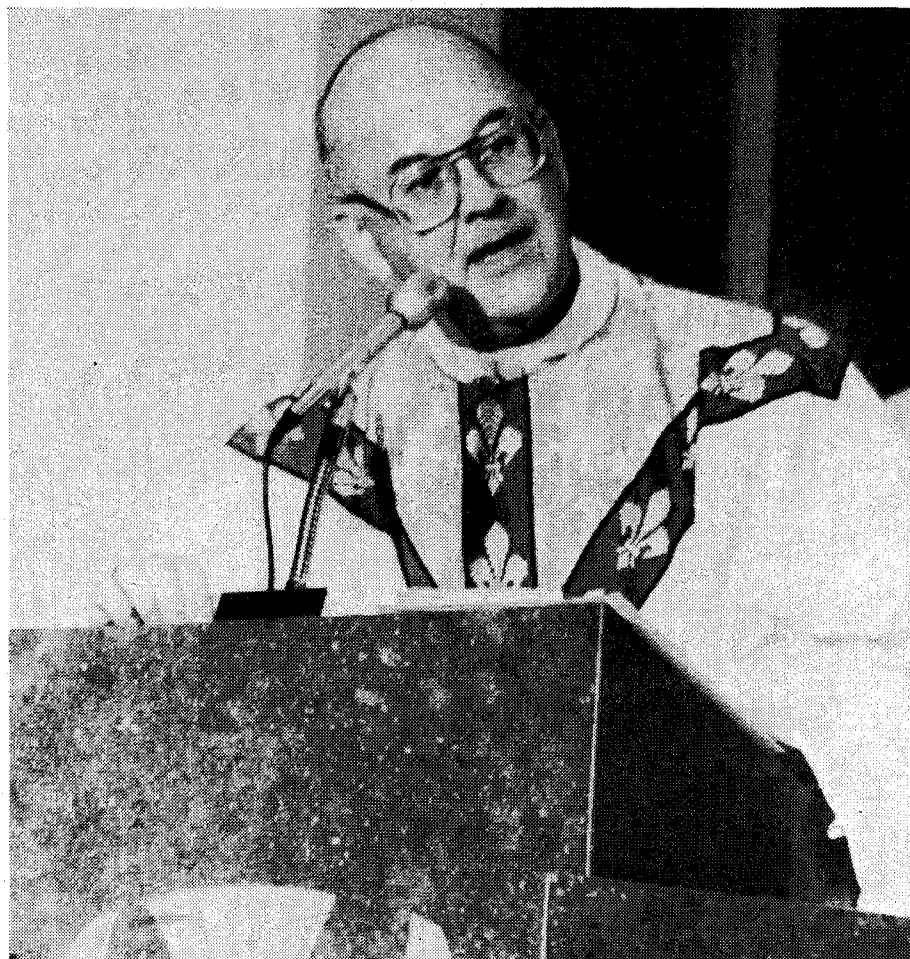
So generous was the turnout, in fact, not only among clergy but among the nearly 3,000 laity, as well, that they barely fitted into the spacious newly-named Epiphany Cathedral in Venice.

A smiling Bishop John A. Nevins, the new diocese's soon-to-be installed bishop along with Miami Archbishop Edward A. McCarthy and Archbishop Pio Laghi, papal pro-nuncio to the United States, were preceded by more than 400 priests and 55 bishops in an opening procession that stretched for several blocks.

Spirits were particularly high among the group of priests who will be ministering in the new Venice diocese and who entered the cathedral as a group.

Many were familiar with and expressed a fondness for their new bishop. Fr. David Cronin, of Sacred Heart parish in Bradenton, joked "it will cut down on the accidents since we won't have to travel so far over the Sunshine Skyway."

Fr. Edward Pick, pastor of St.



Bishop John Nevins addresses Catholics in the new Diocese of Venice during installation ceremonies at Epiphany Cathedral. (Voice photo / Prent Browning)

Mary Star of the Sea in Longboat Key, seemed to sum up everyone's feelings as he smiled and held out his hands.

"This is the best part of the three dioceses," he said. "It's a great idea (the splitting of the Miami Arch-

diocese). We've been waiting for it for years."

Once inside the cathedral, Bishop Nevins was formally presented to Fr. Esteban Soy, rector, and given holy water and a crucifix.

Then Bishop Nevins, processing

down the center aisle of the cathedral which will serve as "mother church" to 115,000 Catholics, sprinkled holy water while brass instruments and a 300-member chorus sang out alleluias.

Bishop Nevins then seated himself in a chair apart from the other bishops, who were seated behind him in the altar area. The priests took their places in the pews ahead of and behind the altar.

The bishops were from all over the United States, the Caribbean, Central America (including one bishop from El Salvador) and even South America. There were about 15 more attending than were originally expected.

There were local politicians, and leaders of the Jewish and Protestant communities also were present.

Fr. Jerome Verab, chancellor of the new diocese, later said he was "extremely impressed" not only by the large number of Catholic hierarchy, but by the "extreme warmth and generosity of Orthodox Protestant and Jewish leaders."

Speaking about the priests and out-of-towners who could not find hotel rooms and were put up in people's homes he remarked that the "generosity from both sides (Protestant and Catholic) was overwhelming."

## 'Father of the bride'

At the beginning of the Mass, Archbishop McCarthy welcomed all those who attended with a quote from

(Continued on page 15)

# 'You are Christ,' Bishop Daily tells new flock

(Continued from page 13)

began processing into church.

Permanent deacon Joe Ranieri, known for his work as founder of The Lord's Place Shelter in West Palm Beach, and newly assigned to St. Ignatius, carried the ceremonial cross and led the way for the mass of clergy.

Meanwhile, a perspiring Fr. Henry Mullin, associate pastor at St. Ignatius, tried, not always successfully, to get everyone to stand where they were supposed to.

"Organized chaos," Deacon Ranieri called it. But somehow it worked, and the priests, preceded by the permanent deacons and followed by the visiting bishops, entered the church and waited for Bishop Daily to appear at the door, officially commencing the celebration.

## Papal decrees

Once inside the threshold, Bishop Daily stopped, and Archbishop McCarthy formally presented him to his

flock, introducing him both to the congregation and to representatives of the clergy: Msgr. Bernard McGrehan, a senior priest of the new diocese, and Father Frank Flynn, rector of the new cathedral.

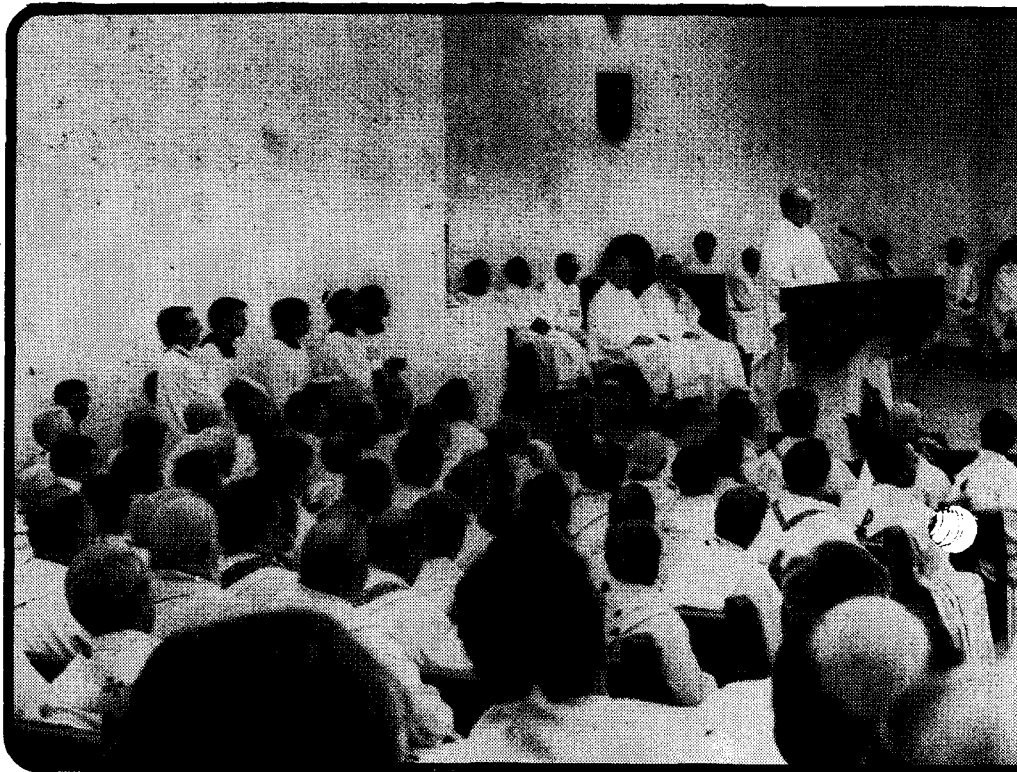
The officiating bishops then kissed a large wooden cross proffered by Fr. Flynn, and together processed through the center aisle of the church, with Bishop Daily sprinkling holy water on the congregation.

In his welcoming address, Archbishop McCarthy recalled some of the pioneers of Florida Catholicism and expressed joy at the "solicitude" of the Holy Father in creating a new diocese.

Archbishop Laghi followed, urging Bishop Daily's flock to help and support him in his work.

The Palm Beach Diocese, he said, "will inevitably face a number of problems... I ask all of you to work in harmony with Bishop Daily so that his monumental task will be made bearable."

He then jokingly offered the priests



A panoramic view of St. Ignatius Loyola Cathedral during Palm Beach installation ceremony.

and people one last chance to "join and separate" from the new diocese, pointing out that nothing was official until the papal documents were read.

At exactly 5:40 p.m., the time designated in the papal letters, Fr. Francis Lechiara, pastor of St. Thomas More, was doing just that, and immediately following, Bishop Daily took the walk to the episcopal throne, formally signifying that he was now in charge of the Diocese of Palm Beach.

The throne, Archbishop Law later

explained, had been donated by the Archdiocese of Boston as a sign of the bond that now existed between Boston and Palm Beach.

In a moving tribute, he called Bishop Daily "the best we have, a man who is loved as few other men (women are in the Archdiocese of Boston.)"

The inscription on the episcopal throne also expressed the warm feeling with which Boston's Catholics regard the 57-year old native who has spent most of his priestly life in the area, including 10 years as auxiliary bishop.

"That the Church in Palm Beach may ever shimmer in His light," says the inscription, "the Church in Boston prays to the Lord, and presents this gift in honor of its beloved son, Bishop Thomas Vose Daily."

## 'To speak the truth'

After the Gospel, Bishop Daily spoke for the first time to his people. He called the Diocese of Palm Beach "a new cell in the body of Christ," and stressed that the mission of each individual is "to build up that body even as we are different, yes, unique members of it."

"You're Christ alive in the South today," he said, and he listed the members of "the body of Christ" in Palm Beach: rich, poor, black, white, brown, yellow, young, old, Haitian immigrants and "good people of Puerto Rico," Mexican farmworkers and the retired and elderly from the North, as well as "the thousands of exiles from Cuba who know the meaning of freedom from oppression."

Bishop Daily said each member is called:

- To "speak the truth, even when it hurts;"

## Mother: 'He's a good boy'

By Ana Rodriguez-Soto  
Voice News Editor

PALM BEACH GARDENS — She's "very old," she says, almost 80, but Mary Daily is well enough to know she can be proud of her four sons.

Especially Thomas, the new Bishop of Palm Beach.

At the dinner in honor of her son's installation, Mrs. Daily said she didn't expect him to become bishop. "I just wanted them all to grow up and be good boys."

Did they?

"Oh, yes," she quickly answered. "Two of them are priests."

Due to her age, Mrs. Daily was not expected to attend her son's installation.

But she did, with a nurse at her



Mrs. Mary Daily receives Holy Communion from her son, Bishop Thomas Daily, at installation ceremonies in Palm Beach (Voice photo / Ana Rodriguez-Soto)

side, walking proudly into the church and then, because she was tired, being brought into the dinner in a wheelchair.

Her gaze encompassed every move of the installation ceremony and beyond, when she was the subject of a

toast by the 1200 dinner guests.

Will she come to Palm Beach often now that her son is here? she was asked.

"I hope so," she answered smiling. "But I'm very old," she said. Then her eyes lit up, and she laughed.

# Sadness over goodbyes mixes with

By Ana Rodriguez-Soto  
Voice News Editor

PALM BEACH GARDENS — It was a happy day, but somehow sad at the same time.

Speaking with laity and clergy after installation ceremonies here on Oct. 24, one could sense a cloud of sorrow behind a slew of silver linings.

"Miami was so far down the road, I think (the split) is going to make it a lot easier for us," said Dave Foley, grand knight of Council 4999 of the Knights of Columbus and parishioner of St. Clare Church in North Palm Beach.

But "we'll miss Archbishop

(Edward) McCarthy," Foley said. "He's a beautiful man. The guy has always given 120 percent."

For his part, Archbishop McCarthy said he was as happy as he could be, considering he was parting with 22 percent of his people. But sadness "is a part of life," he added. "This was the right thing. It was a natural."

Similar feelings were being expressed by Bishop Thomas Grady of Orlando and former members of his flock.

"We really feel bad about losing him," said Ruth Campbell as she and her husband Joe hugged Bishop Grady one last time.

"We're going to miss those priests and people and religious women," the bishop said. "They're some of the best. On the other hand, I think it's better for them to be in a more compact diocese."

Meanwhile, Auxiliary Bishop Agustin Roman of Miami preferred to look at the bright side. "I'm very happy because the Church is growing. And the growth of the Church always makes me happy."

"We're hoping for great things," said Father Daniel Barrett, associate pastor of St. Joseph Parish in Stuart. "Evangelization will get a big boost here," because the new bishop will generate enthusiasm.

And for those who might be a bit wary because they don't know their new bishop, Archbishop Bernard Law of Boston had nothing but reassurance.

He described his former auxiliary as "a man of deep faith, deep prayer and unceasing compassion, absolutely selfless. It's just humbling to see how much he gives himself."

Equally effusive praise came from someone closer to home.

"He's one in a million," said Father Francis Lechiara, pastor of St. Thomas More Church in



# Bishop Nevins: 'Come home'

(Continued from page 13)

St. Augustine, "we are urged to sing a new song to the Lord."

Following that, Archbishop Laghi, the first papal ambassador to the U.S. in 117 years, read the official papal decree proclaiming Venice a diocese.

Making some comments of his own, Archbishop Laghi recommended that the diocese "devote its best efforts to the most important issues that Catholics face: vocations, social education, Catholic education, promotion of the laity."

"Archbishop McCarthy is like the father of the bride," the Pro-Nuncio said, "he is both proud and sad to see his daughters leave."

