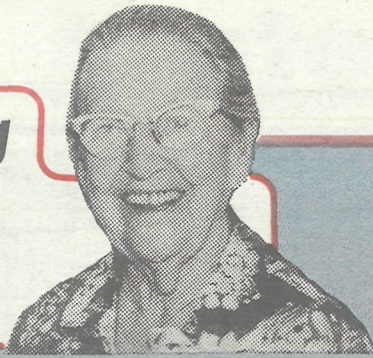


93 Years young

OLPH Parishioner is just starting to live -Page 9



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A college course in peace-making Page 11

THE VOICE

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Friday, August 9, 1985

'Crackdown' on Haiti Church feared

Having fun?



Sr. Margarita Gomez, director of the Notre Dame d'Haiti summer camp, seems to be asking that question of one of the young participants, during a break in the day camp's busy schedule of activities. The children, all from the surrounding Little Haiti community in Miami, are supervised by Irish and Cuban-American seminarians, which makes for an interesting Babel of languages. See story, page 12. (Voice photo/Prent Browning)

Expelled priests cheered in Miami

By Prent Browning
Voice Staff Writer

While Catholic officials worried about the future of the Church in Haiti, two of three outspoken priests recently expelled from the country were cheered by nearly 4,000 of Miami's Haitians during an outdoor Mass Sunday.

The three Belgian Missionhurst priests, Fr. Hugo Triest, Fr. Jan Hostens, and Fr. Yvon Pollefeyt, had their residency permits revoked several tension-filled days after a July 22 referendum "reconfirming" the rule of Haiti's President-for-Life Jean-Claude Duvalier.

The expulsions were preceded by heated confrontations between government and Church officials.

At one point, a high-ranking government minister threatened to take Church personnel hostage and, using graphic language, attempted to intimidate priests and religious who did not comply with the government's demands.

A statement issued July 26 by the Haitian bishops protested the action taken against the missionary priests, who had been critical of the Duvalier regime, and also condemned "malicious" editorials against the Catholic Church which were appearing in government-controlled media.

The U.S. bishops' conference also has protested the priests' expulsion and expressed its "prayerful support and sympathy" to the Haitian hierarchy.

Fr. Thomas Wenski, director of the Pierre Toussaint Haitian Catholic Center in Miami, where Sunday's Mass was celebrated, sees the Haitian government's actions as part of a general crackdown against a Church which is increasingly vocal in its criticism of the Duvalier government.

He fears that the next step could be intimidation of lay workers and worshippers, but expressed some op-

Continued on page 3

Farewell to 'God's PR man'

By Marjorie L. Donohue
and Betsy Kennedy

He was a modern-day disciple who preached the Good News from the pulpit of radio and TV. A pioneer in Catholic communications, Fr. Donald F. X. Connolly was also a teacher who loved young people and inspired many to travel a religious path.

Friends say he was a man you could lean on in troubled times. His endless supply of jokes revealed a joyous faith and also masked his often intense personal suffering.

On Aug. 1, the 52-year-old priest died suddenly in his Miami Beach

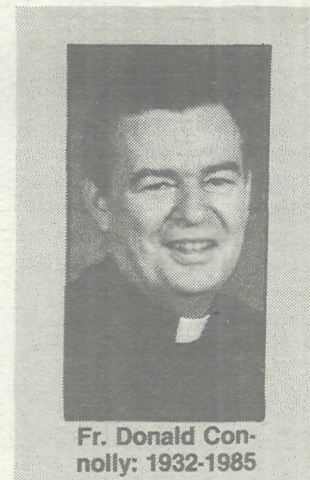
residence. He was director of Communications for the Archdiocese of Miami and had served as first coordinator of the U.S. Bishops' Office of Radio and Television.

A Mass of Christian Burial was celebrated Monday at St. Patrick Church on Miami Beach. Archbishop Edward A. McCarthy was the principal celebrant, and he was joined by Auxiliary Bishop Agustin Roman, Bishop John J. Nevins of the Diocese of Venice, retired Bishop Paul F. Tanner of St. Augustine and almost 100 priests from the dioceses of Miami, Venice and Palm Beach.

Fr. Gerald LaCerra, Chancellor of the Archdiocese and a former student of Fr. Connolly's when he taught religion at Central Catholic High School in Ft. Lauderdale (now St. Thomas Aquinas), was the homilist.

He noted that even after being partially paralyzed by a stroke in 1981, Fr. Connolly continued his service to the Church. "I am sure Heaven has a new public relations man," Fr. LaCerra said.

A native of Newton, Mass., Fr. Connolly's 25-year ministry included a variety of assignments such as parish
Continued on page 3



Fr. Donald Connolly: 1932-1985

Religion is no defense, rules sanctuary case judge

PHOENIX, Ariz. (NC) — A federal judge has ruled that defendants in a sanctuary movement case may not use religious motivation as a basis for their defense and that they may not submit testimony or evidence citing their religious beliefs.

In written rulings released by the court, U.S. District Judge Earl H. Carroll granted a prosecution motion to preclude offering statements, arguments or evidence before the jury regarding the defendants' religious beliefs and the enforcement of immigration laws as an unconstitutional restraint on the defendants' religious freedom.

The rulings mean that the 12 defendants, indicted in January on charges of smuggling and harboring undocumented persons, must stand trial for violating immigration laws.

Among the 12 are Father Anthony Clark, of the Diocese of Davenport, Iowa, who is in residence at Sacred Heart Parish in Nogales, Ariz., Father Ramon Dagoberto Quinones of Mexico, and Sister Darlene Nigorski, a social Sister of St. Francis.

The rulings came after two separate pretrial sessions at which defense attorneys attempted, among other things, to have the case dismissed on the grounds that the defendants acted on the basis of their religion and that their constitutional rights to freedom of religion supercede U.S. immigration laws.

Carroll ruled, however, that "the immigration laws of the United States promote a compelling state interest" and that "the interference, if any, with religious practices resulting from application of the immigration laws is minimal and incidental."

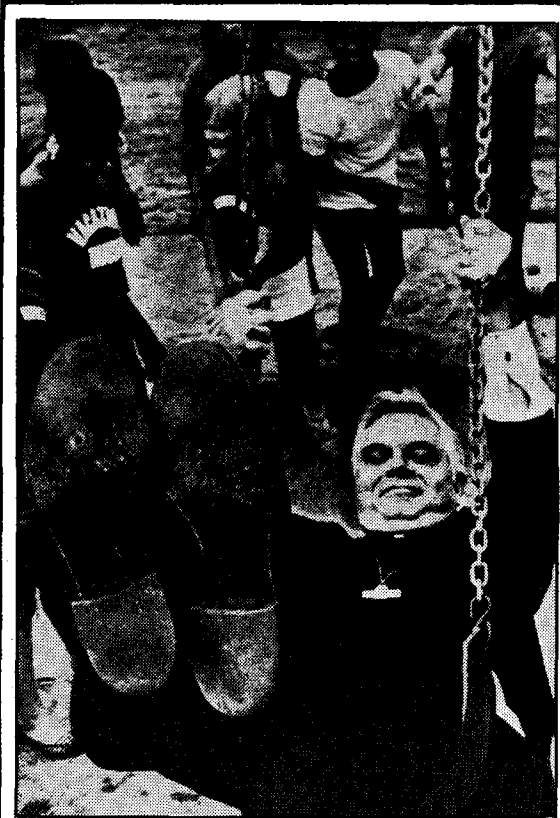
He also said enforcement of immigration laws does not violate the defendants' constitutional rights and that religious leaders and people of religious convictions have the same obligations as all citizens to obey U.S. laws.

Calif. effort to stop abortion rejected by pro-lifers

SACRAMENTO, Calif. (NC) — A California initiative to cut off state funds for most abortions has been rejected by a pro-life group because it does not stop all abortions and by the head of the California Catholic Conference who said it has little chance of passing. The "Children's Fund" initiative would cut off the \$30 million spent each year for about 85,000 state-funded abortions and use the money to help handicapped children and premature babies. But it would allow the state to pay for abortions when the mother's life is in danger, a provision strongly objected to by the American Life Lobby, an early backer of the initiative.

Jewish, Catholic groups agree on 'Baby Doe' issues

WASHINGTON (NC) — The National Conference of Catholic Bishops' Committee for Pro-Life Activities and an agency of the American Jewish Congress have agreed that handicapped newborns must be provided medical treatment if it would prove helpful but that extraordinary means to prolong life need not be used. Officials of the two religious organizations, following a year of consultation, approved six principles and an accompanying commentary on ethical treatment of so-called "Baby Doe" cases, named after an Indiana infant allowed to die without treatment. The commentary was signed by Father Edward Bryce, director of the bishops' Office for Pro-Life Activities, and by Michael Wyschogrod, director of the American Jewish Congress' Institute for Christian-Jewish Relations.



Swinging cardinal

Boston's Cardinal Bernard F. Law gets a mighty push from one of the children at the Sunset Point Vacation House in Hull, Mass. The Papa Gino pizza chain donated \$160,000 to Cardinal Law for work at the camp for underprivileged youngsters. (NC photo from World Wide)

Letters may help to free priests in China jails

WINSTON-SALEM, N.C. (NC) — A letter-writing campaign launched by a U.S. organization to ask Chinese officials to free priests jailed for religious reasons is beginning to see signs of success, according to the organization's founder, John M. Davies. Davies, president of the North Carolina-based "Free the Fathers," said that the jailed priests are Chinese natives and most of them are Jesuits. He said the State Department estimates that 60 to 80 priests have been jailed but Jesuit officials estimate the number could be as high as 200. Members write both to Chinese officials, urging them to free the jailed priests, and to members of Congress, encouraging them to contact Chinese representatives in Washington and at the United Nations.

Woman who took church money will be set free

GATES, N.Y. (NC) — A financially pressed woman who found \$10,000 at the foot of a St. Jude statue on the last day of her novena to the saint will not be prosecuted for claiming the money. Larceny charges against the woman, Margaret C. Burke, were formally dismissed in Gates Town Court July 23 at the request of St. Jude the Apostle Church in Gates, where the money had been left at the statue anonymously. According to the woman and the parish pastor, Father John J. Steger, the incident began in February 1984 when Ms. Burke, a divorced mother of three, prayed at St. Jude's statue at the church for nine days. On the ninth day, she and her 10-year-old daughter found an envelope at the statue containing \$10,000 in cash, which she regarded as the answer to her prayers.

Closing parishes won't help priest shortage—bishop

MADISON, Wis. (NC) — The worst way to deal with the shortage of priests is to close parishes, said Bishop Cletus F. O'Donnell of Madison in issuing guidelines for redistribution of clergy. "The emotional trauma is very great," he said. "We're trying to avoid that... People have been baptized, married and buried there. (They) have become attached to these places." The bishop said parishes could be kept open with a reduction in services, including fewer Masses. In June, three parishes were reduced to mission status and are now being served by neighboring parish priests. The diocese has set up a review procedure in case a parish would need to be closed, however.