"You all can be proud of the two daughters that are now starting a life of their own."

After Archbishop Laghi's remarks, Bishop Nevins was presented with his pastoral staff and accompanied to the Episcopal throne by Archbishops Laghi and McCarthy. Once seated, he officially became the first Bishop of Venice and the audience welcomed him with applause.

He was congratulated first by Archbishop McCarthy and Bishop Agustin Roman, who both embraced the new bishop. Then clergy and laity of the new diocese came forward to greet him.

Bishop Nevins then came to the podium to welcome all the various groups that find their home in the new diocese, which stretches all the way from Manatee County in the north to Collier County in the south.

## Multi-lingual

First he welcomed the bishops who came from Central America, the Jewish rabbis, and the personal representative from President Reagan who read a congratulatory letter.

Then he launched into some prepared remarks in both Creole and Spanish. The new diocese contains not only a large number of Haitians and Mexican-Americans employed in farm labor, but also Latin Americans, Cubans and Puerto Ricans. The diocese also includes a large elderly population and a high percentage of divorced Catholics.

Bishop Nevins reached out to each of these groups in turn, asking that "we record together a new history (of the church)."

He reviewed briefly the history of missionary efforts in Florida and saluted the early Jesuits, Franciscans and Dominicans, saying that he was "inspired by the evangelization presence of these seeds of faith."

Then he spoke to the elderly of the Venice Diocese.

"I have every confidence in you venerable elderly that your participation in church will be felt. Parents," he added, "practice your faith in your home, demonstrate to them (the children) how to be responsible citizens."

He urged divorced Catholics to return to the parish. "Come home, come home," he said.

And he told the young to participate in the church and asked them to consider giving 2 or 3 years to missionary activity in the Caribbean and Central America.

Bishop Nevins also urged Catholics to be respectful and sensitive to the values of different cultures. "As Catholics we build on, not destroy (cultural values)."

## Remove barriers

The new bishop concluded his address by asking that the barriers that separate Christians be lowered and that all share in unity the suffering and resurrection of Christ.

*'I have every confidence in you venerable elderly...'*

—Bishop  
John Nevins

Following his address, the liturgy was concelebrated by Bishop Nevins, Archbishop McCarthy, Bishop Thomas Larkin of the St. Petersburg Diocese and Bishop Thomas Grady of the Orlando Diocese.

The close of the celebration may have been a pleasant surprise for many in the audience. Abbot Egidio Zaranella of the San Giorgio monastery in Venice, Italy was present to exchange gifts with its namesake diocese, which was originally named after the Italian town.

Representing the Cardinal of Venice, the Abbott presented the new diocese with the last remaining fragment of the skull of St. Mark and received in turn a porcelain egret and a brass pelican.

Bishop Nevins even promised that he would visit Venice, Italy.

The full impact of the installation was felt later that night when Catholics saw parts of Bishop Nevins' address on the local news. A cable television station that broadcast the event received many requests for the installation to be rerun.

Bishop Nevins' welcome to all segments of the Venice Diocese and his call for people to return to the church apparently moved many Catholics, as the cathedral rectory received calls from many who had seen the event on TV.

It was perhaps a pleasant ending to the night's events — and an augur of Bishop Nevins' future success in his new mission — that a divorced man called just hours after the ceremony expressing a desire to return to church.

## Son's happiness was mother's clue

By Jeanine Jacob  
Of the Florida Catholic,  
St. Petersburg edition

The phone call came through at 11 p.m. "Hello, Mom, are you all right?... I'm in St. Petersburg. Mom, I'm going to have my own diocese."

Even though sources from the Vatican down were sworn to secrecy until the official announcement date, Mrs. Anne Nevins, mother of the first bishop of the Diocese of Venice, had a feeling something was going on long before she got that late night call from her son.

A new alb and stole he bought had started her wondering, but the tip-off, she says in an inimitable Irish way, was "he was just so happy."

That might sound logical unless you've met Bishop Nevins and his mother. Look on her apartment walls. From the 1932 photo of a bubbly five-month-old to the color portrait of mother and son joyfully meeting Pope John Paul in Rome this summer, smiles are overflowing.

Even she admits, "I've never seen the man moody in my life." Only a mother would recognize



Mrs. Anne Nevins proudly watches her son being installed as Bishop of the Diocese of Venice (Voice photo / Prent Browning)

an extra measure of joy in a man who always considers himself blessedly fortunate.

She's had a lot of practice at seeing her son's happiness.

She was there when he won gold medals for Irish step dancing and accordion playing as a boy and teen-ager. The act was so good that Ted Mack of "Amateur Hour" fame kept calling him up for an appointment. When he finally appeared on na-

tionwide TV, he received 14,000 phone-in votes — "the most in recorded television history."

Young John Nevins also performed his fast footwork for the soldiers on their way to the Korean War.

No problems came out of his appearing on the cover of a national magazine at age nine, either, although Mrs. Nevins didn't know what to make of it when Johnny came home from school one day and said a man wanted to see her.

The tall thin stranger at the door was Norman Rockwell, who put a red-headed, poke-eared version of her son and a few other children of the New Rochelle neighborhood on a *Saturday Evening Post* cover entitled, "California Census."

Mrs. Nevins was on hand to watch her son graduate at the top of his class. She saw him ordained a priest in 1959 and given the title monsignor 15 years later.

"That was quite a surprise, because he had only been a short time ordained," she said. "The next surprise was that he was made a bishop, and I thought, 'Well that's it.' Now this!"

- To oppose capital punishment;
- To "be bold and unafraid to name the darkness of evil, whenever and wherever it exists;"
- To promote the virtues of chastity and purity;
- To strengthen family life;
- To "remove injustice and discrimination in human relations;" and
- To "love the poor, who thankfully we always have with us to remind us of our total dependence on God."

He also announced his "first decision" as Bishop of Palm Beach: To place the diocese under the protection of Mary, Mother of the Church and Queen of the Apostles.

"Watch over us and protect this newborn Diocese of Palm Beach as you did your infant Son," Bishop Daily said, extending the comparison to adulthood and finally to unity with God in heaven.

After the ceremony, the new bishop greeted each priest and guest bishop individually as they processed out of the church, while the flashbulbs of souvenir-seeking photographers lit the night time after time.

Never did Bishop Daily stop smiling, and quite often his head shot back and his body shook with hearty laughter.

The reason for such joy became clear when he shared a little story with 1200 guests at a post-installation dinner.

When Archbishop Laghi had informed Archbishop Law that he had been appointed to the Archdiocese of Boston, Bishop Daily said, the papal pro-nuncio also had told him, "You know, after Boston, there's only heaven."

"I can say," Bishop Daily continued, "that after Boston, there's Palm Beach. And Palm Beach is a little bit of heaven."

## with joy

Boynton Beach. As chairman of the committee that organized the installation ceremonies, Fr. Lechiara spoke with Bishop Daily by phone every day for the last three months.

"He's absolutely marvelous," Fr. Lechiara repeated. "Everybody is in love with him."

Still, the prospect of getting even a great new bishop couldn't diminish the sadness some felt at parting with Archbishop McCarthy.

"Are you married?" asked Father Jack Totty, pastor of St. Jude Parish in Boca Raton. "Would you be happy if you had to change husbands? Well, I was married to Archbishop McCarthy."

## Cemeteries are family for Latins

(Continued from page 7)

mony of each other," said Fr. Whitaker. "A cemetery has to follow regulations."

"The departed are kept in our memories by talking about them. Just the other day I was talking to someone about my aunt and telling them she was a good lady who

helped the poor... Cubans honor the memories of their relatives," said Father Ernesto Garcia-Rubio, pastor of Our Lady of Divine Providence in Miami.

"The elderly are especially revered. Most Cuban grandparents live with their families.

"Where I lived once, 19 family members shared a very large house,"

recalled Deacon Jose P. Alonso, editor of *La Voz*.

In Catholic cemeteries in Cuba, families buy sepulchers where families are buried together. Each member who dies is placed in a crypt. After 3 years the bones are placed in a separate spot called "Osario" (Charnel) to make room for another individual.

Sometimes family members are buried together for practical reasons as well. If mobility is a problem, it makes sense for them to be united in the same cemetery, said Alonso.

"We have extended families and we don't like to see our ties broken. In death, as in life, the most vital

thing is to keep the family together," said Deacon Alonso.

Yet another contrast between Cuban and American Catholics involves an attitude toward death.

From cradle to grave Cubans are taught to feel comfortable and natural about death and its promise of the world to come with Christ, said Del-Campo.

"In the U.S., we tend to protect children from death. We're afraid to expose them. Children in Cuba (and other Hispanic cultures) are allowed to be part of the grief process and the religious services. And the tradition flows from one generation to the next."

### All Souls Mass at Cemeteries

In honor of All Souls' Day today (Friday), Archbishop Edward A. McCarthy will celebrate Mass at Our Lady of Mercy Cemetery at 9:30 a.m. Auxiliary Bishop Agustin Roman will celebrate Mass at Queen of Heaven in Ft. Lauderdale at 11:30 a.m. Free

transportation will be provided for resident of Carroll Manor, Marion Towers on Miami Beach and St. Dominic Gardens for the Miami service and for residents of St. Andrews Towers and St. Elizabeth Gardens for the Broward service.

Ed Boyle... President

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### A MOTHER'S PLEA

Abortion is the killer of peace in the world. The greatest destroyer of peace, because if a mother can destroy her own child what is left for others but to kill each other... there is nothing to prevent them."

"The child needs love and care to fulfill God's desire of loving the world through the child. To harm the child is an act against God's creation." (Mother Teresa)

The Respect Life apostolate in its pastoral care outreach, provides life saving choices to the girl with an unplanned pregnancy, choices that she and her baby can live with.

Through our public policy, we aim to enshrine in our laws respect life from conception to death.

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If you can help with baby clothes, furniture, maternity wear, layettes, Please call your local office today.

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North Miami Beach

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Saturday, Nov. 10

Friday, Nov. 9

Sunday, Nov. 11

6 p.m. to 11 p.m.

1 p.m. to 11 p.m.

Come and join in the fun!

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Delicious Food  
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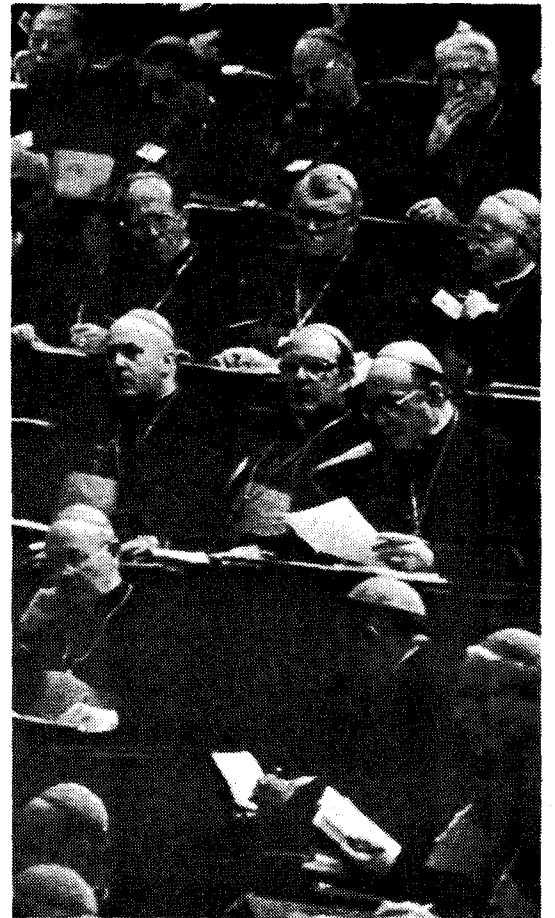
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## Why Catholics argue with their bishops



### Sign of maturity, diversity in modern church, scholars say

By William Bole

Religious News Service Staff Writer

WASHINGTON (RNS) — Although dissent by lay Catholics from their bishops is not new, the recent vocal dissent by leading Catholic politicians on the issue of abortion highlights a "new relationship" emerging between Catholics and the church hierarchy.

This is the opinion of a diverse group of theologians, church historians and bishops. In interviews, they've said recent conflicts between Catholic politicians and the hierarchy show how both lay Catholics and their bishops have "matured" — and how they are finding new ways of relating to each other.

On the one hand, Catholics, increasingly educated, affluent and rooted in the American mainstream, have come to depend less on the guidance of their bishops. At the same time, many bishops, inspired by reforms in the church over the past 20 years, have increasingly insisted that Catholics examine a broad range of social issues in light of church teachings.

The result has been the recent public lay-hierarchy confrontations over issues ranging from abortion to nuclear arms which, while significant, are "not new," said Msgr. John Tracy Ellis, widely considered the dean of American Catholic historians.

As an example, Msgr. Ellis cited the Catholic "lay trustee movement," which challenged the authority of Archbishop John Carroll of Baltimore, before his death in 1815. Lay dissidents fought with him and other bishops over control of parishes, "and got rebel priests to say Mass in defiance of the bishop," said the Jesuit historian.

When Orestes Augustus Brownson, publisher of a dissident lay Catholic journal during the 1850s, gave a commencement address at Fordham University, Archbishop John Hughes and the clergy "walked off the stage and left Brownson standing there," Father Dulles recalled.

Compared to this, the present conflict between such Catholic politicians as New York Governor Mario Cuomo and Archbishop John J. O'Connor is "relatively minor," said Father Dulles. He said the liberal Catholic politicians were questioning not the basic church teaching against abortion, but rather how to implement that teaching in society.

At the same time, the recent lay dissent is significant in that it reflects profound changes in the way Catholics and the hierarchy relate to each other, church analyst says. They note an increasing acceptance by the bishops of diverse opinions in the church.

One reason is that the people who the bishops are relating to these days are no longer, for the most part, like Cuomo's immigrant parents, explained Msgr. Ellis.

"They (his parents) would never have dreamed of" challenging their bishop, he said,

adding that they "were part of a predominantly immigrant Catholic community which was largely poor and illiterate and looked to their bishops for guidance in these matters.

"Their children and grandchildren, with greater education and, certainly, greater wealth, feel themselves as not nearly so bound by the bishops as their grandparents did," said Msgr. Ellis. He cited surveys which show that Catholics are the wealthiest group in the country next to Jews.

Some lay Catholics have found themselves increasingly at odds with the bishops as the bishops have taken a deeper role in the public

*'Catholics, increasingly educated, affluent and rooted in the American mainstream, have come to depend less on the guidance of their bishops.'*

arena, which some Catholics regard as an intrusion into their affairs, church observers say.

Inspiring this role was Vatican Council II, which "signaled a change in attitude by the church toward the modern world itself," explained James O'Gara, a leading Catholic journalist who recently retired as editor of the independent lay edited *Commonweal* magazine.

"Before, there was a tendency in the church to turn away from the modern world, to talk to themselves. The church, for the first time, is trying to talk to the modern world instead of huddling behind church walls," O'Gara said.

Further explaining the laity's dissent in the light of the Council, Father Dulles, a professor of systematic theology at Catholic University, added, "Reversals of church teaching since Vatican II have a way of making people a little less inclined to go out on a limb for the current teaching of the hierarchy on certain points where they feel the teaching can change."

He said the about-face in church attitudes toward relations with other Christians and Jews, and lay participation in church governance and decision-making, have fueled hopes for further change on such matters as the church ban on birth control and women's ordination. "It has made people conscious of the fact that church teaching on some points does change from one generation to another," Father Dulles said.

Despite the impression given by the recent public exchanges, lay dissent has been coming not only from liberal politicians who op-

pose a ban on abortion, but from conservative Catholics alarmed by the bishop's increasingly vocal stands against the nuclear arms race and in favor of major economic reforms.

Auxiliary Bishop Peter Rosazza, an outspoken liberal, placed lay dissent in both positive and negative lights.

The lay criticism has "grown out of positive changes," Bishop Rosazza said. "We have catapulted into the middle class in a short amount of time. Catholics are now part of the mainstream American scene" that values independent thinking and diversity, he said.

Yet it is also true that Catholics have "bought too cheaply into the American scene. We've bought it lock, stock and barrel. Criticizing the economic system is like criticizing a sacred temple."

Citing one reason for the dissent, he said the bishops have been placing "more pressure" on increasingly secular-oriented Catholics "to grapple with the nuclear question, and economic justice" in light of their faith. "It's going to limit people's choices if they take it (the church position) seriously — this whole idea of amassing wealth, for instance," said the bishop.

Despite the conflicts that result from such stands, the church hierarchy has begun to accept the growing diversity among the 51 million American Catholics. Even one conservative bishop, Bishop James Hogan, of Altoona, Pa., said Cuomo's disagreement on the abortion issue was legitimate.

"He did not dissent with Archbishop O'Connor" on basic church principle, Bishop Hogan said in an interview.

"The difference between the two was over how to apply our teaching to today's world," bishop Hogan said.

Similarly, in its May 1983 pastoral letter on nuclear arms, the National Conference of Catholic Bishops took pains to separate "binding" church principles from "applications" of church teaching with which Catholics may legitimately disagree. The bishops are expected to draw similar distinctions in their upcoming pastoral letter on Catholic social teaching and the U.S. economic.

While this method of instructing the faithful has pleased most lay Catholics, it has created conflict with many of the bishops' counterparts in Europe, who say that such American practices as seeking strong lay input into the drafting of pastoral letters tend to erode church authority.

However, Archbishop Rembert Weakland of Milwaukee, who is chairman of the committee drafting the economics letter, responded head-on to the European criticism recently. He said the bishops must listen closely to the laity because the guidance provided by the Holy Spirit "resides" in them and not just in the church hierarchy.

# Editorial Page

## Giving religion a bad name again

It's a wonder religion has survived all these centuries, considering that some of its most ardent advocates are some of the worst examples of the human species.

Most recent example is the Sikh assassins of India's Indra Gandhi. Never mind that Mrs. Gandhi was not perfect in running that trouble-ridden country, or that the Sikhs may have some legitimate complaints — murdering the elected leader of the country will hardly incline sympathy to their cause. And it is one more embarrassment to the fruits of religion, a concept which when properly understood and practiced ought to bring peace, not grief, to the human soul.

Meanwhile, the same story plays on elsewhere around the globe. In Iran the Ayatollah has citizens lined up and executed for the offense of

### VOICE EDITORIAL

having the wrong (politically unacceptable) religious beliefs. Iran and Iraq wage holy war against each other, using thousands of teenagers' bodies as the medium of exchange.

In Northern Ireland fanatics swap killing for killing along religious lines while sensible people struggle toward a solution which so far cannot overcome the hate.

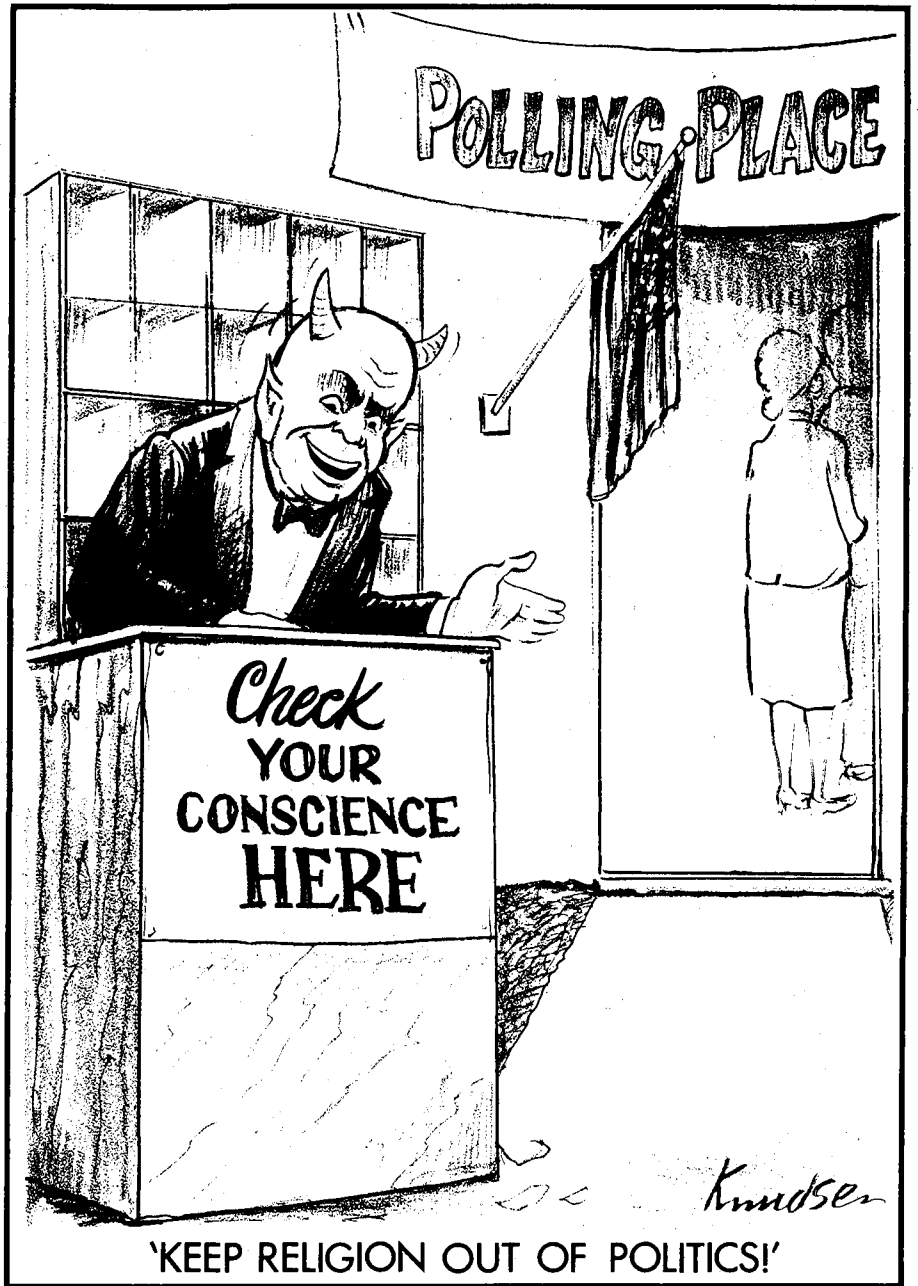
Then, here at home, in lesser but just as telling examples we have guru Moon with his mansion and fleet of Rolls-Royces matching up thousands of strangers in an assembly line mass marriage; another guru in Oregon also with a fleet of Rolls-Royces (aren't there any gurus who like, Mercedes?) flanked by his barracuda-like dragonlady and her machinegun, also relieving their true believers of all their earthly possessions, for the good of their souls, of course.

And regularly you read in the news of some fundamentalist who finds in "thuh By-bull" that their sick kid can't have a blood transfusion because God has this hangup about modern medicine. (If God wanted us well all the time He wouldn't have sent cancer.)

Currently, you have the "Army of God" giving pro-lifers a bad name and setting back the cause by burning abortion centers in righteous fire.

Also, of course, there have been various abuses over the centuries in the name of Catholicism, as well as other Christian denominations.

Religion was never intended to be a tyranny, grinding people down in such fear that they would let their children die, that they would give all their hard earned goods to some phoney pot-bellied charlatan, that they would kill their brothers on religious command from a hollow-eyed monster, or that they should be led to believe that they had God sewed up in their hip pocket, on *their* side in all matters as though people who are different are alien to their exclusive and narrow-minded God.



No, it must be an indication of our deep need to believe, that we, the human race, continue do so.

And it is a good thing that we have the good people of the world, the peace makers, the sacrificers, the givers, the risk-takers, those willing to go up on the Cross...

For they are the ones who keep the true light burning. You can know them by their acts.

The others? They are the keepers of the fire. The fire down below.

## Letters

### Religion gives politics meaning

To the Editor:

With Politics and Religion — pro and con — discussed so much in the news media these latter days of the '84 Campaign, it may well serve your reading and voting public to present to them the windsome words of Peter Maurin, as paraphrased from his homespun "Easy Essays" which were published in New York City years ago. (T.C.W.)

When RELIGION has nothing to do with education, education is only information, plenty of facts, and no understanding.

When RELIGION has nothing to do with politics, politics is only factionalism. — Let's turn the rascals out so our good friends get in.

When RELIGION has nothing to do with business, business is only consumerism, secularism, commercialism.

When RELIGION has nothing to do with either education or politics or business, You have the RELIGION OF BUSINESS taking the place of the BUSINESS OF RELIGION.

(Rev.) Aloys Held  
Cincinnati

### Why Fr. Drinan at Charities meet?

To the Editor:

I was greatly distressed when I read the article quoting Father Robert Drinan's speech at the recent national convention of Catholic Charities in

Miami. ("Fr. Drinan: U.S. Waging 'War Against the Poor,'" October 5, 1984)

Father Drinan, who was guest speaker at said convention, repeatedly attacked the Reagan Administration in his speech, and told his audience that "it is the first time a government has turned away from the poor and the elderly." Yet Father Drinan himself turned away from unborn children while he was a Congressman in Massachusetts, by voting repeatedly in favor of abortion, much to the dismay of his Catholic constituency and the pro-life movement.

I fail to understand how a person who does not publicly and consistently support and uphold the most basic human right: the right to life; can be considered an authority on human rights and be given a public forum at a gathering of Catholic Charities, an institution that has done so much for the poor and helpless. Can there be anyone more helpless or poorer than an unwanted unborn child?

Furthermore, in my opinion, it is unfair to invite a prominent Democrat, reportedly working for the Mondale-Ferraro ticket, and allow him to freely and publicly attack the present Republican Administration at a Catholic Charities Convention, only weeks before the presidential elections.

Mrs. Magaly Liaguno  
Comite Pro Vida, Miami

### Getting rid of MTV

To the Editor:

I would like to share some information with fellow parents who are

disgusted with the decadence of Music Television (MTV) and its influence on their children.

My husband and I have six children — four of them teenagers, and saw MTV go from bad to worse in the last two years. Among other things, these music videos praise the devil, flaunt homosexuality, show partial nudity, advocate free sex and just make our children feel like anything goes.

We didn't want to give up our other (straight) cable channels, but hated for our kids to be exposed to this garbage in their own home. The Supervisor of the Cable Company said that for a small fee, they would replace MTV with a different channel. We thought other parents would like to know that it's no problem to remove MTV from their homes.

Sandy Figueroa  
Hollywood

### Artificial B.C.

To the Editor:

Archbishop McCarthy's pastoral letter on loving (*Voice*, Sept. 21, 1984) was beautiful and inspiring.

However, a certain aspect, though a minute aspect, of the letter was quite disappointing, i.e., the negative view of artificial contraception.

In order to adequately feed, clothe, care for and educate one's children, the husband and wife need to effectively plan their family according to their emotional, physical and financial capabilities as parents.

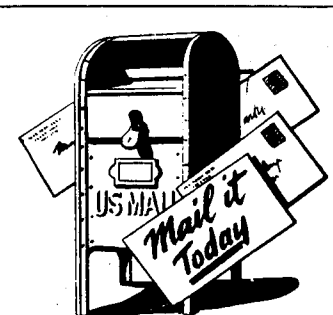
The "natural" method of birth control is not a reliable method for effective family planning because it requires the husband and wife to turn their emotions on and off precisely

according to the schedule of the wife's ovulation cycle. The fact that the couple must share not only the same roof, but most often, also the same sleeping quarters during the "forbidden" days, make matters even worse.

But even if complete control of emotions were possible, there are still instances when "natural family planning" might still be impossible, e.g., when jobs or careers might require the husband and wife to be separated regularly just when the wife is infertile and to be united just when she's fertile.

I believe the above explanations reflect why, as statistics show, most married Catholic couples (around 85%?) do not rely on the "natural" method of family planning. I hope and pray our Church fathers will someday understand.

(Mrs.) Susan Talana Harris  
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.



# Rejection and its remedy

The sudden departure without explanation of two people in the middle of a recent workshop my partner and I were conducting stirred in me some immediate reflections about rejection.

Why did they leave? Was it my presentation? Or were they concerned about some other issues totally outside and beyond us that demanded their attention and required their premature departure?

Since there was no answer to these questions, I shifted to some musings about how I felt over their leave-taking.

**I WAS PUZZLED**, of course, but probably also a saddened. Then I did a superficial analysis of my sadness.

Was it like Christ's sad weeping over Jerusalem? Jesus' sorrow arose because his message of good news, designed to bring joy and goodness for all hearers, had been rejected. Our Lord knew what was really best for these people and wept because of the trouble they would bring on themselves. Was it, like that, a sadness over what the two were losing?



BY FR. JOSEPH M. CHAMPLIN

**OR, FINALLY**, was it a sadness much deeper, more complex and mostly unconscious, a subtle, but severe, even if dull pain of rejection?

Rejection of every kind is always difficult. For example, I can still see the face and hear the comments of a woman crushed by her husband's departure after a quarter century of marriage. "It's tough to be rejected," she observed.

But there are other less radical or momentous rejections in our lives which can still produce pain

and cause sadness. Being turned down for a date or a job, having a person hang up on us or walk away from the conversation, getting poor marks on a report card or criticism of a task just completed - these sting lots or at least a little.