Group calls for voucher system to aid low-income children

WASHINGTON (NC) — The National Catholic Conference for Interracial Justice has called for a federal voucher system for children of low-income families to counteract the Supreme Court's "major blow against minority education." Jerome Ernst, NCCIJ executive director, said in a statement released in Washington that his organization has taken the position "in response to the recent Supreme Court decision to exclude church-related services from participating in Chapter I remedial programs for children from poverty-level families." The education given in inner-city Catholic schools "is making an enormous contribution to the development of leadership in minority communities," according to Ernst.

Cardinal Glemp will visit U.S. in Sept.

WARSAW, Poland (NC) — Cardinal Jozef Glemp of Gniezno and Warsaw, Poland, is scheduled to visit the United States Sept. 17-24, according to the Polish bishops' conference. The visit is at the invitation of Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, the Polish conference said in a statement issued by its deputy secretary, Bishop Jerzy Dabrowski. Bishop Malone made the invitation during his trip to Poland last May.

Gay student rights defended by court

WASHINGTON (NC) — Georgetown University, despite Catholic teaching against homosexual activity, cannot deny two homosexual student groups the official recognition given other student organizations, a three-judge panel of the District of Columbia Court of Appeals ruled. But the ruling did not go into effect because the full court of Appeals immediately announced it will rehear the case. The three-judge panel, in a 2-1 decision, cited the district's 1977 Human Rights Act and said the homosexual students' rights "substantially outweigh" the Catholic university's freedoms of religion and speech under the First Amendment.

Nigerian priests may serve American blacks

BALTIMORE (NC) — Twenty years after Pope Paul VI asked African bishops to undertake a missionary role, Nigerian priests are considering an apostolate to America's black population. "I see challenges in the U.S.," said Msgr. Godwin P. Akpan, a member of the Missionary Society of St. Paul and rector of the National Missionary Seminary of St. Paul in Abuja, Nigeria. Father Akpan was in Baltimore meeting with the Josephite Fathers, a Baltimore-based order of priests whose ministry is to black Catholics. He was visiting Josephite centers to get an understanding of the kind of work his priests would do if they came to the United States.

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Expelled priest recalls threats

Archbishop McCarthy expresses 'solidarity' with Haiti Church

(Continued from page 1)

timism Sunday when he spoke during the outdoor Mass to one of the largest crowds ever gathered at the center.

"Haiti is like an old woman who is missing her three front teeth: liberty, equality, fraternity," he said in Creole.

"But we didn't come to bury this old lady," he continued, "because she's pregnant and about to give birth to a new Haiti where people will be able to live in dignity."

During the Mass, which Fr. Hostens and Fr. Pollefeyt concelebrated, Archbishop Edward McCarthy expressed his "solidarity and commitment" to the Haitian people.

"It pleases me," he said, "to have the opportunity now to express our continued sympathy with you and the people who continue to suffer."

Criticism

The current conflict between the Haitian Catholic Church and the government began when the bishops indirectly criticized various aspects of the July referendum by calling for a "clarification" and a dialogue with the government on certain points.

At the center of the controversy is Fr. Triest, director of the popular Church radio station, Radio Soleil, which read the bishops' reservations on the air even though the government had ordered the Church to keep the issue private.

"It is the very first time the bishops have disregarded a direct order from the government," Fr. Triest told *The Voice* last week during a telephone interview from the Missionhurst House in Arlington, Virginia.

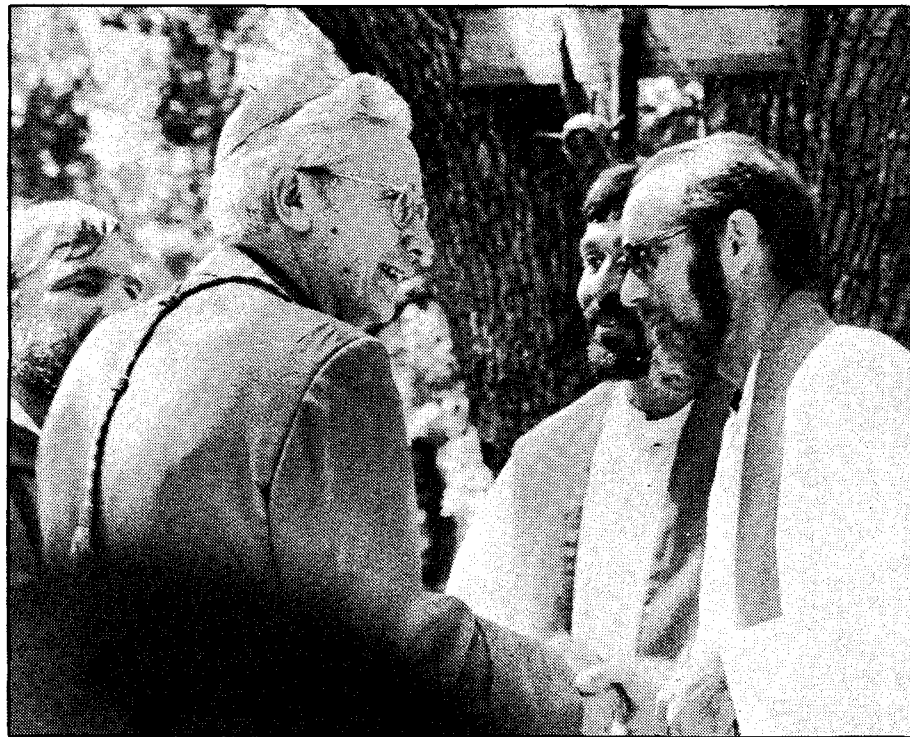
The recent referendum, in addition to reconfirming the Duvalier administration, established the post of prime minister to serve at the President-for-Life's behest, and established a multi-party system.

But the laws regulating the political parties included a ban on political discussions in places of worship and the bishops were concerned about the interpretation of this clause.

"What does it mean? In other words if a church says 80 percent of the people have only one decent meal a week, can that be judged as politics?" Fr. Triest said.

Meanwhile, Radio Soleil, the only independent radio station in Haiti, was having its own problems with the government for not restricting itself to reporting only the official version of news events.

After Fr. Triest failed to discuss one incident with a government official,



Accompanied by Fr. Thomas Wenski (far left) of the Haitian Catholic Center, Archbishop Edward McCarthy welcomes to Miami exiled missionary priests Fr. Jan Hostens (left) and Fr. Yvon Pollefeyt. (Voice photo/Prent Browning)

the station's telephone lines were cut and the government started jamming broadcasts.

Multiple votes

Conflicts came to a head the day of the referendum.

Radio Soleil broadcast interviews with people on the street who said they had voted in the election seven or eight times.

"When you asked them if they voted yes or no they said when you voted, you voted with the paper they gave you, and things like that. It was an absolute sham," said Fr. Triest.

He personally followed a bus to three different polling stations, he said, where the same people got off and voted.

It was while traveling by car through Port-au-Prince that same day, that he was stopped by police under the pretext that he had been involved in an automobile accident.

After some discussion, during which Fr. Triest refused to move from his car, he was taken to the police station under armed guard and released later without a specific charge.

Authorities also cut off all electricity to Radio Soleil, which is currently broadcasting with the help of an auxiliary power source.

Two days later, the government announced the revocation of Fr. Triest's

residency permit, giving him 24 hours to leave the country. The two other priests also mentioned in the official communique were given 48 hours to leave.

Playing for time to resolve the situation, the bishops decided to send the priests into hiding.

But the next day, "the Minister of the Interior came down with a truckload of police," said Fr. Triest, recalling the sequence of events. "He said that if the three were not at the airport by 3 o'clock they would take everyone (at the Provincial House) hostage."

The priests were told by the bishops they had to go, but before they left the country Fr. Triest said he overheard remarks which graphically illustrated the government's attitude.

"The Minister of the Interior told the Provincial: 'Father, you are here for evangelization and nothing else, evangelization and nothing else. If you cross the border we will cut off your b....'"

Gospel commitment

Fr. Hostens, the second of the expelled priests, was rector on an island off the coast of Port-au-Prince, and had asked Duvalier publicly during an official visit to "open your eyes so that you can see the suffering of the people."

Fr. Pollefeyt, pastor of a church in

Montrius, had difficulties with the government after a sermon this year which was strongly critical of the government.

The exiled priest told the Haitians at the Catholic center that preaching the Gospel necessarily puts Christians on the side of the poor.

The problems in Haiti are self evident, he added.

"If things in Haiti were alright you wouldn't have come here," Fr. Pollefeyt said to the Haitians, who were already familiar with his views because tapes of his controversial sermon had circulated throughout the Haitian community here and been read on Haitian radio.

Another issue of great concern to the church is the beating death of 78-year-old Father Albert Desmet the day after the referendum in the Missionhurst rectory in Port-au-Prince.

The government said the murder occurred during a burglary but Vatican Radio recently read a statement connecting agents of the government with the priest's death.

Fr. Wenski traces the Church's recent outspokenness to Pope John Paul II's visit to Haiti in March of 1983.

The Pope was critical of limitations on free expression and government corruption.

"He called out for change," said Fr. Wenski, who was in Haiti at the time. "That really was an endorsement for the priests working for social and structural issues. The fact that the Pope spoke so strongly of change really gave the vanguard of priests affirmation and brought the others on the bandwagon."

Whatever the future, Fr. Wenski sees the church as "Haiti's last hope."

"The church is the only institution that is capable of confronting the government," he said.

The U.S. government is taking a no-comment stance on the referendum, except for U.S. Ambassador Clayton McManaway, who has characterized it as a progressive step.

Church officials, however, have good reason to be skeptical of reforms, which other observers say are aimed at enhancing Duvalier's image abroad while leaving the country's internal situation essentially unchanged.

Fr. Triest cites an election in 1971 in which millions of Haitians voted for Duvalier and none voted against him, and the current election in which only 440 voted no.

"That's progress," he commented wryly.

Fr. Connolly loved youth, spread Gospel

(Continued from page 1)

work, retreats, teaching at high schools and colleges and hospital and youth ministries.

But the field of communications had been his passion since age 11 when he wrote a short story and had it published in the *Boston Post*.

From 1967 to 1970, as coordinator of the Office of Radio and Television, he assisted major networks in the production of more than 500 radio and television programs and traveled to 38 dioceses to help establish communications departments.

He hosted an NBC network radio program entitled "Guidelines" and was theological consultant for the U.S. networks in Europe and South America, assigned to such events as Pope Paul VI's visit to the Medellin conference in Colombia and the funeral of the late Robert Kennedy.