**HOWEVER, WHEN** these rejections cut through to the deeper part of our being and make us doubt our self-worth or raise questions about our person-

al goodness and value before God, the problem is more ours than that of those who seemingly reject us.

Redemptorist Father Jim McManus has written "The Healing Power of the Sacraments" (Ave Maria press, Notre Dame, Indiana 46556, \$3.95) which addresses that issue in its appendix, "Healing the Self-Image Through Personal Prayer."

He encourages people who have strong feelings of rejection, self-destruction and self-pity to reflect on the wonder of their being and to thank God for it.

"People who spend five minutes in the morning praising God for the wonder of their being will have no problem in coping with attacks on their self-image during the day. I always ask those who are suffering from a poor self-image to spend at least five minutes hearing the word that they are precious to God and responding to it with praise and thanks. So many people don't feel precious to God or to anyone else! They are depressed with sadness and loneliness; they fear that nobody will ever love them. They feel like this because they do not love themselves. Self-acceptance, true self-love, is a grace given to us when we accept God's words about ourselves."

**THIS IS** a very practical way to apply the message: "God calls us as individuals and says we are loved." Recognizing with praise and gratitude our uniqueness, the fact that God calls each one of us by name and that we are precious to the Lord helps heal our poor self-image and take less personally rejections by others.

Incidentally, the two people returned for a subsequent workshop the next week. Family problems had prompted their early departure.

*'People who spend five minutes in the morning praising God for the wonder of their being will have no problem in coping with attacks on their self-image during the day.'*

Was it a sadness because their departure might weaken the renewal process we were facilitating?

Was it an anxious sorrow, worry or fear that our limitations and imperfections had turned them off? Was it thus a self-doubting sadness coming out of an almost compulsive drive for perfection and an unhealthy need to gain 100% acceptance of the message from all?

and cause sadness. Being turned down for a date or a job, having a person hang up on us or walk away from the conversation, getting poor marks on a report card or criticism of a task just completed - these sting lots or at least a little.

# Getting the language better

Anthony Lewis, whose New York Times column is widely syndicated, writes the way the M.A.S.H. fictional character Charles, the proper Bostonian surgeon, talks. He wrote a column the other day in which he expressed his distaste for the manner in which anti-abortionists carry on their fanatical campaign.

Since the pro-life movement is presently engaged on many levels in trying to elect to office those who do understand what is involved in protecting the lives of the unborn, it is important that the present campaign continue in the hope the supporters of the pro-life cause will be elected to offices on state and national levels.

But when the election is over, there is need to get the language better. A good place to start would be with those like Anthony Lewis. He is obviously a man who would like to be fair. But just as obviously he does not understand what the pro-life movement is about. He sees it as a religious issue on which its adherents have fanatical conviction. His conclusion, that it would be wrong to impose on all the religious convictions of a part of the people, is logical in a democratic society. The difficulty is that his conclusion is based on a misunderstanding of what the issue really is.

**THE REAL DIFFERENCE** between those who support the pro-life movement and oppose abortion and those who support pro-choice and would allow abortion is that those in the pro-life movement are acutely aware of the fact that the life in the womb is real human life and abortion is the destruction of human life.



BY DALE FRANCIS

This is not a religious belief. This is a scientific truth. From the moment of conception, a new life exists with new genetical components, and except for illness, accident or act of man, this life will continue, qualitatively the same, quantitatively changed, until that life is born into the world.

This is clear to us in the pro-life movement, so clear that we often can't understand why others can't see it. But others can't see it, at least not with the clarity that we do. Most don't see it at all.

We need to examine if we can find a better way for explaining what is at stake. Some in the pro-life movement have, perhaps for the shock value, referred to abortion as "murder." By definition, it is not an appropriate word. The word itself is a legal terminology, "the unlawful killing of a human being with malice aforethought." Semantically it doesn't work because for those undecided it tends not to draw them towards being convinced but turns them away.

**ABORTION IS** the ending of human life, this cannot be disputed. I do not doubt the sincerity, and I understand the outrage, of those who call abortion murder but by definition it does not apply and as an instrument of communication it becomes a barrier rather than a bridge.

In the pro-life movement, there are some who refer to the life in the womb as a human person. By definition, this, too, is a legal term. There have been precedents that established the personhood of the unborn, for example, the right of the unborn child on birth to inherit the estate of the father after the birth of the child. But this is not fully established in law. The word by connotation is attached also to the personality, which the unborn child does not yet exhibit.

As a word for communication, it allows digression from the real truth. Some discussions of scientists have been diverted from the certain truth that the life in the womb is human life into a meaningless harrangue over the question of personhood, which does not have to be determined to know that abortion is a destruction of human life. We are on most certain ground when we hold to this unassailable truth.

And this is what we must communicate to others in the hope we may convince them, too, that what is involved is human life and if we fail in that they will at least know our conviction is based not on some pious belief but in defense of real human life.

(Dale Francis is a nationally syndicated columnist).

## Time capsules

### Coffee, 'an invention of the devil'

The first license to sell coffee in Colonial America was issued to Dorothy Jones of Boston. Soon the number of coffee houses grew and became famous as meeting places for young rebels. In some parts of Europe, coffee was considered sinful. King Frederick I of Sweden placed a tax on coffee. Those who failed to pay the tax were fined and their cups confiscated. In Germany, coffee drinking was considered downright criminal. Government agents, who went on "coffee raids," actually

sniffed the air trying to track down offenders. Playing on this silliness, Johan Sebastian Bach, not known for his humor in music, wrote the "Coffee Cantata" which was about a father trying to get his daughter to kick the coffee habit. The cantata was considered to be good to the last note.

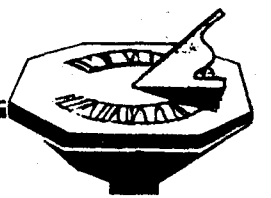
The European clergy got into the act when they petitioned the Pope to forbid coffee to Christians. They considered it "a vice and an invention of the devil." Pope Clement VIII tried a cup, liked it and

overruled the priests. He said he thought it would be a pity if only infidels could enjoy it and to relieve coffee of any lingering stigma, he blessed it.

\*\*\*

On one of his radio shows, Jack Benny tried to donate his Maxwell to singer James Melton who collected ancient automobiles. Trying to qualify the car on age, Benny claimed, "It's so old that the insurance covers fire, theft and Indian raids."

By Frank Morgan



## Health care breakthrough

A few years ago I was working for a university health-sciences center and became involved with the medical problems of older people. A recommendation I heard frequently then concerned the need for one-stop geriatric health centers where older people could have all their medical needs served.



BY  
ANTOINETTE  
BOSCO

Another recommendation concerned the need for creative ways to deal humanly with older people whose health-care needs range from day-care and out-patient services to long-term, in-patient bed care.

With this sort of background, I was immediately interested last December when I received an appeal in the mail from Bishop Walter Curtis of Bridgeport to contribute to the building of the Pope John Paul II Center for Health Care in Danbury, Conn. It was to be a place offering comprehensive nursing services to older persons of all denominations.

**THIS MONTH** the center opened. The finished product is an exciting concept in health care. It goes beyond the original concept of serving older Americans.

The facility — with 120 beds — will offer four levels of health care in one center: from super-skilled, short-term rehabilitation to total-maintenance nursing, in addition to an adult day-care service and community programs emphasizing wellness.

The "super-skilled" facet of nursing is a new concept, explained the administrator, Carleton Pember. Close, round-the-clock attention is coupled with an emphasis on rehabilitation. "We will be taking people 18 and up, who are still in acute stages of illness after a short stay at the hospital — when the hospital really can't hold them any longer — and given them whatever medical care they need, from IVs to life-support systems. We will be working toward rehabilitation so that they can return home," Pember explained.

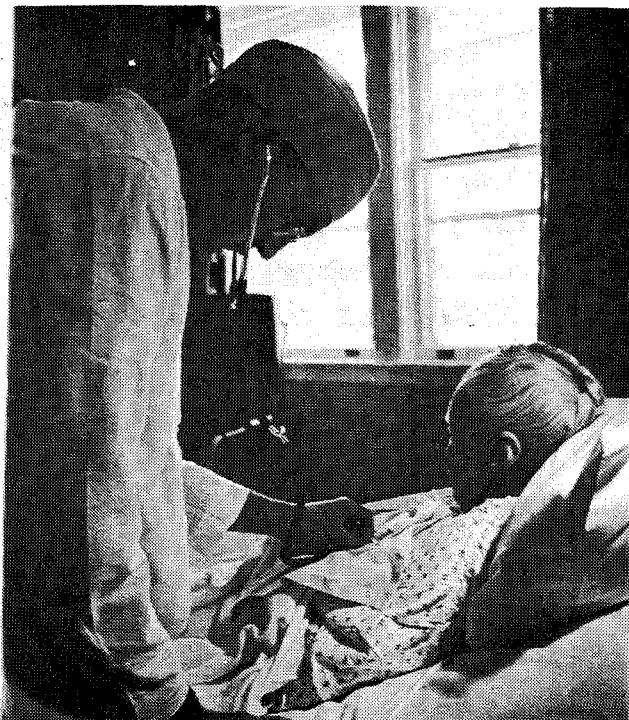
In addition, 60 of the beds are for the intermediate care of older persons in fairly good health who don't have families and needs some supervision. Another 30 beds will be for patients requiring total-maintenance care.

Especially impressive are the facilities for physical therapy, and special touches like the "occupational therapy kitchen," designed especially for stroke victims, "They don't

know how to open a refrigerator or prepare meals, so we have to re-teach them," said Pember. "We've built reality into what we do."

**WITH THAT** in mind, the center also provides counseling for patients and their families, and adult day care for elderly persons and the handicapped of any age. Free community education programs also will be offered, on smoking, nutrition and specific medical problems.

The center began with an idea. "The bishop traditionally



goes out periodically to look at his diocese and try to ascertain what the needs of the people are," said Pember. "The people said right away that they needed a health-care facility — and they described the kind they needed."

The diocese provided initial funding and an additional \$2 million was raised in contributions and pledges for the center, which is "not a Catholic facility except in philosophy," as Pember emphasized.

Its underlying Catholic philosophy, he explained, is a "holistic philosophy which expresses a concern for the dignity of individuals and their physical and spiritual welfare. All of this is done by the diocese as part of" its respect-life mission.

I think Bishop Curtis and his people are to be commended — and imitated. They have set us a fine, exciting model of health care for today.

(NC News Service)

## Who's over-protected?

**Q. Two friends of mine, brothers, are very much overprotected by their parents. I try to help them by telling them their parents really love them, but I would like to help more. Is there anything else I can do? (Missouri)**

**A.** The other day 16-year-old Craig arrived for the weekly cutting of my grass. After I had gotten my yellow Beetle out of the garage so he could get at the lawnmower, he said to me in a very unhappy voice: "My parents aren't going to let me buy a car until I'm 18."

Craig has saved \$900 and has a part-time job. He is eager to get his car, especially since his older brother has just bought one.

Right now Craig sees his parents as "overprotective." For a number of reasons, which aren't important here, I see them as responsible parents who are being "sensibly protective."

Young persons and adults often have a different view of what is protective and what is overprotective. This isn't surprising.



BY TOM  
LENNON

Let's assume, however, that the two young people you mention do have parents who are, as you say, "very much overprotective." How might you help these teen-agers?

Besides telling them that their parents really love them, point out what most parents frequently hear in news-casts and read in newspapers.

News reports make it appear that the world of teen-agers is one huge minefield of potent drugs, unwanted pregnancies, students arriving drunk for class, sexual experimentation, rebellion and wild drivers with the steering wheel in one hand and a beer can in the other.

That may not be a fair picture of your own personal world but it's one that can seep into your parents' subconscious and scare them to death. It isn't at all surprising that responsible parents today are somewhat extreme in protecting their children.

What might you and your two friends do to show their parents what kind of world you personally move in? Here are a couple of suggestions.

If there's to be a party, their parents could call up the parents of the teen-agers giving the party and find out what adult supervision there will be and whether alcohol will be served.

For a football game, their parents might volunteer to be chauffeurs for some of the friends to and from the game. In this way their parents can become acquainted to some extent with other teen-agers.

Maybe your friends can have one or more teen-agers over for dinner from time to time to let their parents experience what their friends are like.

Finally, could your two friends from time to time discuss with their parents, in a calm way, specific instances of what they regard as over-protection and why they regard it so?

Perhaps the parents will little by little ease up on their protective policies.

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

## False assumptions

Sometimes we make false assumptions in life, and we pay a bitter price.

Take, for example, James Fixx whose best seller, "The Complete Book of Running," established the premise that jogging is a sure way to better health. He made a simple assumption, but suffered a fatal heart attack last July while jogging in Vermont. There was no warning, and prior to his death, he had not complained of any health problems. A medical examination would have revealed the heart problem, but he neglected his check-ups. How ironic that his first symptom of heart trouble was sudden death.

I see a modern parable in this irony. So many marriages end in sudden and unexpected divorce because of false assumptions. For instance, when a man thinks he will

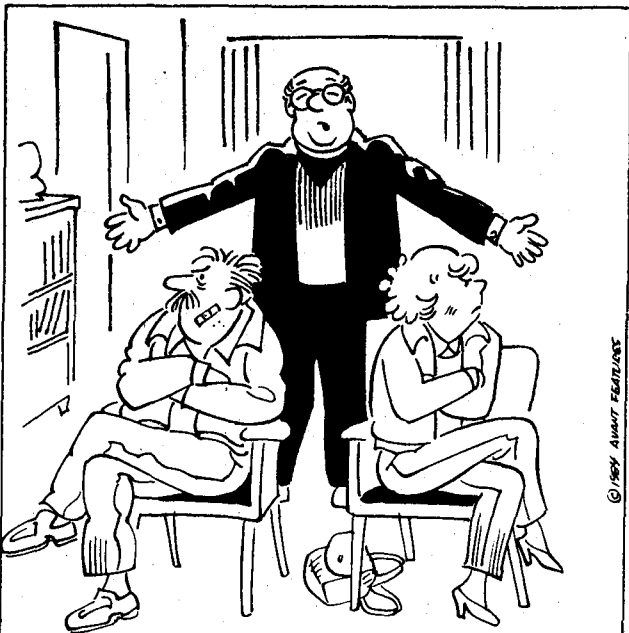
the home." Instead of securing his devotion, she suffocates him, and, feeling trapped, he walks out. She never thought of having a check-up on the dangerous effects of her jealousy.

Needless to say, I do not condone the conduct of a spouse who walks out on his or her commitment. My point is simply that false assumptions are dangerous to one's health.

Dr. Peck sees a happy marriage as one where a spirit of cooperation is established so that "the husband and wife contribute time, care and energy in helping one another to grow spiritually as individuals."

Millions of couples succeed at it, which means it can be done.

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



"THE SOLUTION IS SIMPLE. NEVER, NEVER, I MEAN NEVER WALLPAPER A ROOM TOGETHER."



BY FR.  
JOHN CATOIR

achieve happiness for himself and his family through hard work, he runs the danger of unleashing his ambition. Time passes and he plows ahead, unmindful of the general state of his personal life. Then he is shocked to learn that his neglected wife leaves him. A check-up would have helped him to become more aware of the deterioration of his marriage, alerting him to the emotional and spiritual needs of his spouse.

Women are not immune from false assumptions. Many of them grow up believing that marriage itself is the goal of life. When a wife assumes that her husband should feel the same way, she might resent his outside activities and friends. According to Dr. M. Scott Peck, she "cannot understand or empathize with her husband's needs for achievement beyond the marriage, and she reacts with never-ending demands that he devote increasingly more energy to



## Helping Johnny with math

Dear Dr. Kenny: My son is in fifth grade this year. He has just barely gotten through his math the last two years. He does well enough in his other subjects but seems to have a mental block about numbers. I am worried that he will get so far behind that he'll fail his math. Would you recommend I help him at home? How? (Indiana)

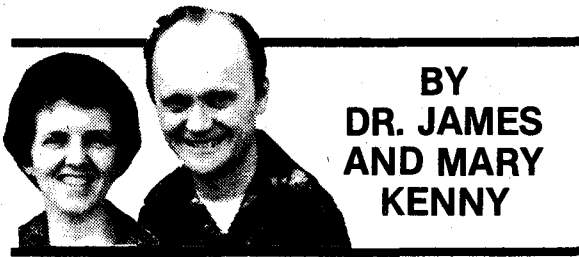
Good for you. Better to be concerned ahead of time and prevent trouble than have to remedy a failure. Yes, there are things you can do at home to help with math.

The challenge is to make math homework interesting and fun. Try to keep it brief and different in style from classroom work.

Repetition and speed drills are unavoidable in learning basic math facts. Here are some ways to make drilling less tedious.

Flash cards are a tried and true way of learning basic math facts. Let your son make them, using 3 by 5 index cards. He should write the multiplication, division or fraction problem in marking pen on the front and the answer on the back. Letting your son help in the preparation of materials is in itself a learning experience.

Shuffle the cards and present them one at a



BY  
DR. JAMES  
AND MARY  
KENNY

time to him. Place those he gets right in a pile to his right. Count correct answers by giving him a raisin or peanut for each one. Place the cards he gets wrong at the bottom of the deck. Repeat them until he gets them correct. As he improves, use a stopwatch for speed drills.

For a change, let him give the cards to you. To make it more difficult, have him allow you only one or two seconds to answer.

Another way to learn math without becoming too bored is through calculators, computers and video games. If your son enjoys video games, he may warm to having his math facts presented in this fashion.

Still another way to learn basic math is by playing "family store." Let your son collect canned goods from your cabinets along with various other household items. He should make up a price for each and put them on a shelf behind him.

You can then shop at this store. Addition, subtraction and multiplication are needed regularly as you purchase one or more items. You can ask him to compute sales tax, calculate the refund for an item returned, determine the price of a single item which was priced three for \$1.19, compute the price per ounce of different items and determine the best buy.

In short, you can be a very difficult customer. He can total his sales and balance his cash at the end of the business day.

Basic math facts, like spelling and vocabulary, can be tedious. If your child is tired of school and turned off by failure, it may tax your ingenuity to keep him interested. Good Luck!

(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)

## Parents have peer pressures too

The story was told to me a couple of weeks ago. A thirteen-year-old boy got a three-colored punk haircut without warning his parents of what he was about to do. The family was leaving a few days later for a family reunion and golden wedding anniversary in rural America two states away. Aware of the transitory nature of adolescent fads, the parents did not want their son to be labelled punk for life by cousins and other relatives so they decided to leave him with their friends at home.

He was furious and charged that his parents didn't understand him, peer pressures, or adoles-

side, parents are the misunderstood ones.

Our youth lay claim to peer pressure as an explanation of their behavior. "All the kids do it" is a familiar wail heard by parents whenever we assert standards or values contrary to the peer group. We nod, we understand, and we compromise.

But let's consider the counter response by parents: "All parents don't approve." To young people that's irrelevant, unfair, and ignored. They don't try to understand or compromise, partly because we've abdicated our rights to peer pressure.

I know kids have peer pressures. They must dress alike, behave alike and conform in order to be accepted. If they strike out on their own, they're friendless and lonely — the worst thing that can happen to them at this age.

But I wonder if kids have any inkling that their parents have to play the same game. We want to be liked and respected by peers, too. We may not like a joke but we smile at it rather than be accused of not having a sense of humor. We hold a drink in our hands all night, even if we don't drink.

WE DON'T STRAIN the conversation by bringing up unpopular subjects. We listen to the boss's fish stories and pretend to believe them. Like adolescents we're constantly called upon to pretend and to smile.

The difference between adolescent and adult peer pressure is two-fold: 1. We have developed more resources to deal with social pressures and these we should share with our kids. Instead of pretending we never had their pressures or of serving as critic, we can tell them how we learned to be our own persons.

2. The other is that we are interdependent when it comes to peer approval. Kids are embarrassed if their parents are far out, make a scene, or drink too much. Their friends ask questions and make snide



comments — even pull away.

But so are parents entitled to peer approval. If their children get into trouble, sport wierd hairdos, or drink too much, parents are embarrassed. Our friends ask questions, make comments and, sometimes, pull way. When we assert this as a valid reason for standards of behavior, kids get furious. They don't care what our friends, co-workers, or the neighbors think. That's our problem.

What's fair for one is fair for the other. I'm not suggesting our standards be dependent upon society's approval but that the fair adolescent is as considerate of his parents' needs for peer approval as he expects his parents to be of his.

(Alt Publishing)



BY  
DOLORES  
CURRAN

cent approval. "All you think about is what people think," he said, with nary a thought for irony and paradox.

Where is it written that peer pressure belongs to the young? Think peer pressure and the mind conjures images of adolescent gangs, alcohol, drugs, and general headaches for parents and other authorities. But when did we turn peer pressure over to youth as their private hell?

PARENTS HAVE PEER pressures, too, and I think it's time we let our young know it because it's when adolescent and parent peer pressure face off that we inherit the conflict. When youth have all the weapons and understanding on their

## Family Nights

### Opening prayer

Dear Father, we praise and thank you for the rainbow of beautiful people in our lives. Help us to recognize the specialness of each one, especially those in our own family. Amen.

### Activity time

People are like rainbows. They come in many colors and hues. They come into our lives and while they are there they fill it with color and beauty.

#### Young Family

Have fun playing with bubbles, commercial or homemade. Point out the rainbow of colors as the bubbles float through the air.

#### Middle Years Family

Rainbow Mobile. *Materials:* crayons, chalk, construction paper, string, hanger. Make a rainbow by cutting pa-

per strips like arches. Use different colors. Each arch is suspended from a hanger by two pieces of string. The lengths of string are a little longer each time. Write the names of some of the new people, teachers, and friends you have met since the new school year began.

#### Adult Family

Read the biblical story of Joseph and the Coat of Many Colors (Genesis, Chapters 37-47). Discuss the symbolism in the story and especially the family relationships—father/son, brothers/brothers. How do you deal with the dreams and aspirations of a family member? How do you handle jealousies, resentments, achievements and honors that occur in family life?

### Snack

A jello desert in a rainbow of colors

would have to be prepared ahead of time. Rainbow sherbet or neopolitan ice cream would also carry out the theme quite well.

### Entertainment

Divide the family into two teams. Give each team a feather and see which side can keep the feather in the air the longest time by blowing it.

### Sharing

1. Share something about the most beautiful person you know.
2. Share a time when you were jealous of another family member.
3. Share a time when you were really proud of someone in your family.

### Closing prayer

— Join hands for spontaneous

prayer.

— Suggested Prayer: The Prayer of St. Francis:

*Lord, make me an instrument of your peace.*

*Where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope  
where there is darkness, light.*

*O Divine Master,  
grant that I may not so much seek to be consoled as to console;  
to be understood as to understand  
to be loved as to love.*

*For it is in giving that we received;  
it is in pardoning that we are pardoned  
and it is in dying that we are born to eternal life. Amen.*

# Scriptures

Isaiah 25:6-10  
 Philippians 4:12-14, 19-20  
 Matthew 22:1-14

## Pray for a good friend

### BACKGROUND:

In the first reading, Isaiah gives thanks in rich, majestic, excited terms. "The Lord God will wipe away the tears from all faces." (Isaiah 25:8). It follows denunciations of those outside Israel who would plot its destruction, and those within whose treachery or greed would assist them. God's glory will come when his people honor and obey him.

It is the ancient advice of the prophets repeated once again.

In Philippians, Paul gives thanks. The Christians of Philippi had given him gifts. He was grateful. But, through their generosity, the Lord sustained his ministry as apostle.

Finally, in a powerful parable, Matthew proclaims that God himself has sent his Son to us, Jesus Christ. We must recognize him and accept him.

### REFLECTION:

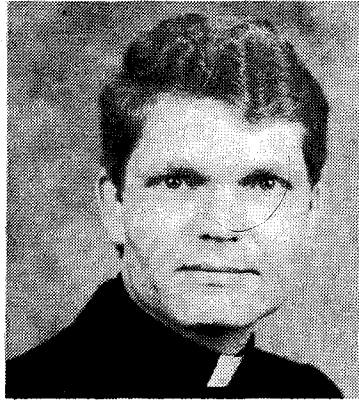
I write these thoughts as a good friend of Father James A. Black, who died September 25, of cancer. His death, and the years of our friendship that preceded it, give special meaning to this Sunday's Scripture readings.

**WHEN HE ENTERED** the hospital two weeks before his death, his doctors realized that they had no further treatment for the illness that had burdened his life since 1974. Neither did they

run an errand. We would pray. I would bless him and leave.

**MY DEPARTURE ON** Tuesday, September 25, was altogether different. As I turned to leave his

*'Thank you for everything over these years... most of all for your friendship...'*



predict that he would die within days.

But, I think that he knew. Each evening I visited him. Often our visits were routine. We would discuss the ordinary events of that day. Perhaps he would ask me to

room, he called me back. "Thank you for everything over these years — most of all for your friendship. I love you. I will never, never forget." Tears filled my eyes as I walked to my car that night.

I knew too.

From other conversations, I know how vital good friends were to Father Black. And, I know how his priestly instincts peaked when strangers asked his advice or assured him of their prayers.

Not every contact with another person is a deep friendship. In fact, it may be momentary — or less than delightful. The Gospel today reminds us that Jesus the Lord is in that person. Our good word is the word of Christ. It is an awful responsibility — but brilliant opportunity — for the Christian.

For, indeed our kindness to another, or concern for many others even far away, may make Jesus live in their lives. It is an old story — but thoroughly true.

**WHEN WE ARE TRUE** to Jesus our model and image, then will we wipe away tears and make the world rejoice.

These columns were a great opportunity for Father Black to be priest, to preach the Word, to remind us all that God is with us and has spoken to us. We are not orphans. I know that he would say, "Thank you!" now to each reader. I hope he will pray for us. Pray for him.

## Am I excommunicated?

**Q.** Reading one of your recent columns gives me hope you can help me. I am now in my fourth marriage. That sounds terrible, but I had many serious problems due partly to a very troublesome childhood. My first mar-



BY FR. JOHN DIETZEN

riage was my only marriage in the church.

I am now 31 years old and feel I have a good marriage with a man who is also a baptized Catholic. Our children are baptized and we want to raise them Catholic. With the help

and grace of God I have indeed grown up and matured greatly from my younger days.

But when I go to Mass I am sad that I cannot participate fully in the sacraments.

**My questions are:** Am I excommunicated? Is there anything you can do to give me hope? (Indiana)

**A.** First, you are not excommunicated. Excommunications which once applied to people divorced and remarried outside the church do not apply today. Any decisions about your previous marriages can be made only through the tribunal of your diocese.

I will say, however, that your description of your past and present life indicate a real possibility that your earlier emotional and psychological immaturities could indeed have been serious enough to affect the validity of your first marriage.

The question is: Were those deficiencies of yours (and-or of your first spouse) so profound as to make a real, permanent commitment to the common life of marriage impossible for one or both of you in that marriage?

Of course, another question is

whether or not those deficiencies have been overcome in the intervening years. Your letter indicates you have come at least a long way in that direction.

Please go to a priest and tell him what you told me. Ask him to help you take the necessary steps to return to the full practice of your faith, which you obviously want very badly. Good luck!

*'With the help and grace of God I have indeed grown from my younger days.'*

**Q.** My 6-year-old son asks me if there is a St. Daniel. Could you please give some information about Daniel the prophet? Would he be the patron saint for my son? (Pennsylvania)

**A.** Anyone to whom the church applies the title "saint" is simply one who has lived such a holy life that he or she is considered to be in heaven

and therefore worthy of honor by the church on earth.

Some are honored as saints through popular acclaim or tradition (the early martyrs, for example) and others through the formal process of canonization.

Since Christianity's earliest days, many holy people of the Old Testament such as David and several of the prophets have been honored as saints by Christian people. Daniel is among them.

All we know of him is what we find in the Old Testament Book of Daniel. Because of events recorded there, Daniel is honored by Jews and Christians alike as a model of faithfulness to God's law.

The church incidentally has recognized the holiness of some other Daniels. Perhaps the most notable is St. Daniel of Belvedere, a Franciscan missionary who was beheaded by Moslems in Morocco in the 13th century.

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## A salute to Tom Fontana

Tom answered.

If you read my column recently, you know that I wrote an open letter to Tom Fontana, producer / writer for "St. Elsewhere," the NBC hospital drama. I made some little complaints about the opening episodes, congratulated him for the two-parter on a comatose nun and



By  
James  
Breig

encouraged him to do more about religion on the series. My letter followed on an interview I had done with him.

And Tom answered.

Here are some excerpts from his letter to me. He begins by mentioning his Emmy award for writing:

"Winning the Emmy Award for Outstanding Writing of a Drama

*'We try not to preach but offer tough questions and we believe in the intelligence of our audience to come up with answers that are in their hearts and souls.'*

Series was pretty exciting. Kissing Shelley Long (of 'Cheers') was even more fun. I was the one with the beard who waved up to the balcony where most of the cast of 'St. Elsewhere' was sitting. I'm told I also made the Sign of the Cross on my way up the stairs. This, I can assure you, was an involuntary response, caused by all those years of

parochial school training.