Author, ecumenist

He authored 10 books of a spiritual nature and shared his devotion to the Blessed Virgin in many of the articles he contributed to 30 Catholic publications.

In 1975, while professor of homiletics at St. Vincent de Paul Seminary in Boynton Beach and pastor of St. Thomas More parish there, he was among 17 priests who collaborated on a compendium of the official teachings of the church, entitled "The Teaching of Christ," published by *Our Sunday Visitor*.

"He had great impact on the religious climate of South Florida," added Fr. LaCerra, who noted that Fr. Connolly was the first priest to appear on the interfaith panel of the "Man to Man" TV show aired in Miami in 1964.

At a prayer meeting of the National

Association of Religious Broadcasters, Fr. Connolly once asked God "to be toward your children as a Jewish mother and her chicken soup."

The message was reproduced on a plaque and now hangs in the offices of many broadcasters.

Fr. Connolly also loved to talk with young people and counsel them. When he celebrated his silver jubilee last year, he remarked he wanted to be remembered as "the teenager's priest."

In the months prior to his death, ignoring the warnings of his doctors, he often stayed up through the night, struggling to solve the problems of someone he counseled.

His first parochial assignment was as associate pastor at St. Anthony in Ft. Lauderdale.

Last will

He also served in the parishes of St.

Patrick, St. Mary Cathedral, St. Bartholomew, St. Brendan, Holy Family and St. Francis Xavier in Fort Myers. He was principal at Msgr. Edward Pace High in North Dade, pastor of St. Kieran church, Miami and from 1961 to 1963 was secretary to archbishop Coleman F. Carroll, first Archbishop of Miami.

Many of Fr. Connolly's predictions about the future of religious programming have been realized. In 1970, in an interview with *The Miami Herald*, he said that cable television would eventually provide religious programming, emphasizing that most faiths are unable to procure enough funding for prime time on commercial stations. Such programs are now aired in the city of Miami on Miami Cablevision.

In his last will and testament, Fr. Connolly summed up the purpose of

(Continued on page 20)

Retired cardinal protests:

'Unfair campaigns are being waged against the pope'

ROME (NC) — Cardinal Henri de Lubac, the French theologian who was once silenced for his progressive views, has said that unfair, "defamatory" campaigns are being waged against Pope John Paul II and Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

Cardinal de Lubac, 89, said in an interview with an Italian magazine that the pope had worked hard at the Second Vatican Council and had applied "both the letter and the spirit" of its teachings.

"To suspect him of the contrary is a deception," the cardinal said.

Cardinal de Lubac praised Cardinal Ratzinger as an "excellent theologian" who is unafraid to openly confront fundamental questions.

"If sometimes he has found himself in the middle of polemics, it's certainly not his fault," Cardinal de Lubac said in the Catholic magazine *30 Giorni* (30 Days). Excerpts from the interview also appeared in the Aug. 4 issue of National Catholic Register, published in Los Angeles.

The critics of the pope's frequent international trips, Cardinal de Lubac said, are trying to keep the pope "a prisoner in his Vatican." But the pope has an "urgent need" to make such trips — to unify local churches that risk isolating themselves, he said.

He pointed to the pope's recent trip to the Netherlands, where the pope wanted "to confirm, in the faith and in unity, those who want to remain faithful."

The pope has called an extraordinary Synod of Bishops later this year to evaluate the church's 20

years' experience after the Second Vatican Council. Some critics have suggested that the pope is attempting to limit the council's application.

"I would like to underline how hard the pope worked at the council and how much he wrote and made it known and applied, both in its spirit and its letter," said Cardinal de Lubac, who was a peritus, or expert, at the council.

His own view, he added, was that "despite the effervescence that the council produced, we are way behind in understanding and applying its real meaning."

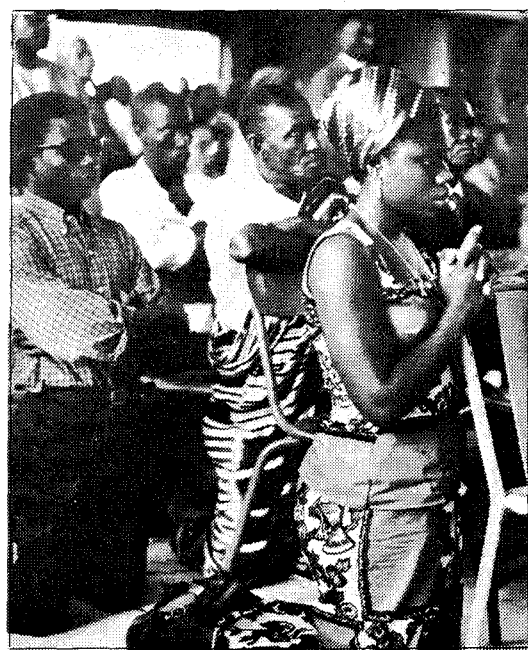
"For this reason, I think it's a good decision that 20 years after the close (of the council), the pope is calling us to an examination of conscience. Permit a new burst of momentum," he said.

Italian priest killed by gunfire while trying to help farmers

ROME (NC) — An Italian missionary priest who was working with Brazilian small farmers involved in a land dispute was killed by gunfire in western Brazil, a spokesman for the Comboni Missionaries of the Heart of Jesus, also known as the Verona Fathers, said. Verona Father Ezechiele Ramin, a 32-year-old native of Padua, Italy, was shot in an ambush while returning to his mission after meeting with a group of farmers who were occupying land which formerly belonged to them, said Father Joseph Uhl, head of the evangelization secretariat of the Rome-based order.

'Vatican must change attitude toward China' — Chinese Catholic

HONG KONG (NC) — If the Holy See wants to establish diplomatic relations with the People's Republic of China, the Vatican must change its "attitude of opposition" toward mainland China and end official recognition of Taiwan, a Chinese Catholic has told journalists. "The decision is up to the Vatican, not the Chinese Church," Dr. Wang Zhenyi, rector of Shanghai Second Medical University, said at a July press conference in Hong Kong.



Africanization

In Abidjan, Ivory Coast, the faithful kneel during Mass. The pope is currently on tour in Africa until August 19. Some religious leaders have criticized attempts to marry Catholicism with African culture. (NC photo from CIRC.)

Polish newspaper loses court battle to government censors

WARSAW, Poland (NC) — Poland's leading Catholic newspaper lost a court battle with government censors who suppressed an article criticizing tough changes in the law restricting demonstrations, a government daily newspaper reported. The independent Catholic weekly, *Tygodnik Powszechny*, had accused censors in the southern city of Krakow of violating Poland's press law when they banned the article. The censors said the article could threaten the security of the state and could harm public opinion. The Administrative Court in Warsaw agreed with them on the matter of security, but said the censors were wrong to include the issue of public opinion as part of their grounds for banning the article, the government daily *Rzeczpospolita* said. *Tygodnik Powszechny* article, written last March, said that a new law making it a criminal offense to participate in demonstrations effectively violated "the constitutional guarantees of citizens."

British group claims South Africa is increasing repression

(Undated) (NC) — A British lay Catholic organization has said that the state of emergency declared by South Africa is aimed at increasing repression of the leaders of anti-apartheid organizations. Arrests of some black South African Protestant church leaders shows the "falsity" of government claims that the emergency powers were needed to restore stability, the London-based Catholic Institute for International Relations said. The institute also said that "the major threat to law and order in South Africa is the apartheid system and police and military forces are able now to kill without fear of prosecution."

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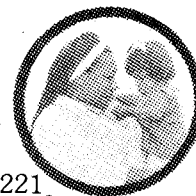


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U.S. Church: End apartheid

WASHINGTON (NC) — The head of the U.S. Catholic bishops has endorsed a demand to end apartheid in South Africa.

In a related development, leaders of U.S. men and women religious warned the South African government of "the bloodshed which lies ahead" if it continues to deny blacks basic civil rights.

Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, issued his call for an end to apartheid, or strict racial segregation, in an Aug. telegram to his counterpart in South Africa, Archbishop Denis Hurley of Durban.

The Southern African Catholic

Bishops Conference on July 31 called for complete dismantling of apartheid in South Africa and an immediate end to the state of emergency which the government invoked July 20 to battle growing unrest in the country. About 500 people have been killed in anti-government rioting in the past 18 months.

In the name of the U.S. bishops, Bishop Malone endorsed the demands made by the bishops, which also included release of all political prisoners, an end to police occupation of black townships and residential areas, and the start of "meaningful negotiations" between South Africa's white-minority government and the

country's black leaders. Most key black leaders have been jailed under the state of emergency.

The religious witness in South Africa, Bishop Malone said, "calls us in this country to do what is necessary to direct U.S. policy and actions toward justice for the people of South Africa."

The executive directors of the U.S. Conference of Major Superiors of Men and Leadership Conference of Women Religious, who together represent 850 major superiors of U.S. religious communities, wrote a joint letter to Herbert Beukes, South African ambassador to the United States, protesting recent government

actions in South Africa.

They said their protest was prompted most immediately by the recent refusal of South African Prime Minister Pieter Botha to meet privately with Anglican Bishop Desmond Tutu of Johannesburg, who last year won the Nobel Peace Prize for his efforts to bring an end to apartheid without violence.

Botha had said he would meet Bishop Tutu only as part of a delegation including other religious leaders. On Aug. 2 Archbishop Hurley said that he had agreed to be part of that delegation, which is to meet with Botha Aug. 19.

Priests in politics 'concern' Vatican

VATICAN CITY (NC) — Priests holding public or partisan political office "are a source of growing concern to the Holy See," the Vatican said in a recent confidential letter to bishops' conferences and religious orders.

Excerpts of the letter, dated March 25, and a Jesuit-prepared summary of it were obtained by National Catholic News Service.

"That there are cases, unfortunately not rare, of priests who, contrary to the Code of Canon Law, accept public offices which carry with them participation in the exercise of civil power, are a source of growing concern to the Holy See," the letter said.

"These cases cause scandal, become sources of division and deform the image of the priest," the letter added.

The letter was signed by the heads of four Vatican congregations: Cardinal Bernardin Gantin of the Congregation for Bishops; Cardinal Silvio

Oddi of the Congregation for the Clergy; Cardinal Jerome Hamer, then an archbishop, of the Congregation for Religious and Secular Institutes; and Cardinal D. Simon Lourdasamy, then an archbishop, of the Congregation for the Evangelization of Peoples.

Cardinal Lourdasamy told NC News that the letter "has been a long time in preparation" and said that "no special problem" had prompted it.

The Jesuit summary of the letter said the Vatican stresses the bishop's or superior's first response to situations of priests in politics "should be one of dialogue and pastoral concern shown in exhortation, counsel and fraternal admonition."

"Only when such means prove unsuccessful" is it necessary to pursue penal sanctions, such as suspension from priestly functions, the summary added.



Appeal for priest

John Jenco, nephew of Father Lawrence Martin Jenco, one of seven American hostages still held in Lebanon, talks with reporters after meeting with White House officials. Relatives of four of the hostages were in Washington to urge government leaders to take steps to free the hostages. (NC/UPI photo)

Churchmen agree:

'The good life' threatens religion

By John Thavis

ROME (NC) — Religious indifference, rather than formal atheism, has emerged as one of the main challenges to modern Christianity around the world, church experts meeting at the Vatican have said.

In separate reports, most delegates to a Vatican plenary session of the Secretariat for Non-Believers said the "good life" of material and technological progress has been accompanied by growing religious disinterest in their countries.

Theoretical atheism, on the other hand, attracted only a small minority among the populations, even in some communist countries.

Non-belief is not so much tied to ideas, the delegates said, as to the uncritical acceptance of consumerism, loss of family values and an emphasis on personal pleasure, all of which is reinforced by advertising and mass media.

The reports by about 20 of the experts during the March meeting were published by the secretariat in July under the title, "Atheism and Dialogue." The experts represented countries in Europe, North America, Latin America and Africa.

Several of the reports noted that while dialogue with atheism is one of the secretariat's goals, such dialogue is particularly difficult with the religiously indifferent, who have no formal groupings.

Several of the studies identified in-

difference as the most widespread and dangerous problem facing the church.

Surveys in several European countries, for example, showed that while less than 10 percent of the population identified themselves as non-believers, a minority said they practiced their religion.

In traditionally Catholic Spain and Portugal, only about one-third of those surveyed said they practiced their faith.

"Without explicitly posing the question of the existence of God, people live as if God didn't exist," the report on Portugal said.

In France, another report said, many people live a life of "day-to-day indifference," without asking essential

questions about life and death.

The report also said that many people are satisfied with "daily banalities." It cited the renewed interest in ancient paganism, astrology and sorcery.

Reports from the United States, Ireland and Italy said theoretical atheism had little or no impact on society. Among the causes of practical atheism, the reports said, was self-interest.

The Irish study said the church should recognize "the atheism inherent in consumer values and the ethos of money."

In Italy, the practice of religion has suffered a "steep decline," partly because of a modern emphasis on "ma-

terialism, selfishness and comfort," a report said.

In the United States, a traditional attitude of separation between religion and the world has given unbelief a certain legitimacy, said a report presented by Bishop Howard Hubbard of Albany, N.Y.

Today, the report added, concern for higher life is eclipsed by "the concern of many for achieving the 'good life' of prosperity and self-improvement."

Reports on Poland and Angola said that even in those Marxist countries indifference is religion's main challenge.

"The proof is in the relatively high numbers of abortions, divorces and alcoholics," the report on Poland said.

Pastoral on women: 'Up in the air'

WASHINGTON (NC) — The proposed U.S. bishops' pastoral letter on women might not be written, a staff member of the National Conference of Catholic Bishops said in a speech at The Catholic University of America.

"That (the proposed pastoral letter) is all up in the air right now," said Sister Mariella Frye, staff adviser to the writing committee of six bishops preparing a document that is to address the role of women in society and the church.

The bishops could still write a pastoral letter on the topic, or they might instead choose to issue a statement or a plan of action relating to women's concerns, she said.

Sister Frye, a member of the Mission Helpers of the Sacred Heart, said she hoped the bishops would opt for a plan of action. "Pastorals are too easily put on the shelf," she said.

Bishop Joseph L. Imesch of Joliet, Ill., who heads the bishops' committee preparing the document, said in a

telephone interview that the bishops might not decide until the end of the year on the final form the document will take.

By that time, he said, reports are due from dioceses across the nation that held consultations on the proposed document. "Right now it's still called a pastoral letter," he said, adding that writing on the document could begin early next year.

Completion of the document is not scheduled until 1988.

Hispanic vocations

Getting more is tough challenge for Church

Last in a two-part series

By Moises Sandoval
NC News Service

Hispanics today long to evangelize. All over the country many are seeking lay ministries. In the Diocese of Brownsville, Texas, hundreds volunteered.

Though less than 3 percent of all U.S. priests, sisters and brothers are Hispanic, those who work with youth insist the vocations are there.

Some 800 Hispanics have been ordained to the permanent diaconate.

Yet, according to pastoral workers, Hispanics are being frustrated in their desire to be more than the objects of evangelization.

Father Rutilio del Riego, who has made several vocation studies, said that Hispanics in Protestant seminaries outnumber those in

'I think the (Hispanic) vocations are there ... We just have to work harder.'

Catholic seminaries by 5-to-1. Getting more Hispanics into ministry is one of the church's toughest challenges.

Bishop Lawrence Welsh, chairman of the bishops' Committee on Vocations, said: "When you look at the high percentage of Hispanics and the few priests who are Hispanics, there is grave concern." In the Diocese of San Jose, Calif., where at least half of the Catholics are Hispanics, there is only one Hispanic pastor.

Special efforts are being made to increase vocations. Archbishop Patricio Flores of San Antonio has recruited nearly 20 young men from Mexico who have been ordained to serve in the United States.

Seminaries such as St. Meinrad in Indiana, St. Thomas in Denver and The Josephinum in Ohio have special programs for Hispanic ministry.

To avoid taking students out of their home environment, Divine Word Father Gary Riebe established Casa Guadalupe in a Hispanic neighborhood in East Los Angeles. It is a house

of formation where young men interested in the priesthood live and work as they attend area colleges.

Lack of tradition

Despite all these special efforts, the number of native-born Hispanic priests has not increased.

Many reasons are given for the poor participation of Hispanics in the priesthood and religious life. Perhaps the most important is that they have no priestly tradition.

When the U.S. church took over the spiritual administration of the Southwest from Mexico in the middle of the 19th century, the new shepherds found the faith in a deplorable state.

For generations, they judged the population to be too poorly evangelized to generate vocations. Missionary bishops from France, then Germany and finally Ireland were content to bring priests from Europe.

When seminaries were finally established 100 years later, Hispanics were not recruited. Father Paul Baca from Albuquerque, N.M., recalled in a talk at the First Encuentro in 1972 how when he was a deacon at St. Thomas Seminary in Denver the archbishop said to the students during a visit, "The reason I don't have Mexican seminarians is that they just don't meet my standards."

Hispanics until recent years had the impression that the priesthood was not for them. Some had not even seen an Hispanic priest. "I grew up with the idea that to be a priest you had to be Irish because those were the only priests I knew," said Hector Madrigal, a seminarian from Brownsville now in theological studies at St. Meinrad Seminary.

Martin Cuellar, from Falfurrias, Texas, and also in theological studies at St. Meinrad Seminary, says how important it is for interviewers at seminaries to be Hispanic. "They can talk what we call brass tacks: use the same language, share emotions, relate, feel each other's vibrations."

Archbishop Roberto Sanchez of Santa Fe, N.M., said that Hispanic bishops have an important role to play in that respect. "We provide a role model, showing our youth that priesthood is available to them, and we try

...But it's different in Miami

While most other dioceses have trouble getting them, Hispanic vocations are flourishing in the Archdiocese of Miami.

"We have been blessed with 60-70 percent Hispanic vocations for over three years now," said Fr. Neil Doherty, director of the Vocations Office. "And the trend should continue."

Fr. Doherty attributed the Archdiocese's success to several factors:

- Two "outstanding" bilingual and bicultural seminaries in the South Florida area — St. John Vianney College Seminary in Miami and St. Vincent de Paul Regional Seminary in Boynton Beach;
- The annual summer camps and frequent Vocations Awareness Weekends sponsored jointly by the Archdiocese and the seminaries;
- "Quality" pastoral programs, especially in Youth Ministry and Religious Education, which are overseen by Auxiliary Bishop Agustin Roman;
- "Many exceptional and dedicated Hispanic priests" who serve as role models.

In addition, the Archdiocese counts 63 permanent deacons, almost half of them Hispanics, and 28 candidates for the permanent diaconate, one in four of them Hispanic.

to establish cultural sensitivity in our seminaries."

Slow improvement

Hispanic vocations to the priesthood have increased at a very slow rate. In 1925, according to data from the Mexican American Cultural Center, only 1.1 percent of priests in the United States were Hispanics. In the next half century, they increased

only to 2.5 percent, thanks largely to missionaries who came from Spain and immigrants from Latin America.

Of the 1,500 Hispanic priests, only 185 are native-born, down from 200 in 1970. In one of numerous talks he has given on vocations, Archbishop Flores said: "Vocations are better than they have been but in terms of need, they are hardly a drop in the bucket."

Still, the news is not all bad. Father Juan Romero, a priest from the Archdiocese of Los Angeles who is coordinator of the Third Encuentro, a two-year consultation culminating with a national meeting in August, said that 45 percent of the high school seminarians in Los Angeles are Hispanics.

In Chicago 24.8 percent of the students at Chicago's Quigley South Preparatory Seminary and 33 percent of those at Quigley North are Hispanics. There are 269 Latino students in both seminaries.

And the best news, Father John Klein, the rector at Quigley South said, is that the percentage going on to the college seminary (40 percent) is twice as high as for non-Hispanics (20 percent).

Many insist that the vocations are there, waiting only for encouragement. Sister Veronica Mendez, who takes part in many youth retreats in the Archdiocese of New York, said that she has met many young people who have vocations.

Yet many potential applicants need more than encouragement. Many lack the educational qualifications, being the products of poor schools. Some, because they are immigrants, do not know the language.

Others, like the young Patricio Flores, have dropped out of school. Had it not been for a persistent nun and a wise bishop who accepted Flores after he had been turned down by his pastor, he would not today be the archbishop of San Antonio.

"I think the vocations are there," said Bishop Welsh. "The Lord has promised, 'I will be with you always.' He is not going to leave us orphans. We just have to work harder."

Sandoval, editor of *Maryknoll* magazine, has done a study on Hispanics in America.

Encuentro: Consultation with thousands

By Moises Sandoval
NC News Service

More than 600,000 persons have taken part in the two-year process leading up to the Third Encuentro, which will be held in Washington, D.C., Aug. 15-18, according to Pablo Sedillo, director of the U.S. bishops' Secretariat for Hispanic Affairs.

It has been the most extensive consultation of Hispanics ever. There were scores of local, regional and national meetings and tens of thousands of visits to families.

Convoked by the U.S. bishops with their 1983 pastoral letter on Hispanics, the encuentro consultation has stirred many expectations. But for some of those who have taken part, it has already achieved a lot.

"The biggest gain of the encuentro has been the leadership it has developed for our people, for the Hispanics particularly," said Auxiliary Bishop Paul Waldschmidt of Portland, Ore.