"Your comments about the first two episodes of our third season were very accurate. William Daniels (who plays Dr. Craig) was horribly 'mismatched' in the cafeteria scene and the director of the episode where Ehrlich put his hand on Craig's shoulder was drawn and quartered. As you suggested, we have no control over the advertising and were as surprised by the ads as you were.

"Regarding the 'nun's story,' we have received mostly good mail on those episodes. The few negative comments seem to be from non-Catholics firm in their belief that we misrepresented the Church's teachings, that nuns don't call priests by their first names and that nuns never touch the hands of the people (in this case Westphall) whom they are comforting. We got one letter that chastised us for 'glorifying murder.'

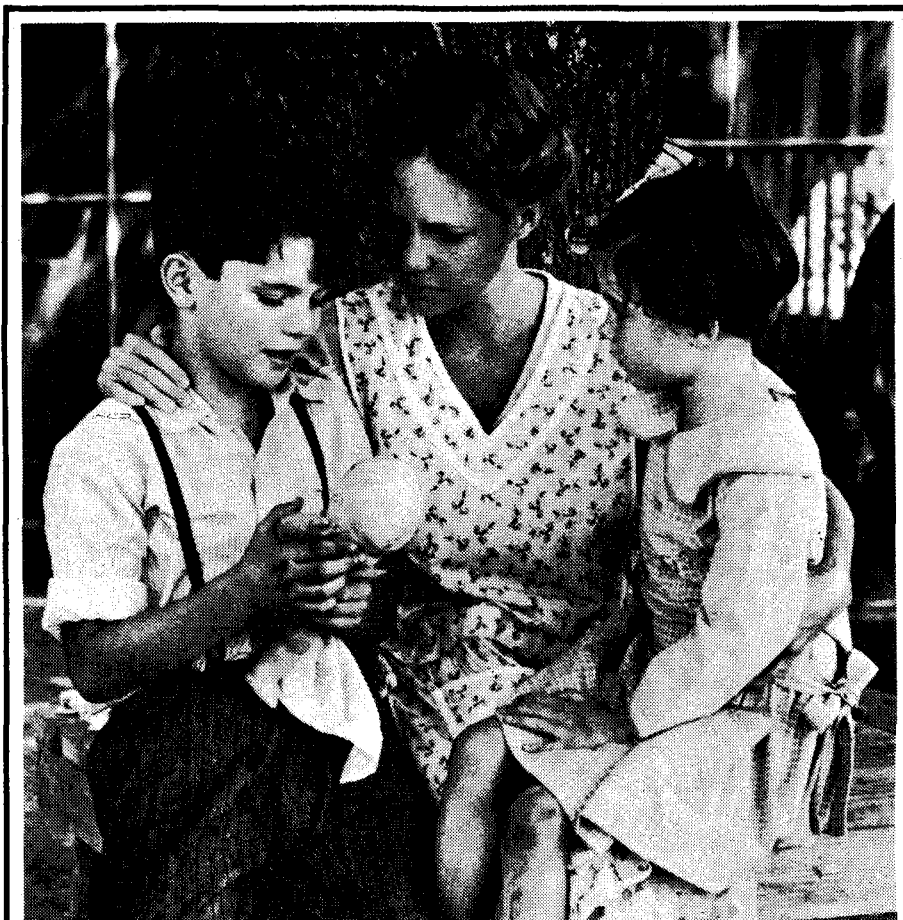
"In reference to the abortion story (a subplot involving Dr. Morrison and his girl friend), we wanted to show the trauma faced by the father because we felt no one had ever tackled the story from that angle before. Also, I am unashamedly pro-choice on this matter and, even though Morrison talked about the rights of the unborn briefly, that was not the issue at hand.

"I thank you for your continued support of the series. We try not to preach, but to offer tough questions and we believe in the intelligence of our audience to come up with the answers that are in their hearts and souls.

"We are not, as you say, 'The Catholic Hour' any more than we are the 'Nuclear Freeze Show' or 'The Preventive Medicine Special.' We only do these kinds of topics when we feel we can do them in the most original way, when the characters are human first and have options second.

"Ultimately, 'St. Elsewhere' is entertainment, it's good drama and comedy, not an educational documentary. I hope we'll be able to keep the quality up. And I'm sure you'll let me know when we don't."

I apologize to people who didn't



30's GRIT - Sally Field plays a feisty young widow struggling to keep her two children, played by Yankton Hatten and Gennie James, in a small Texas town during the Depression in "Places in the Heart" a tri-star release. Writer director Robert Benton based his story on events from his own childhood. (NC photo).

read my original columns about Mr. Fontana and to viewers who don't watch "St. Elsewhere;" to you, this column must be mysterious because of all the references to previous material.

I also want to salute Mr. Fontana for being open to my remarks and willing to respond. For doing so, I won't lecture him (right now) on abortion. I will, however, salute him again for the segment in which Dr. Craig's adultery — a one-time event which occurred last season — began to have repercussions on his marriage.

Adultery in most shows is considered neutral if not glorified. In

"St. Elsewhere," Dr. Craig's conscience was revealed, the devastation wreaked by his violation of his marriage vows was shown, and the power of loving forgiveness and forgiving love was demonstrated.

Well done, Tom.

And, don't worry. I'll let you know if you mess up.

"Ellis Island," a seven hour mini-series about immigrants to America in the early 20th century, will be shown on CBS Nov. 11, 13 and 14. This special stars the late Richard Burton and the unlite Faye Dunaway, Claire Bloom, Ann Jillian, Melba Moore and Ben Vereen.)

## 'Places' worth going to

**'PLACES IN THE HEART' (PG) (A-II) adults and adolescents**

Writer-director Robert Benton has achieved an impressive accomplishment - a moving saga of his past in Waxahachie, Texas in 1935. Sally Field turns in an even better performance than she did in Norma Rae which earned her an academy award. The story of life and death in a arid small town is brought vividly to life by the entire cast.

**THE EVIL THAT MEN DO (R) (O)**

**Morally offensive** shows Charles Bronson doing his own thing, taking the law in his own hands. This time out, however — a bit surprisingly — the setting is Guatemala, and his target is a torturer (Joseph Maher) whose talents-for-hire help repressive regimes crush all opposition.

As might be expected, the movie, after a bit of flirting with political significance, steers a straight

melodramatic and extremely violent course.

**TEACHERS (R) (O) morally offensive**

Nick Nolte stars as a harrassed but effective and idealistic teacher in a zoo-like high school. (Shades of Welcome Back Kotter). This crude, disjointed effort comes across as just another teenage exploitation movie. Excessive nudity and rough language.

**THIEF OF HEARTS (R) (O) (morally offensive)**

A slick, chrome-plated little melodrama about a burglar who falls in love with a woman whose intimidate diaries were part of the loot he took from her house. Some serious possibilities of the story lose out to a blaring, obtrusive score and director Douglas Day Stewart's fondness for nudity and graphic sex.

**THE ADVENTURES OF BUCKAROO BANZAI (PG) (A-II) (adults and**

**adolescents)**, a sci-fi spoof written by Earl Mac Rauch and directed by W. D. Richter, is one of those comedies that is much more amusing to hear about than to see, though the always-dependable John Lithgow scores as

### Capsule Reviews

your definitive basic mad scientist.

There is some comically intended violence, but the film is innocuous for the most part.

**THE FIRST TURN-ON (R) (O) (morally offensive)** is a sleazy little exploitation film about some campers trapped in a cave who recount their first sexual experiences. Graphic nudity.

**IRRECONCILABLE DIFFERENCES (PG) (A-III) (adults)** is the story

of a 10-year-old girl (Drew Barrymore) who goes to court to divorce her parents (Ryan O'Neil and Shelley Long), whose marriage has given way to the strains of success and failure in the Hollywood fast lane.

The picture does have some bright moments, and Miss Long is very appealing throughout. Unfortunately, director Charles Shyer, who wrote the script with his wife, Nancy Meyers, doesn't seem to have been able to choose between light comedy and fairly serious drama.

There is some very brief nudity in a comic context.

**BODY ROCK (PG-13) (A-III)** is a late, much too late, entry in the race to cash in on the break dancing fad. Entrepreneur Ray Sharkey discovers dancer-singer Lorenzo Lamas, and beyond that the plot is nil. Though the visuals are restrained, drugs and illicit sex figure in the plot.

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# Mike Gordon

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# What's Happening



**PAPAL ANNIVERSARY.** This year's celebration of the sixth anniversary of the election of Pope John Paul II at St. James parish in North Miami had a special addition — a tour group from Central City, Pennsylvania. The tour group, friends and relatives of Fr. Daniel Kubala, director of Respect Life, participated in the evening of dance and food. The funds raised will be pledged to Respect Life.

## Seminar wins national honor

**BOYNTON BEACH** — Do today's social critics have the same mission as the prophets in the Old Testament?

That was the question examined by seminarian Robert Vallee of Miami, in an essay that won the National Student Essay Competition in Divinity sponsored by Notre Dame University.

Vallee, a second-year student at St. Vincent de Paul Regional Seminary, concludes that "the vocation of prophet is a necessary one, today more than ever... The disposition and

direction of the prophets have changed with the times but prophets are still with us."

His paper, entitled, "On Developing Contemporary Modes for Prophetic Thought and Expression," was published in the academic journal, "Church Divinity" this month.

His was one of only eleven award-winning essays published, out of more than 100 entries from theology students of all faiths from throughout the United States and Canada.

## Pastoral Institute presents Demonstrated Psychologies

The Pastoral Institute at St. Thomas University will be presenting a series of Demonstrated Psychologies seminars beginning Nov. 3.

The seminars service professionals as well as those new to the world of psychology.

They will begin with a seminar on "Individual Understanding and Group Compatibility," on Nov. 3 from 9 a.m. to 4 p.m.

This seminar will be predicated upon Carl Jung's theory of personality typology.

On Nov. 16-17 there will be seminar on "Gestalt, Centering and Body Work" based on the "here and now" as applied to the physical, emotional and spiritual process essential for true growth.

On Dec. 1 from 9 a.m. to 4 p.m. the seminar will be on "Religion and Your Spiritual Life in Jungian Psychology."

### Remember them

The following is a list of priests who died in the month of November:  
**Rev. Malachy Monahan** Nov. 6, 1958  
**Rev. William Barry** Nov. 17, 1967  
**Bishop Carlos Riu** Nov. 29, 1971

## It's a Date

### Workshops

**Learn to Read Volunteers of Miami and LEAD (Literacy for every adult in Dade)** invite anyone who is interested to attend basic literacy workshops to be held at South Dade Regional Library at 10750 S.W. 211 St. from 9 a.m. to 3 p.m. on Nov. 3 and Nov. 10. Volunteers will be taught by professionals who will teach the Lauback Literacy Method which will enable them to teach students on a one-to-one basis. Call 358-READ or the main library at 579-5001.

**Emerging Woman Workshop** will be held from 9:30-4 p.m. Nov. 10 at St. Brendan High School, 2900 S.W. 87th Ave. Directed by Fr. Thomas E. Barry. Learn to view yourself as self-respecting adults; recognize your rights and much more. Tuition is \$10. Mail enrollment to 11820 S.W. 107 Ave., Miami, 33176 with check. Include your name, address and phone number. For more information, call 253-4492.

**Stress Reduction** through the use of meditation is the topic of a seminar from 10 a.m.-2 p.m. Nov. 3 at Mercy Hospital, 3663 S. Miami Ave. The speaker is Lilia Logette. Cost of \$25 is payable at the door includes materials and refreshments. It will be held in the sixth floor conference center. Call 285-2701 to register.

**Arthritis conference** co-sponsored by St. Francis Hospital and the Arthritis Foundation will take place from 1 to 5 p.m. on Nov. 14 at the Wiegand Auditorium at St. Francis Hospital, 250 W. 63rd St., Miami Beach. Refreshments will be available. For details call 868-2783.

**The Virtue of Resentment** will be the topic of a talk given by Fr. S. Trzeciński at 7:30 p.m. Nov. 13 at Good Shepherd Church, 14187 S.W. 72St. There is no charge and all are cordially invited to attend.

### Meetings

**Friendship Club of Holy Spirit Catholic Church** will hold their first social meeting Nov. 13. Please bring along a friend or a neighbor.

**Catholic Daughters of Americas, Court Holy Spirit #1912, Pompano Beach**, will hold their business meeting at 2 p.m. on Nov. 9 at St. Elizabeth's Gardens. Anyone who desires a transfer or to become a member, call 941-5546.

**East Cost Deanery of the Miami Archdiocesan Council of Catholic Women** will celebrate their annual fall meeting and luncheon at 9 a.m. on Nov. 8 at St. Jude Catholic Church, U.S. 1, Tequesta. Following the meeting and Mass a luncheon will be served at 12:30 p.m. at the Holiday Inn, Palm Beach Gardens. For tickets, please call Lena Reggio at 746-5345. Tickets are \$9.50. A highlight of the program will be an address by Bishop Thomas Daily of Palm Beach.

**St. John Neumann** will hold a general meeting of the newly re-opened Southwest Respect Life / Emergency Pregnancy Service office at 8 p.m. on Nov. 15. This meeting is open to all interested persons. For more information, call 233-2229 or 653-2921.

**St. Lucy Women's Guild of Highland Beach** will have a luncheon at 11:30 a.m. on Nov. 6 at St. Andrews Country Club, 17557 Claridge, Oval West, Boca Raton. Bill Burson, district manager of Southern Bell will be the guest speaker. Call Mrs. Bess Fruhan at 391-3935 for reservations.

**Fr. Michael J. Mullaly Assembly** will be held at Council #3080 at 8 p.m. Nov. 6 with a social hour from 7-8 p.m.

### Single/divorced/widowed

**The Widow and Widowers Club of Broward** will hold a social gathering from 2 to 5 p.m. on Nov. 4 (also every 1st and 3rd Sunday of the month) at Wilton Manors Recreation Hall, 509 N.E. 22 Drive, Wilton Manors. For information, call 735-8363 or 564-1180. Dancing to live music. Mature singles welcome.

**St. Juliana Church's separated and divorced support group** will hold its general meeting at 8 p.m. Nov. 7 in the school cafeteria. For more information, call Ron at 737-1406. Nov. 10 is pizza and movie night. The group will meet at the Italian Village, 6000 North Military Trail, West Palm Beach at 7 p.m. Call Maureen, at 622-3445 for details. The regular meeting will take place at 8 p.m. in the school band room on Nov. 14. Call Ron, 737-1406.

### Theatre

**The Players** will present "Those Were the Days," an original comedy/drama/musical featuring highlights of the 1940's-1960's. The performances will run at 8 p.m. Nov. 9 & 10 and again at 8 p.m. Nov. 16 & 17 at Our Lady of Lourdes on Lyons Road, 3/4 mile south of Glades Rd. in West Boca Raton. Advance ticket sales \$4; at the door, \$5. Children 12 and under \$2. For information, call Claire at 482-4960 and Gus 482-7784.