One of those new leaders is Jose Roman Mendez, a permanent deacon who became the archdiocesan encuentro coordinator. "He is one of the

pillars of the church," Bishop Waldschmidt said.

"The encuentro is a way for Hispanics to discover their values and their needs as persons and as families," said Mavi Torres, who with her husband is president of Movi-

'The goal is to change the model of Church from a place where you go to get certain packages to one that is a community where I belong...'

miento Familiar Cristiano, the Spanish counterpart of the Christian Family Movement, which has a membership of 5,000 families.

Success questioned

A process that consults people whose evangelization is suspect also

has detractors. Maryknoll Father Albert Nevins, retired editor of the national Catholic newspaper *Our Sunday Visitor*, said a few years ago, "I know of no other group that seems to have so many meetings (encuentros, they are called) and which get so few results."

Father Nevins saw Hispanics as "no more than cultural Catholics, baptized but with little knowledge and with an untutored faith that does not stand up well when it is attacked."

He and those who share those views feel that Hispanics need to be catechized, not consulted.

Perceptions that Hispanics were marginal Catholics led to the beginning of special apostolates 40 years ago — an approach the church has taken with no other ethnic group. At a meeting in Oklahoma City in 1945, 14 bishops established the Bishops' Committee for the Spanish-Speaking.

Records show that the committee sought to alleviate bad housing, malnutrition, infant and maternal mortality and delinquency. Stickers saying "Somos Catolicos" (We are Catholics) were passed out in 1946.

The bishops declared, "Pastors will urge members of their flock to display these stickers on their front doors as a means of discouraging Jehovah's Witnesses and other house-to-house proselytizers."

The Third Encuentro process is a sophisticated effort to find out what Hispanics think about their faith. It began with a selection of mobile diocesan teams in 1983. These analyzed the results of the Second Encuentro, held in 1977, consulted with various church movements such as the Cursillo and with basic Christian communities and then interviewed alienated Catholics.

Father Mario Vizcaino, director of the Southeast Regional Office for Hispanics, said that in the Miami area alone 11,000 persons were contacted.

Plan of action

In the spring of 1984, 400 of these diocesan apostolate leaders gathered in Chicago to set areas of priority, choosing evangelization, leadership, integral education, youth and social justice. Back home, the diocesan

(Continued on page 7)

Pro-choice nuns plan new ad

NEW YORK (RNS) — Two of the Catholic nuns who provoked the Vatican's anger last year when they signed a controversial abortion statement that appeared as an advertisement in *The New York Times* are seeking signatures for a new "Declaration of Solidarity" with the original signers.

According to an organizer of the campaign to gather signatures, the intent is to publish the new statement as an ad in *The New York Times* around the one-year anniversary of the original ad, which ran Oct. 7, 1984.

After publication of the original statement, the Vatican's Sacred Congregation for Religious and Secular Institutes threatened 24 nuns who signed the ad with expulsion from their orders unless they publicly renounced their action.

In the seven months since the

Vatican ultimatum was released, none of the women has publicly recanted the ad, according to Frances Kissling, executive director of the Washington-based Catholics for a Free Choice. Kissling's organization drafted both statements. Two priests and two brothers who signed the ad have signed statements that satisfied the Vatican's demand, she said.

A spokesman for the Vatican's representative in the United States, Archbishop Pio Laghi, said recently that the issue is slowly being resolved by the superiors of the nuns involved and the Vatican congregation. The spokesman added that Archbishop Laghi "placed himself at the service" of both sides.

When asked directly if the resolution would include expulsion of the nuns, the spokesman said, "I don't imagine that will happen."



Banners unfurled

Peace protesters, linked together by homemade banners, form a 15-mile long chain around the Lincoln Memorial, Pentagon and Capitol in Washington, D.C. to call for an end to the arms race. The demonstration was one of many held around the world to mark the 40th anniversary of the atomic bombings of Hiroshima and Nagasaki, Japan, on Aug. 6 and 9, 1945. (NC/UPI photo)

Hispanic pastoral plan to emerge from Encuentro

(Continued from page 6)

teams then met with grass-roots groups to prepare recommendations for the diocesan and regional encuentros.

After the national meeting in Washington, an editing committee will shape resolutions approved by the assembly into a pastoral plan to submit to the bishops.

Though the pastoral plan will not bind any bishop, Hispanics are confident it will help them. Father Juan Romero, national coordinator of the Third Encuentro, said: "We need it to encourage parishes and dioceses that do not have pastoral planning for Hispanics and to give direction to those that do." He said he knew of on-

ly six or seven dioceses that have pastoral plans for Hispanics.

"This isn't only for Hispanics," said Father Ricardo Chavez, director of the West Coast Office for Hispanics. "Everybody needs a pastoral plan because it provides the opportunity to see what needs are and to respond according to what the Gospel has to offer."

In the encuentro process, Hispanics focused some of their expectations on themselves but the vast majority on the church. They resolved to "maintain our traditions and popular religiosity, rediscover our identity and share our culture and talents with the entire church."

Some of the things they asked of the church would take considerable investment. For example, Hispanics recommended the creation of a national pastoral center, Spanish radio and television stations and bilingual publications, a response to "basic necessities of safety, dignity, health, housing, food and employment," diocesan centers for formation in social justice and bilingual programs in the Catholic schools. But some felt that Hispanics should depend more on themselves.

"It's a mistake to plead and beg," Bishop Ricardo Ramirez of Las Cruces, N.M., said. "I think this should be our effort for our own

evangelization. We need to take responsibility for ourselves. It has to be a total effort."

"The goal is to change the model of the church from a place where you go to get certain packages to one that is a community where I belong, participate," said Sister Dominga Zapata, director of the Midwest Pastoral Institute. "The plan's effectiveness will be determined by those in power and by the Hispanic community. The majority of our people will not benefit if it is just a nice booklet to put on a shelf. That is what happened with the Second Encuentro. The community, which will implement the plan, does not want one ready-made."

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'Patroness of exiles' title depends on Pope

"Only the Holy Father can declare Our Lady of Charity 'patroness of the exiled peoples,'" Auxiliary Bishop Agustin Roman stated following the announcement by Spanish-language radio station, WQBA, that it is leading a campaign to have La Virgen de la Caridad del Cobre declared patroness of Hispanic exiles.

Bishop Roman, director of the Archdiocese of Miami's Ministry to Hispanics, said that the Archdiocese has not presented such a request to the Holy Father.

He explained that because so many Cubans have fled the island, the pilgrims who visit the Shrine of Our

Lady of Charity call her "the exiled virgin."

"This feeling has probably sparked a desire to declare the Blessed Virgin Mary the patroness of the exiled people," he said.

Meanwhile, Msgr. Bryan O. Walsh, director of Migration and Refugee Services for the Archdiocese, pointed out that in his opinion the Church has already indicated that the Holy Family of Nazareth is the archetype or model for all refugees. Mary, Joseph and the Christ Child fled from Nazareth to Egypt to avoid the persecution of King Herod.

Hearings on women planned

Women from all walks of life will have an opportunity to express their views about their role in the Church and society when the Archdiocese of Miami begins holding hearings on the subject in the coming months.

With the approval of Archbishop Edward A. McCarthy, the Miami Archdiocesan Council of Catholic

Women will be organizing and conducting hearings locally in an effort to obtain grassroots opinions which will be forwarded to the committee of U.S. bishops writing a pastoral letter on women.

Everyone is invited to participate. Archdiocesan pastors soon will receive registration forms and information.

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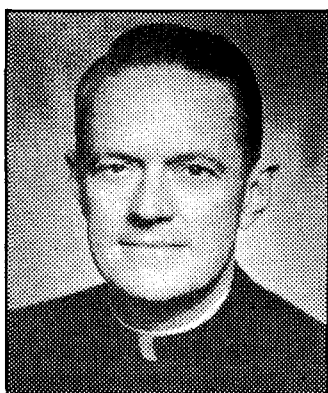
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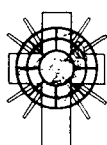
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The Annual Appeal for the Church in Latin America will be held the week-end of August 17, 1985 throughout the Archdiocese. I thank you for your support of this Appeal.

May Our Lady of Guadalupe, Patroness of the Americas, bless you and your loved ones.

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Edward A. McCarthy
Archbishop of Miami

Archdiocese of Miami

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

The Reverend Jorge Sardinas — to

Campus Minister of Florida International University, South Campus, with residence in St. Agatha Church, Miami, effective August 7, 1985.

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At 93, 'Grammy's' just starting to live

OLPH parishioners sing 'Happy Birthday' to one nice lady

By Betsy Kennedy
Voice Staff Writer

At a recent social event held at Our Lady of Perpetual Help in Opa Locka, Anna Chisholm danced every dance.

A friend remembers, "I don't think she sat down once."

Just eight years ago, doctors — and family members — feared Chisholm would never walk again, after she suffered a fall which paralyzed her a week after Christmas.

But Chisholm (who chums insist is a polly-anna) believes "with the Lord, all things will pass," and she assured everyone that she would not only recover but live to be a hale 100.

She's almost there. You see, Chisholm turned 93 on Aug. 11. Surrounded by hundreds of well-wishers and long-time friends, she was honored with a special birthday party at the parish she has served for 26 years.

"Grammy," as the parish matriarch is affectionately known, is living proof that age is indeed a state of mind. Despite other physical setbacks of aging, such as cataracts and diverticulitis, she's as alert and quick-witted as a teenager and remains one of the church's most active members.

"My mother was practicing 'possibility thinking' long before Dr. Robert Shuller ever wrote books about it," says daughter Betty, who has lived harmoniously with her mother for many years.

Grammy's rainbow-colored outlook on life and her ability to get along well with everyone still amaze people.

"I've known her for 26 years and I simply can't remember her ever saying an unkind thing about anyone," says Joe Vella, a parishioner.

Chisholm, who will be glad to talk to you about her family for as long as you want to listen, is reticent to talk about herself.

"I don't like bragging," she explains.

Good upbringing

She attributes her positive outlook — and her love of her faith — to her early upbringing by her mother and grandmother.

"We always went to Mass. When a priest would come to visit my grandma, my sister and I would have to curtsy in our long skirts. We had to show so much respect for the Church. Even when we passed by one, we had to make the sign of the Cross."

Unlike many seniors, Grammy isn't glued to old-time ideas, reveals long-time friend and neighbor Barbara Hagen.

"She wears her hair long and up in braids but I bet she'd cut it short and stylish in a minute if she felt like it," Hagen says.

Grammy also gets along famously with teens, reports Hagen.

'She never forgot anyone's birthday. She was a one-woman welcoming committee for new parishioners.'

Fr. Charles Mallen

Some of the neighborhood parents are unable to get more than a grunt or groan out of the same kids who will sit and chatter amicably with Grammy Chisholm for hours.