**Love In Action (Amor en Accion)** will present Zarzuelas and Cuban music by Opera Studio at 8 p.m. Nov. 10 at the Theater of the Performing Arts. (At 100) at Florida International University (F.I.U.) on 8th Street and 107th Ave., Tamiami Campus. Donation is \$7. For more information, call Lourdes at 274 2493 (home) or 554-2383 (work).

**The Barry University Theater Department** opens its theater season Nov. 1-3 and 8-10 with Noel Coward's hit, "Blythe Spirit." Curtain time is 8:15 p.m. at the Shepard and Ruth K. Broad Center for Performing Arts located at Barry University Campus, 11300 N. E. 2nd Ave., Miami Shores. Admission is \$4 per person. For reservations call the Fine Arts office at 758-3392, ext. 223 between 9 a.m. and 5 p.m. weekdays.

**The Joyful Noise Ensemble** will perform at "The Witness" 8 p.m. Nov. 10 at Good Shepherd Catholic church, 14187 S.W. 72 St. Admission is free but proceeds are donated to Food for the Poor.

### Bazaars

**St. Clare's parish hall** will hold its Christmas

boutique from 9 a.m. to 2 p.m. Nov. 17. Hand-crafted items, baked goods and 45 booths are just part of the fun and festivities planned.

**Our Lady Queen of Heaven Women's Club** will sponsor their annual Christmas boutique from 10 a.m.-4 p.m. on Nov. 3 and 9 a.m.-2 p.m. on Nov. 4 in the parish hall, 1400 S. State Rd. #7, N. Lauderdale.

**St. Paul the Apostle** will sponsor its annual Christmas boutique at the church, Sample Rd. and 27th Ave. in Lighthouse Point from 10 a.m. - 4 p.m. on Nov. 10 and from 9 a.m. - 1 p.m. Nov. 11. Hand-made articles will be featured for wear and decoration. Baked goods, plants, religious items and more.

**St. Jude Church in Tequesta** will hold its Christmas bazaar from 3-9 p.m. Nov. 16 and from 9 a.m.-6 p.m. Nov. 17. Handcrafts galore, white elephants and a bake sale are just a few of the surprises in store.

**Ladies Guild of St. Basil Byzantine Catholic Church** will hold its annual rummage sale from 8 a.m.-4 p.m. on Nov. 4 and from 8 a.m.-noon on Nov. 5 at the Hollywood Community Center, 805 Glen Parkway, West Hollywood. Proceeds from the sale will benefit the church building fund.

**St. Henry's Women's Guild** will have a rummage sale from 9:30 a.m.-5 p.m. Nov. 14 & 15 and from 9:30 a.m.-noon Nov. 16 at St. Henry's parish hall, 1500 North Andrews Extension, Pompano Beach.

### Dance

**Western Nite** sponsored by Our Lady of the Lakes Men's Club will take place on Sat. at 8 p.m. Nov. 17 at the parish hall, 15801 N.W. 67 Ave. Music provided by Mr. Joe Sweeney and the Country Squares. Refreshments available. Tickets \$5 per person.

**The Daughters of Isabella, Circle #884** will hold their 22nd Annual Charity Benefit Dinner Dance on Nov. 17 at the Knights of Columbus Hall, 270 Catalonia Ave., Coral Gables. The dinner will be served from 7:30-8:30 p.m. and dancing to the music of the Music Makers will follow from 9 p.m.-1 a.m. The donation is \$12 per person. For tickets and reservations, call 559-4421 or 551-0127. The theme for the evening is "A Masquerade Ball."

**St. Timothy's Young Adult Dance** will take place from 8 p.m. midnight Nov. 3. Admission is \$2; free refreshments. 5400 S.W. 102 Ave., Miami.

### Festivals

**Corpus Christi Church**, 3220 NW 7th Ave., Miami, will have its parish festival Nov. 9-11. Fr. Jose Paniagua, pastor, invites everyone to join him and the parish family for a weekend of exciting rides, excellent and varied foods and entertainment. Call 635-1331 for information.

**The Lord's Place** will celebrate its annual Thanksgiving Festival at 6 p.m. Nov. 16 at the Colonnades Beach Hotel on Singer Island. Anyone attending will be included in the drawing for a 1985 Cadillac Coupe de Ville. Tickets are \$35. Call 659-6006 for information.

Fr. Roger Radloff, psychological consultant to the Archdiocese of Miami, will lead the seminar.

Participants will be actively involved by listening, role playing, small group discussions or willingness to examine or confront personal issues.

Participants may attend one or all of the seminars.

## Legal help for seamen sought

The Seaman's Church Institute, an ecumenical, New-York-based organization that serves those who work aboard merchant and cruise ships, is seeking a lawyer or someone with a legal background to work in Miami.

The part-time position requires a person who speaks English and Spanish and is interested in working with seamen, advising them on their rights as workers or on their relations with their employers.

Salary and work hours are negotiable. Applications can be made to Dr. Paul Chapman, Seaman's Church Institute, 15 State St., New York, NY, 10004 or to Fr. Jose Paz, chaplain of the Stella Maris Center in Miami, 649-1811.

**St. Timothy's Annual Super Carnival** will be held Nov. 8-11 at 5400 S.W. 102 Ave. Gigantic flea market; super rides; over \$12,000 in prizes; game booths and more. Pre-carnival ride tickets available in church office at discount prices. Hours: Thurs. & Fri. from 5-10 p.m., Sat. & Sun. from 1-11 p.m.

**Christ the King** will sponsor an "International Festival" from noon to midnight on Nov. 17 at S.W. 112 Ave. & 160 St. (Colonial Dr.) For additional details call 238-2485. The festival will tap the rich cultural blend in the parish community with exotic foods, crafts, music and more with an 'international flavor.'

**Immaculate Conception Church** will celebrate its annual parish carnival from 5-11:30 p.m. on Nov. 9 and from noon-11:30 p.m. on Nov. 10 and 11, at 68 W. 45 Place, Hialeah.

**Our Lady Queen of Heaven parish carnival** will be held Nov. 8-11 on the parish grounds, 1400 S. State Rd. #7, N. Lauderdale. This year's theme is the "Fabulous Fifties" featuring a Fonzie look-alike contest and more nostalgia. For further information, call 971-5400.

### Potpourri

**Pre-Cana II** a remarried preparation program will be presented from 9 a.m.-4 p.m. Nov. 3 at the Family Enrichment Center. The cost for the day is \$25 per couple. For further information and registration, please call Lynda DiPrima at 651-0280.

**Catholic Physician's Mass** will be offered at 10 a.m. on Nov. 11 at St. Martha's Church, 9401 Biscayne Blvd. Archbishop Edward A. McCarthy will be the principal celebrant and homilist. All physicians, dentists, nurses and their spouses are invited. Call Fr. Patrick 868-2752 or 868-5000 (St. Francis Hospital).

**Twilight Retreat** directed by Fr. Jerry Rohrer, S.J. will offer three evenings for married couples Nov. 18, 19, 20 from 7:30 p.m.-9:30 p.m. at St. George Catholic Church, 3640 N.W. 8th St., Ft. Lauderdale (Fr. Eddie Lowney, 583-5892) and Nov. 25, 26, 27 at St. Coleman Catholic Church at 1300 S. Federal Hwy., Pompano. (Msgr. Dominic Barry, 942-3533). A variety of topics will be covered, from Marriage as a Sacrament to 'In-Law, Parent Family Ties.'

**Pace High School Silver Jubilee** will kick off at 11 a.m. Nov. 3 with a day of homecoming activities. Following the football game there will be a cocktail reception for the alumni. For more information, graduates can call Tere Serra or Patty Posey at 624-8534.

**Catholic Nurses Association** will hold their annual Communion breakfast at 9 a.m. on Nov. 17 at St. Francis Hospital, 250 W. 63rd St., Miami Beach. Tickets may be ordered in advance by calling the hospital at 868-5000, ext. 4370. Donation: \$7.50.

**Al-Anon and NA (Narcotics Anonymous)** will hold a program of Spiritual Renewal at the Dominican Retreat House Nov. 16-18. The program will be directed by Fr. Ed Lynch and the Dominican Sisters. For more information, call Sr. Barbara, 238-2711.



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### 5A-NOVENAS

#### THANKSGIVING NOVENA TO ST. JUDE

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

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

Thanks to Holy Spirit, Blessed Virgin Mary, St. Jude, St. Julie Billiard for prayers ans. D.T.

Thanks be to God above, the Holy Spirit, Our Lady of the Miraculous Medal, St. Joseph, St. Anthony, for favor granted. Publication promised. H.W.

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

### 5A-NOVENAS

#### PRAYER TO THE HOLY SPIRIT

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

#### PRAYER TO THE HOLY SPIRIT

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#### Do you wish to change your life? Prayer of Faith

Dear Lord Jesus forgive me all my sins, wash me clean with Thy Blood. I renounce satan or anything that has to do with him or the occult, witchcraft, horoscope, smoking & drinking. I love You Lord Jesus, Father, Son & Holy Spirit. Come into my heart, my Jesus & baptize me with Thy Holy Spirit & give me the gifts of tongue. Thank You Lord for answering my prayer. Amen Legionaire Tina Maria

#### THANKSGIVING NOVENA TO ST. JUDE

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

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

Thanks to St. Jude for prayers answered. Publication promised. Nancy

Thanks to St. Jude for prayers answered. Publication promised. E.V.

### 5A-NOVENAS

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#### THANKSGIVING NOVENA TO ST. JUDE

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

### 5A-NOVENAS

#### PRAYER TO THE HOLY SPIRIT

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

#### PRAYER TO THE HOLY SPIRIT

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

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

Thanks to the Sacred Heart of Jesus for prayers answered. Publication promised. T.P.

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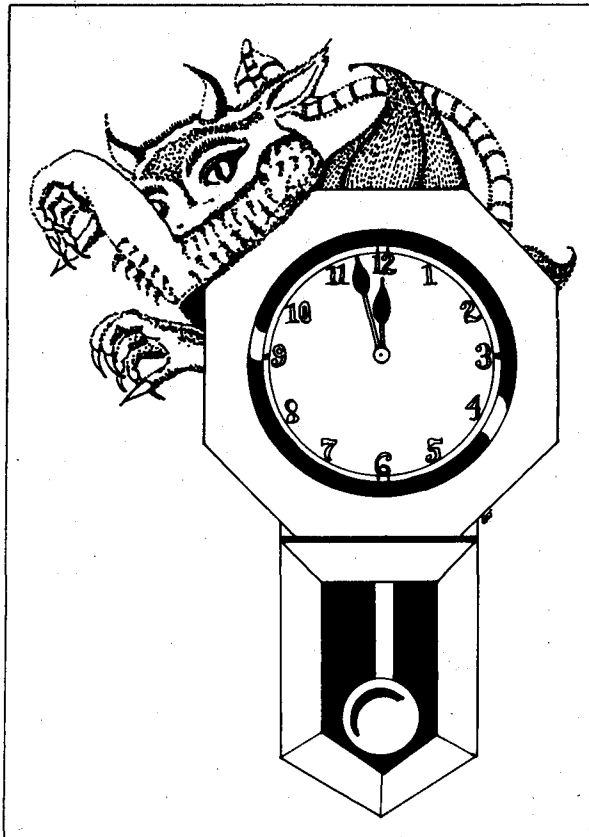
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Monks in the third and fourth centuries had a favorite expression: Beware "the noon-day devil!" In the heat of the noon desert sun, there was a temptation for monks to "want to snooze." Nonetheless, "they always fought boredom with vigor." (NC Sketch by Betsy Jones)

## THINKING IT OVER

# Different types of boredom

Frustrated — but amused — is how one couple felt during a recent, long weekend at the ocean. One afternoon they decided to take a drive spending a couple of hours away from the sun and the beach exploring the area with their children.

As the family drove along, one child sulked. Suddenly she announced: "This is the most boring family on earth!"

The surprised parents, who thought their children were thoroughly enjoying this weekend, turned and asked: "What is it we do that makes us so boring?" And the child responded without hesitation: "Other families don't go for drives like this."

That little story illustrates boredom's light side. After all, there is boredom — and then there is boredom. It is interesting to note that there is a type of boredom that spiritual writers take quite seriously.

"The great paradox of our time is that many of us are busy and bored at the same time," Father Henri J.M. Nouwen wrote in his book titled "Making All Things New" (Harper and Row). The writer added: "While running from one event to the next, we wonder in our innermost selves if anything is really happening... In short, while our lives are full, we feel unfulfilled."

It seems there is a type of boredom capable of making people its victims.

- Boredom can vandalize your hopes. Then it is difficult to believe there is promise in your future.

- Boredom can lock your view of what is happening in the present moment. It becomes an obstacle to your experience of the true riches in the people and the events that are part of your life.

Some boredom is perfectly normal. Some boredom is a fleeting thing. But sometimes boredom is a malady, in the opinion of a number of writers. Then boredom becomes a factor in the human equation, strongly influencing how people feel about their lives — and how willing they are to become more fully engaged in their lives.

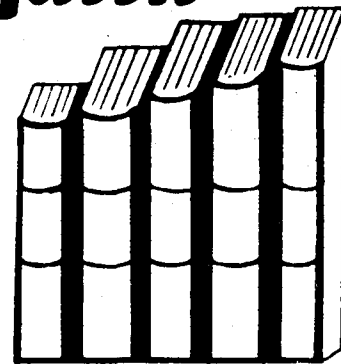
It undoubtedly would be a mistake to think that life should be exhilarating at every moment, keeping the adrenalin running full steam all the time. That's not what spiritual writers suggest.

What concerns them is the way boredom becomes an obstacle in recognizing the movement of God's Spirit in our midst. Boredom has a way of devaluing life.

What do you call boredom? What can be done about boredom?

*'The man looked to the start of each day with dread and to its finish with relief. As he described it to me, he was a victim of his own success. He had accomplished everything he had set out to accomplish. The only thing he didn't have was a purpose in life.'*

## know your faith



# I think it's trying to tell me something

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

Back in my college days I had a philosophy teacher who had a way of making us all sit up and pay attention.

"You know what's wrong with you people?" he asked one day. "You're all bored. You've got no purpose in life. You roar around like you're going somewhere. But deep down you're all bored stiff."

A master of public relations he wasn't. But he got to the heart of things. That day he made a connection I never forgot. People who see purpose in life, he suggested, don't live lives of boredom.

Boredom is no small matter. Over the centuries, the church's writers have considered it among the leading spiritual problems. Today professional counselors often report that boredom brings many a person to seek their help.

Several years ago I came across a man working as a lay missionary, a volunteer catechist in rural America. He was about 60 years old and ailing. But his outlook was exceptionally positive, so upbeat that it commanded attention.

Intrigued, I asked how he had come into his work. He told me that in his younger years he had decided to become a real master in his profession, a branch of technology. Well-educated, hard-driving and apparently very bright, he moved ahead.

And he succeeded.

With single-minded attention this man moved to a position of leadership in his industry, and finally was chosen to direct his company.

Then six months into his new position, he realized that all they wanted him to do was to maintain the status quo. He went to work every day, but his goals were accomplished, his victories already won.

He had a title. He had a big salary and recognition. But there was no more challenge and he was bored stiff.

The man looked to the start of each day with dread and to its finish with relief. As he described it to me, he was a victim of his own success.

He had accomplished everything he had set out to accomplish. The only thing he didn't have

was a purpose in life.

At this point he sought help. A counselor's questions made him start looking at the values he was living by. What he came up with proved very startling.

"I professed to be a Christian," he said, "but in reality I had become nothing more than a machine with a mind. My goal was the production

*'Boredom is no small matter. Over the centuries, the Church's writers have considered it among the leading spiritual problems. Today professional counselors often report that boredom brings many a person to seek their help.'*

of smaller and more powerful electronic parts." His job change brought this to the surface.

This man was fortunate enough to recognize that his lack of real purpose was a spiritual problem. What he needed was not therapy, but a purpose that went beyond production charts.

The pain of boredom goes much deeper than dull work and weary days. It goes to the very thread that ties life together into a meaningful whole.

Some people, like this man, have to go through dramatic changes to find goals that actually measure up to life's worth. Others need look no farther than the people with whom they share the same house.

Christian faith holds that ordinary life can have extraordinary and eternal meaning. But now and then people lose sight of the obvious. Perhaps what is obvious is too close at hand.

Then boredom may enter the scene. And boredom can serve a useful purpose: It can help us see that we just may need to rediscover the meaning and purpose that can be part of even the most ordinary of lives.

By Father John J. Castelot  
NC News Service

# Is there a cure for boredom?

What do you give to the person who has everything? What does such a person want? Chances are he cannot tell you. Not that he is completely satisfied. His life may even seem quite empty and he may be bored to tears. But why?

A man like that entered Jesus' life. He "had many possessions" but he sensed he did not have the most valuable possession: assurance of eternal life.

Not only was this man wealthy; he was good, too. When he asked Jesus what he must do to share in everlasting life, Jesus suggested that he keep the commandments. He was able to respond without hesitation: "Teacher, I have kept all these since my childhood."



## 'Fun Deficiency Syndrome'

### Warding off paralyzing boredom

By Father James Young, CSP  
NC News Service

Some years ago I took four of my nephews from Philadelphia on a tour of new England. As we were driving into Boston, where I then was working at a downtown church, my nephew Chris piped up from the back seat of the car: "Uncle Jim, is Boston boring?"

I fumbled for words and finally responded: "I don't find it boring, but why do you ask, Chris?"

"Well, Philadelphia's boring!" he shot back.

Christ Young and W.C. Fields may have suffered the same malady, which I doubt was Philadelphia's fault. Psychiatrist Edmund Bergler would call it "fun-deficiency."

We've all heard of vitamin deficiencies and iron deficiencies, but I'm sure not too many have heard of fun-deficiencies. Fun for Bergler is not "Animal House" revelry, but rather a personalized feeling of well-being or satisfaction produced by investing one's emotional energy in someone or something outside ourselves.

Or, to put it in simpler terms, fun is enjoying life. Fun-deficiency is then a lack of balance or deficiency in our experience of pleasure; and to cure it, one must remove the inner obstacles that stand in the way of feeling pleasure.

The choice of one's specific brand of fun is highly individual and can include such things as work, art, social involvement, hobbies, sports, reading mystery stories or watching movies. People who are richly involved on many levels in their lives seem to enjoy life and are rarely bored.

A friend named Barney once told me that he felt so weighted down by the humdrum of his job that it was draining all of his vitality. "You know," he said, "I think this situation is making me boring. It's all I think about and talk about. I'm sure everyone is getting sick of hearing about it."

Often, like Barney, we are con-



We've all heard of vitamin and iron deficiencies, but not too many have heard of fun deficiencies. Fun is enjoying life. Fun deficiency, psychiatrist Edmund Bergler says, is a lack of balance in our experience of pleasure. To cure it one must remove the inner obstacles that stand in the way of feeling pleasure. (NC sketch by Ed Harvey)

fronted with oppressive life situations which have no real solution. We can't quit our jobs, move to another town or become a different person overnight. Like an infection, the dissatisfaction spreads to all areas of our lives, shutting down

sources of pleasure can be very important to us as Christian believers. For I would like to suggest that the bored person may well be a person out of touch with God.

Some months ago a friend named Sally told me that she found Sunday

brants for Sunday Mass. But it seems to me that if we go with an open mind and heart, prepared to enjoy the simple pleasures of Scripture, the gifts of the Lord's table, the beauty of God's people gathered, the silent moments for talking with God, we can get the whole thing in better balance."

God certainly can speak to us and touch us in the most humdrum Sunday assemblies, but if we've let boredom settle over us like a fog, he might not get through.

Fun-deficiency can often be a spiritual deficiency. The spirited person enjoys life and people, and seeks to be involved in her world. Boredom can shut us out of God's world and shut us off from his people and even shut us off from him.

It wasn't too hard to fill up Chris Young's fun-deficiency in an exciting city like Boston. W.C. Fields went to his grave with a fun-deficiency. The rest of us still have time to take pleasure in the Lord, in one another and in the world he has made.

***'God certainly can speak to us and touch us in the most humdrum Sunday assemblies, but if we've let boredom settle over us like a fog, he might not get through.'***

our sources of pleasure. Then boredom sets in.

The solution may lie in examining the sources of stimulation and pleasure available to us. How can we up the fun-level in our lives? How can we strike a better balance? Maybe art classes, jogging or volunteering at the community soup kitchen could provide a way out.

This whole process of striking a better balance and developing new

Mass boring. "Did it every occur to you," I gingerly teased back, "that maybe God finds you boring?"

"What do you mean?"

"Could it be, Sally, that when you get to church you've already checked your imagination at the door, and nothing that could happen during the Eucharist will touch your life? I'm not suggesting that your parish has the best music or the best preaching or the best cele-

He was so sincere that "Jesus looked at him with love" (Mark 10:20-21).

He looked at him with keen discernment and realized what re-

***'People do not earn happiness by their own efforts; they certainly cannot buy it, Jesus was trying to tell the man. Jesus meant that only God satisfies completely. Self-sufficiency needs to be given up.'***

ally was bothering him. So Jesus made another suggestion: "There is one thing you must do. Go and sell what you have and give to the poor; you will have treasure in heaven. After that, come and follow me."

Mark tells us that "at these words the man's face fell. He

went away sad, for he had many possessions."

This often has been interpreted as a call to practice poverty. In a sense it is. But Jesus never de-

manded that people impoverish themselves as a requirement for salvation. His answer went deeper than that. It is a recommendation to surrender to God's care, abandoning self-sufficiency.

The man in this story, you see, was not only wealthy; he was smugly self-reliant.

Just the way he put his question indicates that: "What must I 'do' to share in everlasting life?" He obviously felt there was nothing he could not "do." After all, he had unlimited resources. All he wanted to know was how he could use them to satisfy his deepest desire.

The answer from Jesus implied quite clearly that it wasn't a question of the man's "doing anything."

People do not earn happiness by their own efforts; they certainly cannot buy it, Jesus was trying to tell the man. Jesus meant that only God satisfies completely. Self-sufficiency needs to be given up. No possession, capability or talent ever brings the fulfillment for which people yearn.

Long ago, the very gifted St.

Augustine recognized the universal boredom, the nagging uneasiness that drives people to all lengths to find complete satisfaction, fulfillment, happiness. He believed that this striving is doomed to frustration without God. "Our hearts are restless, and they will know no rest until they rest in you."

Augustine thought that until people find God, they always will be restless, unsatisfied, searching.

Is this an automatic cure for boredom? I think that at least it makes boredom understandable; it might keep us from running up blind alleys in a futile effort to relieve boredom.

A way to find real relief is proposed in Jesus' final recommendation to the rich man: "Come and follow me."

## 'It's a bird! It's a plane! It's Manfredo of the Bronx!'

By Sister Eve Gillcris

*It's a fight for truth, justice and the American way!* (from introduction to 50s "Superman" TV series.)

**NEW YORK (NC)** Superman step aside, it's time for a down-to-earth superhero, who was born in a dilapidated apartment house in the tenements of New York and fights for the rights of minorities.

Manfredo is his name, and he is the main character in "People Power" a 32 page comic book recently published in New York by Jesuit Father



Manuel Torrado (left) and Jesuit Father Dean Brackley proudly display "People Power."

Dean Brackley and Manuel Torrado, a 19-year-old student of animation.

The comic book is a program of South Bronx People for Change, a church-run social action and leadership training agency begun in 1979.

The agency's philosophy, said Father Brackley, is consciousness-raising and "developing people so they can build their own future."

**THIS PHILOSOPHY** is reflected in Manfredo, a tenant in a run-down apartment house who wants to form a new community where people take active roles in their futures and relate to each other as equals.

In the comic book, Manfredo tries to organize his fellow tenants to protest the building's lack of heat and water. At first he is met only with apathy, but he eventually persuades them to take up the fight.

As the small group's actions bring results, Manfredo sees the benefits of people working together for a common goal and wonders, "If two or three of us can make such a small difference, what can 20 or 30 achieve?"

Father Brackley, 38, said he believes immigrants came to New York City "to a dog-eat-dog atmosphere where they haven't learned the skills to criticize their community situation in the light of the Gospel and of their faith values."

*'If two or three of us can make such a small difference, what can 20 or 30 achieve?'*

**HE FEELS** "People Power" can help train the disadvantaged to fight for their rights. While traveling in Latin America, he saw the way popular education can be successfully and efficiently advanced with comic books. Since one out of every four American Catholics is Hispanic, he figured it also should work in the United States.

Torrado and his friend "Father Dino" worked for two years on concepts to emphasize and characters to develop for the comic book. "We wanted to give the impression that the story takes place in the South Bronx and that these tenants are poor and represent minorities," said Torrado.

Word of the comic book seemed to be spreading, they said, with hundreds of inquiries arriving at the South Bronx headquarters from more



"People Power," the 32-page comic book about a young tenement dweller who helps people to work together to improve their world was created by artist Manuel Torrado and Father Dean Brackley. The two share the same hope that the comic book format will communicate a message to many people who identify with the characters in the story. (NC photos by Sister Eve Gillcris.)

than 22 states. The address of South Bronx People for Change is 603 Morris Ave., Bronx, N.Y. 10451. Price of the comic book is \$1, and it is available in English or Spanish.

## the Saints *by Luke*

### ST. MARTIN DE PORRES



"HOW LIGHT IS MY BROOM,  
O LORD, WHEN I LOOK  
AT YOUR CROSS."

**S**T. MARTIN DE PORRES WAS BORN IN 1579 IN LIMA, PERU, SON OF A BLACK WOMAN AND A SPANISH SOLDIER.

MARTIN WAS REARED IN POVERTY, BUT HIS FATHER HAD HIM ATTEND BARBER-SURGEON SCHOOL WHERE HE LEARNED TO TREAT THE SICK. DESIRING TO DEDICATE HIMSELF TO GOD AND HIS NEIGHBOR ENTIRELY, MARTIN LEFT HOME AND BECAME A TERTIARY OF THE DOMINICAN ORDER AND FINALLY WAS ALLOWED TO LIVE AT THE MONASTERY AS A HELPER. HIS DAYS WERE FILLED WITH DOING CHORES AND CARING FOR THE SICK WHILE HIS NIGHTS WERE SPENT IN PRAYER. HIS CHARITY KNEW NO BOUNDS.

AFTER NINE YEARS MARTIN BECAME A BROTHER. WHEN THE MONASTERY FELL DEEPLY IN DEBT, MARTIN OFFERED HIMSELF AS RANSOM TO FREE THE MONASTERY. HE WAS INSTRUMENTAL IN FOUNDING AN ORPHANAGE AND COLLECTING MONEY FOR DOWRIES FOR POOR GIRLS.

MARTIN WAS A FRIEND OF ST. ROSE OF LIMA. HIS CHARITY EXTENDED EVEN TO ANIMALS. HE EXCUSED THE MICE IN THE MONASTERY, SAYING THEY WERE JUST UNDERFERD. IN 1639 MARTIN DIED OF A FEVER. ON MAY 6, 1962, HE WAS CANONIZED BY POPE JOHN XXIII. THE FEAST OF ST. MARTIN DE PORRES IS NOV 3.

## The little fishes

By Hilda Young

When I was 4 or 5, I distinctly remember how much I loved the fishing booth at parish carnivals. You remember the one, you take a stick with a long piece of string and a clothespin, and fish into the booth and try to catch a prize.

So I was secretly excited when my husband and I were assigned a shift at our school carnival fishing booth. Besides, it beat being shot by corks in the hunting booth, or risking your life in the balloon and dart booth, or having your hands turned bright pink for life in the cotton candy concession.

**MY JOB WAS** to greet our pint-size fishing enthusiasts and convey their age and sex to my husband behind the screen in the booth where he would attach an appropriate catch to the line.

"And how old are you, honey?" I said in my Mary Poppins voice to our first sports person.

"My mother told me not to talk to strangers," said a freckled face with bangs through squinted eyes.

"I'm not a stranger," I smiled. "I'm the person who helps you go fishing."

"I want a pair of those dracula teeth," she said, taking the pole out of my hand and snapping the fishing line over the screen like she was cracking a whip.

"THIS YOUNG LADY of approximately 5 years is interested in dracula teeth," I said. A grunt was audible behind the screen. A tug on the line and Miss Bullwhip got her teeth.

The next kid walked up to our plywood screen, knocked on it and announced, "I am 7. I am a boy and I want a balloon so I can fill it with water and get even with Bennie Fitz. Here comes my line."

A tug of the line and out came a rubber spider. "Where's my balloon?" he complained. I detected a knock-knock from inside the booth. "Neptune is a pacifist. Go away, kid."

**DURING THE NEXT HOUR,** I was accidentally poked in the stomach three times by the pole, had my glasses snarled in the line twice and took part in a five-minute debate with a 4-year-old over why his prize was not wet if, in fact, he had caught it from water. I won't mention my spouse getting cute and pulling the pole out of youngsters' hands by yanking on the string.

Maybe next year I'm going to volunteer my husband for the dunking booth and just stay home.

(Send comments to Hilda Young, Box 19219, Oakland, Calif. 94619.)

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