Although she keeps up-to-date, Chisholm also seems to retain some of the qualities which endeared Grandma Walton of the "Waltons" TV series to millions of viewers.

She knits all types of creations and her original recipes are cherished by

Known as "Grammy" to everyone, 93-year-old Anna Chisholm enjoys a party in her honor given by parishioners of Our Lady of Perpetual Help in Opa-Locka, where she has been active for 26 years. (Voice Photo/Betsy Kennedy)



her friends. At parish socials her culinary contributions are usually the first to be eaten by a hungry crowd.

When someone is in trouble, Grammy is quick to be there to administer a strong dose of her common sense, followed up with hug therapy.

"When my husband was ill with cancer, Anna and her daughter were there to help me all the time. Anna brought me so much comfort. God has blessed that special lady," says Hagen.

Father Charles Mallen, who was pastor at Our Lady of Perpetual Help for 26 years until he was transferred to the Diocese of Venice, thinks Chisholm is special too.

"She never forgot anyone's birthday. She knitted gorgeous pumpkin lapel pins for Halloween and made Christmas ornaments for the tree. She was a one-woman welcoming committee for new parishioners."

Just last year, Chisholm attended a week-end retreat which would have tired seniors half her age, "but she was tremendous, she was there the whole time," says Fr. Mallen.

Loved kids

Chisholm's interest in children over the years led her right to the doorstep of the Cub Scouts and she served as den mother for almost a decade.

Betty recalls a living room "decorated in cookie crumbs and spilled paint — even on the good rocking chair — but mother never made a fuss, she was having too much fun with the boys."

One year, the cubs planned a skit in which they would dress up like Indians. One boy was to dress as the buffalo, so Chisholm and her daughter made a buffalo head from a shag rug with wires for horns.

On the day the skit was to be performed, the "buffalo" came down with the flu. So Chisholm volunteered and soon was whooping and dancing around the room. Obliging, she also fell down so the Indians could "kill" her for the final ritual.

That was when she was a youngster in her 60's.

Ever since then, one of the families of a former cub calls her "Buffalo."

(Continued on page 20)

Church in Cuba today:

Repression makes better Christians

By Ligia Guillen
La Voz

In a few words, Rene Ramos recently summed up his experiences as a practicing Catholic in Cuba and Miami:

"Let us pray, let us pray a lot for the repression there and the ambition here," the former political prisoner told fellow exiles gathered at Miami Beach.

His message was echoed by another former political prisoner, Andres Palomo:

"To be a practicing Christian in Cuba is a constant challenge. One feels like a second-class citizen, knowing that every movement is being watched and noted. This forces Christians to be the best at everything: The best students, the best workers, because over there one really does have to give true witness."

But the repression has not weakened the faith, said Gloria Maria Trelles, who, like Ramos and Palomo, left Cuba only a couple of years ago.

"The Church in our homeland has diminished in numbers but grown in faith," Trelles said. "Despite the fact that today's young people were born and educated under the Marxist system, they give witness as practicing Catholics and work for the Church, keeping the Christian faith alive."

Currently a religious education teacher at Our Lady of Divine Providence in West Dade, Trelles added, "Over there, life is like it was for the early Christians; it's almost a Church of the catacombs where the three great virtues — faith, hope and charity — are practiced. There, people love their neighbors, comfort the sad, visit the sick and share the few material goods they possess.

"I'm surprised," she said, "at how privileged Catholics in Miami are by comparison. In Cuba, one priest ministers to at least four or five parishes and in the countryside people have to walk for miles to attend Mass."

The panel discussion on the current state of the Church in Cuba high-

lighted the biennial meeting of the Federation of Cuban Catholic Youth, a grouping of not-so-young-anymore Catholics who strive to put into practice — in exile, and now as heads of families rather than sons and daughters — the Christian ideals and enthusiasm that characterized that period of their lives.

About 300 delegates from New York, New Jersey, Chicago, Texas, California, Kansas, Puerto Rico, Venezuela and Spain attended the four-day meeting, which also marked the 100th anniversary of the birth of the group's founder, Brother Victorino Arnaud.

A slide show and artistic display on the life of Brother Victorino, along with a symposium on the role of the laity in today's Church, also highlighted the convention.

But by far, the topic that attracted the attention of most of the delegates was that of the Church in Cuba, since many of the Federation's members have been in exile for a number of

years.

Trelles told them that the Church over there is organized "much like the Church here, with parish councils, pastoral ministries, movements such as Cursillo and religious education programs, all of which work quite well."

"Due to the repression and the state of fear in which people live, there's a true ecumenical spirit," she said, explaining that religious holidays are celebrated with the participation of Methodists, Baptists and Catholics. "Nobody pays attention to which group others are in."

Palomo pointed out that the Catholic Church has strengthened its religious education efforts, but the government counters by scheduling sports, cultural and artistic activities on the same days and at the same times, making attendance required for youth and children.

"Those who do not attend are

(Continued on page 11)

Florida's first black priest: A life unsung but significant

By Monsignor Bryan O. Walsh

Father Curtis Thomas Washington, a Society of the Divine Word Missionary, died July 11 in Bay St. Louis, Miss. His death, like his life, passed unnoticed in his native city of Miami until it was reported in the *Miami Times* on July 25.

Yet Father Washington must occupy forever a very special place in the history of this community and the Church of South Florida, for Father Washington was the first black priest ordained in Florida and was one of the first natives of Miami ordained to the Catholic priesthood.

That historic event took place on Feb. 24, 1949, in St. Augustine's Church, Bay St. Louis, Mississippi, under Bishop Leo C. Arkfeld, a Society of the Divine Word Missionary.

Father Washington returned to Miami to offer his first Solemn Mass in his home parish, the Church of the Little Flower, Coral Gables on Pentecost Sunday, June 5, 1949. On Trinity Sunday, he sang a second Solemn High Mass in the Church of St. Francis Xavier in Overtown. Neither occasion was reported in the press.

Shortly after his ordination, Father Washington was assigned by his religious superiors to serve as a missionary in Ghana, West Africa, where he spent the next 26 years, returning to the United States to spend his last few months at St. Rose of Lima Parish, Bay St. Louis, Miss.

Who was this man of God whose life was so anonymous yet so significant for the Church of South Florida?

He was born April 5, 1918 in Coconut Grove, Florida, one of five sons of Mr. and Mrs. Alexander M. Washington. He attended the local public school and at the age of 15 was admitted to the St. Emma Military Academy, Rock Castle, Va. This school had been founded by Mrs. Louise Drexel Morrell, a Catholic who had donated her wealth toward the

Catholic education of thousands of black youth.

The school was conducted by the Benedictine Order from St. Vincent's Archabbey, Latrobe, Penn. Monsignor Thomas Comber, the founding pastor of Little Flower Parish in Coral Gables, the young Washington's guide and mentor for many years, wrote the letter of commendation which gave him entrance to St. Emma's.

in theology he was ordained in 1949. His old pastor, Monsignor Comber, was present.

Coral Gables in 1949 was a strictly segregated city and while the attendance of blacks at Catholic churches was tolerated by the civil authorities, by custom they sat at the back of the Church.

Father Washington's first Solemn Mass was no exception, and black

during Brotherhood Week. The next day, two crosses were burned on the lawn of the church and at the home of Reverend Graham.

The following week, the City of Miami Commission voted 5-0 to curb the Ku Klux Klan by prohibiting the wearing of masks, burning of crosses and other such acts.

Whether these events caused the unusual delay in Father Washington's return to Miami for the celebration of his first Solemn Mass is not known.

The Mass of the Resurrection and the Rite of Christian Burial for Father Washington were celebrated by Father Fred Rudolph, SVD, and the homilist was Father Curtis Gullory, SVD, of New Orleans, La.

Present at the Mass were his close surviving relatives, Patricia Washington Harris, Phyllis Williams and Ebbie Davis. Other surviving relatives include LaFronia Higgs, Margarite Delancy and Edward Johnson.

'In announcing (Fr. Curtis Washington's first) Mass, Msgr. Comber (of Little Flower Parish, Coral Gables) felt it necessary to add that parishioners who did not want to attend ... could go elsewhere. In 1949, this was a courageous act.'

Cadet Curtis Thomas Washington was baptized and received into the Catholic Church by Father Benno Brink, O.S.B. in 1933.

Having received the Gold Medal Award for the highest scholastic average two years in a row, he graduated from St. Emma's with a high school diploma in 1936. During the years at the Military Academy, he felt the call to the priesthood and in 1936 he applied for and was accepted by the Society of the Divine Word.

In the fall of 1936, he entered St. Augustine Seminary in Bay St. Louis, for a five-year preparatory and college course which he completed in 1941. He then entered the novitiate of the Society at St. Mary's Seminary, Techy, Ill. On June 18, 1948, he was professed as a religious of the Society of the Divine Word, one of the great missionary orders of the Church. After completing a three-year course in philosophy and a four-year course

Catholics who were present recall this indignity to the present day. In announcing the Mass on the previous Sunday, Monsignor Comber felt it necessary to add that parishioners who did not want to attend the Mass could go elsewhere. In 1949, this was a courageous act. In 1985, it would be incomprehensible.

Racial tension, however, was a fact of religious life in South Florida then. On February 11, 1949 just two weeks before Father Washington's ordination, the *Miami News* reported a controversy caused by an invitation to the Reverend Edward Graham, a most respected black minister, to address a white congregation in Miami Shores

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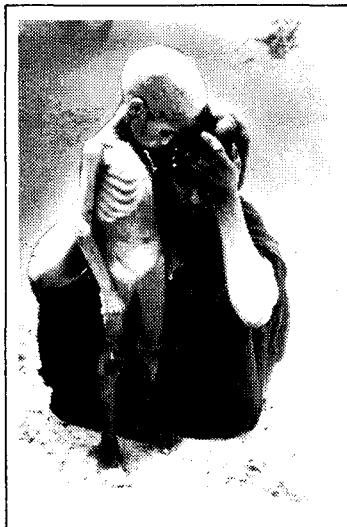


photo: United Nations/Bibic

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POTC: University will teach strange subject—peace

By Prent Browning
Voice Staff Writer

Schools teach algebra, Latin, and other subjects that we seldom use, but rarely teach the most important thing of all — how to get along with each other.

Schools of the future may have more to say about this, however, if they follow the example of St. Thomas University, which in its Institute of Pastoral Ministries will be offering a curriculum on the subject of peace.

Although we usually think of peace in global terms, the ability to solve conflicts without violence or bad feelings begins on an individual and family level, believes Mary Carter Warren director of the four course program.

In fact, bad habits may form at an early age and be carried over into adulthood.

Instead of saying that we were angry because the teacher kept the class late and we missed part of recess, we call the teacher names. In adulthood we usually don't engage in name calling but we may refer to someone in nega-

tive terms or otherwise conduct ourselves in a manner that puts people on the defensive, says Warren who teaches at the Pastoral Institute.

These conflicts ultimately carry over on a national and international level.

The peace curriculum deals with these various levels of conflict, suggesting creative ways to resolve them, in addition to analyzing the subject from a social, historical, and spiritual perspective.

Appropriately enough, the pioneering program is called P.O.T.C., Peacemakers of the Community.

Dr. Joseph Iannone, who with his wife Mercedes, is director of the Institute of Pastoral Ministries, began meditating on the idea during a visit to Notre Dame University.

"I saw the R.O.T.C. (Reserve Officers Training Corps) building and thought that here the University has R.O.T.C. but doesn't have anything comparable for peace."

When the U.S. bishop's pastoral letter on peace was published several years ago he found himself thinking,

'I saw the R.O.T.C. building and thought here the university has R.O.T.C. but nothing comparable for peace.'

"What can a Catholic University do that can't be done on a diocesan level? What I came up with is an academic component."

Dr. Iannone received encouragement from the college's president, Fr. Patrick O'Neil, in addition to the former director of the Peace Corps., R. Sargent Shriver, and the Center for Concern, a Catholic social justice

group.

A year in the development stage, P.O.T.C. offers what Iannone believes are some of the best people available in the areas of conflict-resolution and peace.

Two courses will be offered this fall on weekends and evenings: "The Religious and Social Analysis of Conflict," and "Peacemaking and Creative Conflict Resolution."

The former course will be taught alternately by Warren and both the Iannones and will feature guest lecturers such as Msgr. Bryan O. Walsh, director of Catholic Community Services who has had wide experience in the area of community relations; former Iranian hostage Morehead Kennedy, who is now director of the International Council of Understanding; and Andres Vargas Gomez, former Cuban ambassador to the United Nations and a political prisoner in Castro's jails for 21 years.

The latter course will be taught by the director of the Peace Foundation and a Dade County school teacher, Fran Schmidt, who has had experience teaching courses in conflict resolution. This course will involve case studies and some role-playing.

Gene Sharp, director of Harvard University's Center for Non-Violent Sanctions, will conduct a course in the spring called "Non-Violent Resistance as an Agent of Social Change."

Sharp is the major exponent of civilian-based defense, a system of planned non-violent cooperation that could be used by a smaller country when overrun by a country that is militarily stronger.

A fourth course will be taught in the summer by the past president of Pax Christi, Sr. Mary Evelyn Jergen, on the subject of "Peacemaking and the Human Spirit."

The course will analyze such issues as St. Augustine's just war theory and will take a look at the pastoral letter on war and peace in relation to the current world situation.

The courses are three credits apiece, which are counted toward degrees in several university departments. Tuition discounts are available for those involved in ministry in the Archdiocese and five scholarships are being offered for those who qualify.

Those attending the first year's program will probably mostly be those involved in pastoral ministries, says Warren, but in the future she hopes that business and labor leaders may become involved.

Indeed, Dr. Iannone envisions the expansion of the curriculum in future years to possibly include courses on such subjects as violence in literature or the history of non-violence.

For the time being, though it is a small program, it is unique, says Warren.

Its success will be watched by other colleges considering the same kind of curriculum.

"It will be a beacon of light to those not possessing this kind of program," she says.

How to win without violence

By Prent Browning
Voice Staff Writer

When it comes to international conflict, we are living in an age of particularly imponderable scenarios.

Small countries, powerless to resist, fall under the shadow of Soviet domination, while superpowers are restrained by fear of global holocaust.

Such an unprecedented deadlock calls out for fresh solutions. Gene Sharp believes he has one.

Sharp is the director of Harvard's Center for Non-Violent Sanctions and he will be teaching his own form of non-violent resistance this spring as part of St. Thomas University's new curriculum offering on the subject of peace.

The concentrated course will be based largely on Sharp's own books, including his three-volume "The Politics of Non-violent Action," a work that is regarded as a classic in its field.

He testified before the U.S. Catholic bishops while the pastoral letter on war and peace was being prepared and some of his ideas may have had an impact on the final document. The letter states that non-violent defense should be given "serious consideration as an alternative course of action."

Over the years, Sharp has developed a theory of civilian-based defense (CBD) that provides one solution to the dilemmas of our age.

Improvised non-violent resistance to a hostile government has been effective where it has taken place, in such countries as Czechoslovakia and Poland. But in Gandhi's India, where it was highly organized and received widespread participation over a significant period of time, it was triumphant.

Gandhi's victory, says this expert on

non-violence, was not as a charismatic saint but rather as an innovative political strategist.

"The success of non-violent struggle," Sharp says, "cannot be attributed simply to the Indian situation, nor to the British being 'gentlemen.' By withdrawing obedience and cooperation, non-violent struggle strikes at the roots of the power of all rulers, as the Viceroy, Lord Irwin, declared in alarm in 1930."

If a country adopted CBD, says Sharp, its citizens would be trained for the possibility of occupation and would be able to act individually in opposition to the government without receiving direction from a strong centralized authority.

Meanwhile, an underground leadership would plan massive strikes, particularly a shutdown of the transportation industry. There may be plans to stockpile food and fuel and relocate people out of the cities.

There would be a carefully organized defense corps to coordinate resistance and also, perhaps, international embargo agreements worked out beforehand with friendly countries.

When asked if such methods would be ultimately effective against such a ruthless foe as the Soviets, Sharp points to the example of Czechoslovakia in 1968.

Through strikes, underground organizations, and other improvised non-violent resistance, they were able to forestall a total Soviet takeover for eight months. Had they chosen to resist the Russians militarily, he believes, they would have been overrun immediately.

In addition, there were unforeseen consequences of non-violent resistance.

"There were reports that the morale was so bad among Soviet troops (in Prague) that they had to be replaced," Sharp says.

The best example today of this form of resistance is the Solidarity movement in Poland. Sharp believes we should focus on its accomplishments rather than its weaknesses.

"Solidarity has demonstrated that if there is any hope for liberation and freedom it has to come from the self-reliance of the people themselves," he says.

In many ways, Solidarity may be more effective than is commonly perceived in the West.

"The reports I've gotten from people in Poland are that many people have withdrawn from government institutions and formed their own (underground) institutions."

Poland is "a far cry from being under effective communist control," he says.

CBN would require major research and policy stands years before any conflict and there is no sign of any interest in the U.S.

The most likely candidates are smaller Western European countries, some of which already have taken steps in that direction.

Sweden is studying a policy of non-violent action and it is thought that Switzerland and Yugoslavia both have plans for unarmed resistance, though no details are known.

Sharp says that part of CBN's effectiveness hinges on the details being known to the general public and a major purpose of his center is education and dissemination of information.

He believes that the U.S. should become involved in distributing literature on non-violent resistance to South American countries.

'Being Christian in Cuba is a challenge'

(Continued from page 9)

laughed at and ridiculed by their peers and teachers," he said.

Another common form of harassment is practiced by the Committees for the Defense of the Revolution, neighborhood groups whose duty is to watch for "anti-revolutionary activities" of people on their blocks.

Whenever religious services are

scheduled, Defense Committee members place loudspeakers around the churches and play music fullblast to interfere with the prayers of the congregation.

"The faith of a man who believes in God is strengthened by the measure to which he is abused and tortured," said Ramos, recalling the 22 years he spent in prison. "In Cuba's jails, Christians

cling to their faith heroically, often to the point of giving up their lives."

Trelles spoke of the commonplace but equally heroic courage and faith displayed by Christians who are not in jail, especially young people.

She recalled how, when she was preparing to leave the island, she approached Pepe Gomez, a young engineer who belonged to her parish, and

said it was a shame that he, who had young children, could not leave, while she had received the necessary permission.

Trelles said he responded with admirable firmness: "No, I want my family to give witness here, in the Church in Cuba, where God has put us."



Kindergartener Huguette Damues, above, raises her hands to God while singing a religious song at Notre Dame d'Haiti's summer camp. Meanwhile, Martha Fere (right) seems quite ready to catch a few zzzz's at the camp's scheduled mid-afternoon nap.



Haitian camp: Common language is 'fun'

Text and photos by
Prent Browning

On any given day you can hear the lilt of an Irish brogue, Spanish accents, or the sing-song cadence of Haitian Creole, but there is little trouble communicating at the Notre Dame d'Haiti summer day camp.

English is the agreed upon middle ground at the camp, attended by 150 Haitian kids, who are supervised by five Irish and Cuban-American seminarians, in addition to Haitian and Puerto Rican counselors.

Fun is a universal language anyway. One counselor tells the story of how two Haitian kids sat next to each other on the first day of camp. One could speak only French, the other could speak only English but within a few days they were best friends.

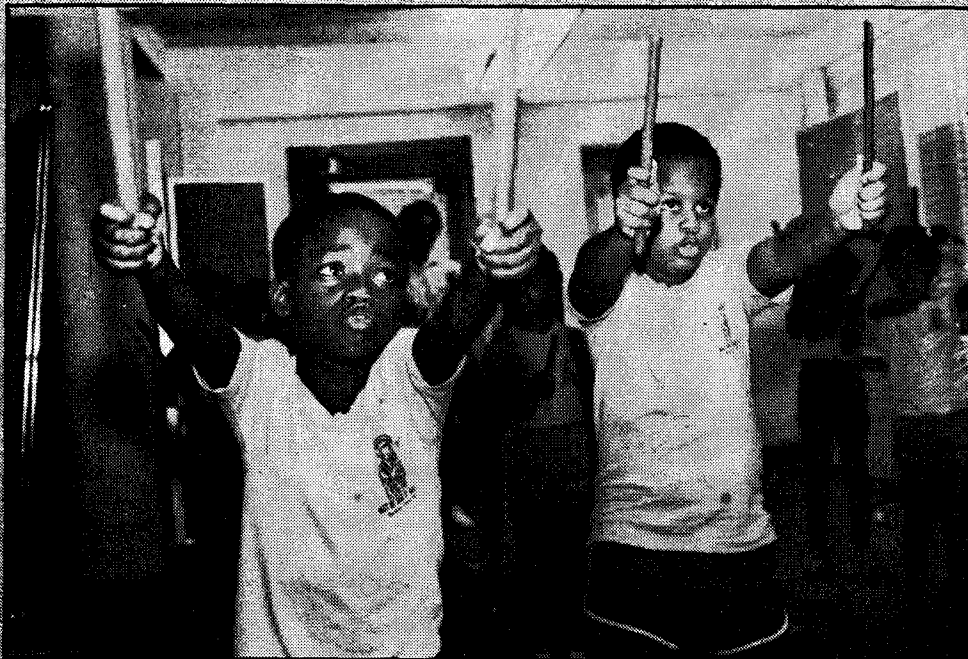
The children range in age from 5 to 13 and come from the neighborhood surrounding Pierre Toussaint Haitian Catholic Center on 110 N.E. 62nd St.

In addition to enjoying themselves, the children are also learning a lot during a full day at the summer camp which begins at 8 a.m. and ends at 5 p.m.

Art, music, drama, and dance teachers instruct the kids, who often go on field trips to places like Planet Ocean or Vizcaya.

A full schedule of sports, from volleyball to baseball, is included, plus a much needed stopover for a dip at nearby pools in the afternoon.

The six-week program is funded by grants from the city and county and the Archdiocese of Miami.



Haitian children do a stick dance during the summer camp's music class.

Persecution:

Refugees say it's dangerous to be Catholic in Central America

By Robert Kahn

Special to Religious News Service

LAREDO, TEXAS (RNS) — Gloribel, a Salvadoran woman in her early twenties being detained by the U.S. Immigration and Naturalization Service (INS) in Laredo, Texas, explains why she left El Salvador.

"I was stopped by heavily-armed civilians on the street in Cuscatancingo, El Salvador (in March, 1985)," she says. "They asked me for documents. Then they asked what religion I was. I said, 'Well, Catholic.' Then they started to beat me ... I think it did something to my lungs, because I spit blood for 15 days ... I was with a man, who they took away in a truck. I don't know what happened to him."

When Gloribel entered the United States, she was captured and interrogated by Border Patrol agents. They asked her many questions, including, "What is your religion?"

"I told them, 'Jehovah's Witness,'" Gloribel says. "I thought it was dangerous to be Catholic here, like it is in El Salvador."

Oswaldo, a 16-year-old boy from the countryside of the war zone of Morazan, is also in INS detention in Laredo. Oswaldo denies ever having seen a military engagement, ever having seen a bombardment, ever having seen soldiers or guerrillas. He says he does not want political asylum. He says he has no religion.

Hanging around Oswaldo's neck is a hand-sewn cross, such as this writer has seen on the necks of hundreds of Salvadoran refugees. Oswaldo has the cross hidden behind his back.

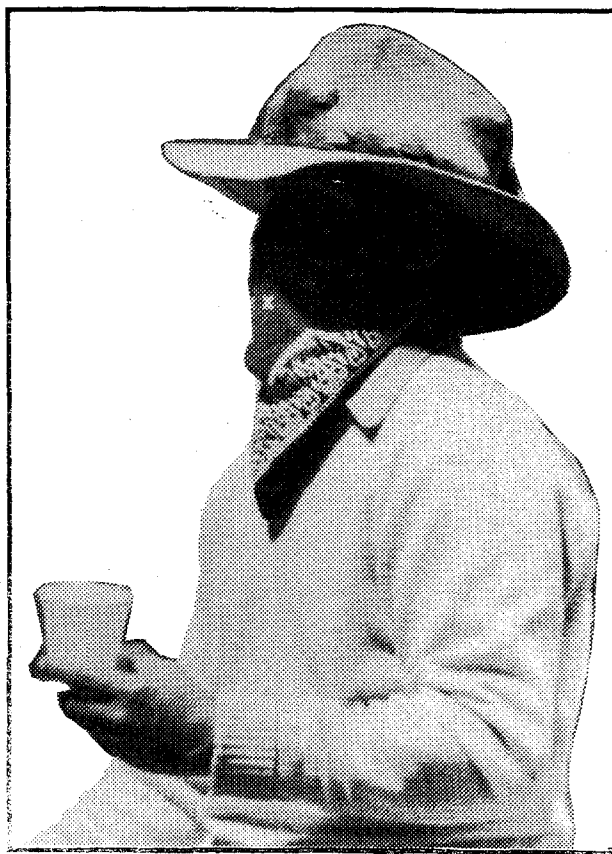
Nothing new

Persecution of the Catholic church is not new to Central America. The first regional wave of persecution came in the early 1800s, a newly-independent states fought off domination from Europe, and in the resultant power struggles stripped the church of lands, power, and wealth. The new rulers quickly made peace with the church, and Central America has remained predominantly Catholic.

Beginning in the late 1960s, a new generation of priests and catechists applying tenets of the Second Vatican Council adopted the phrase "preferential option for the poor" as a kind of guideline for working in the Third World. A new current known as liberation theology — which teaches that people can join with God to create a new, more just society in this life — began to form in the church. In Central America, plagued by hunger, poverty and illiteracy, liberation theology took root and spread among the masses of the poor.

Priests and catechists helped to organize public-works projects among the poor: health clinics, literary campaigns, Bible study classes, in groups known as Christian Base Communities.

As the voiceless poor began to acquire a voice through their church-organized communities, right-wing forces of the government and oligarchy attacked many of the projects, and killed



Wearing a broad-brimmed hat and a bandana to protect his identity, a Central American refugee takes part in an interfaith service in Minneapolis. Refugees fear persecution at home, detention by Border Patrol in U.S. (File photo/NC)

many of the priests. Rutilio Grande, Alfonso Navarro, and Archbishop Oscar Romero are three of the martyrs of El Salvador. There are others.

Labeled 'Communists'

In response to the social activism of the liberation theologians a campaign began, which continues to this day, to identify the community organizing of the liberation theologians with forces of international Marxism. Both groups talk of the needs to organize the poor, of the need to create a more just society in this life, of the inequities of current Central American power structures.

This identification has been strengthened by Washington's tendency to view regional struggles as East-West confrontations, rather than as problems having local origins and, possibly, local solutions.

In a polarized society such as El Salvador, control of the population is facilitated by drawing sharp lines. Hernando, an ex-catechist from the Salvadoran province of La Union, now in church sanctuary in the United States, fled from his Christian Base Community when the Salvadoran army entered his neighborhood with a list naming catechists and teachers.

"All my family was on that list," Hernando says. "They (the army) began to assassinate the catechists in plain day and then threw their corpses in the river."

Hernando fled with his brothers and sister, leaving his parents alone in the house. "My father was 82 years old at this time," Hernando says. "We thought they would be left alone by virtue of their age."

But the soldiers found a picture of martyred Archbishop Oscar Romero in the house. "This enraged them," Hernando says. "They said he was a communist. My parents told me all this when we were reunited. The leader broke the picture of Romero under his feet and he beat my mother and father harder. He said that this was sufficient proof that we were communists. They said that Romero was the leading communist in El Salvador."

Evangelicalism

Thus, the Catholic Church, as advocate for the oppressed poor, has become a target of conservative forces. Nor is the oppression limited to El Salvador.

Ofelia, a Guatemalan woman in INS detention in Laredo, lost three members of her family to death squads in Guatemala. In 1984, she said, hooded men dragged both of her parents from church in Izabal, then shot them both in their home.

"They had converted to evangelicalism," Ofelia says, "but it didn't help."

Unlike the liberation theology movement, the conservative evangelical movement (which also has grown and prospered in recent years in Central America) often enjoys government backing. That was especially the case in Guatemala, under former President Rios Montt.

Conservative evangelicals preach submission to constituted authority, separation of religion and politics, and emphasize personal reformation and salvation, rather than social involvement.

According to reports of many refugee-seekers, conversion from Catholicism to evangelicalism is one way to try to provide for one's personal safety in El Salvador and Guatemala. Evangelicals are commonly assumed to be government supporters, while Catholics are identified with forces of subversion.

Curbing vandalism against churches

WASHINGTON (NC) — In June, an apparent arson attack destroyed the altar at the Newman Center in Tucson, Ariz. A month later, a vandal ruined tombstones in a New York City cemetery containing graves of colonists and Jewish Revolutionary War soldiers. A year ago, alleged arsonists torched two predominantly black churches in South Carolina.

And across the country since spring of 1984, anti-Catholic posters have been plastered on church and private property, including the headquarters of the National Conference of Catholic Bishops and the chancery and cathedral in Des Moines, Iowa.

Religious bigots seem non-denominational in their hatred: Episcopal, Greek Orthodox, Buddhist and Mormon houses of worship have been hit as well as Catholic and Jewish.

Congress is saying "enough."

Although preventing acts of religious vandalism may be difficult, bills introduced in the House of Representatives would make religious vandalism and acts of hatred federal crimes, use the government to collect data on hate crimes, and stiffen the penalties against perpetrators of such violence.

"It sounds to me like it's a good idea... a marvelous idea," said Richard McMunn, publications director for the Catholic League for Religious and Civil Rights. "The League abhors attacks on any religion."

On July 22, the House passed a bill which would require the Justice Department to collect and publish annual data on hate crimes and anti-religious acts, including cross-burnings, threats, trespassing, thefts, arson and vandalism.

Two other bills would take a slightly different approach by focusing on the crimes themselves and requiring penalties under federal law.

One, H.R. 665, sponsored by Rep. Dan Glickman, D-Kan., who is Jewish, would exact penalties of up to \$10,000 and five years' imprisonment for acts of religious vandalism in which no one is injured; and fines of up to \$15,000 or 15 years' imprisonment for acts which injure someone. If death results from such acts, the penalty is an unlimited number of years in prison, including life.

Under a similar bill, H.R. 775, introduced by Rep. Mario Biaggi, D-N.Y., a Catholic, the financial penalty for religious vandalism convictions could climb to \$250,000.

Because acts of religious bigotry violate

constitutional rights and fanatical groups blamed for such attacks often extend across state lines, federal action is necessary, Glickman said. Moreover, he added, federal law already protects Americans from attacks on their civil rights in the areas of housing, voting, and access to public places.

However, the Justice Department, which would be involved in enforcing such legislation, is less thrilled with the proposal.

During hearings on Glickman's bill, Victoria Toensing, deputy assistant attorney general, said the Reagan administration "reluctantly" opposes such bills, because crimes of religious bigotry and violence are "uniquely better prosecuted by the states."

Richard T. Foltin, associate legal director of the American Jewish Committee, testified that such legislation "should in no way be understood as obviating the responsibility and the duty of state and local governments to be the primary defender of the rights of citizens." Nonetheless, he added, "the federal government does have a role to play in this, especially when the First Amendment Rights of citizens are being violated."

Never forget 1945

Choose the ancient memorable dates — the ones we all learned years ago: 1066, 1492, 1776. Each stands for a moment in time when the course of centuries changed and humanity started upon a new course.

How many, one wonders, would list Aug. 6, 1945, among those long-established immemorial dates? It was a day when the power of man began to approximate the power of God: cf. Eden, cf. Babel, cf. Golgotha. On that day, man released forces hitherto withheld by nature. A city evaporated, its inhabitants disintegrated. The age of atomic fission had begun.

Forty years later, we exist in the dark chasm that the dropping of the first atomic bomb brought into creation. While the potential to

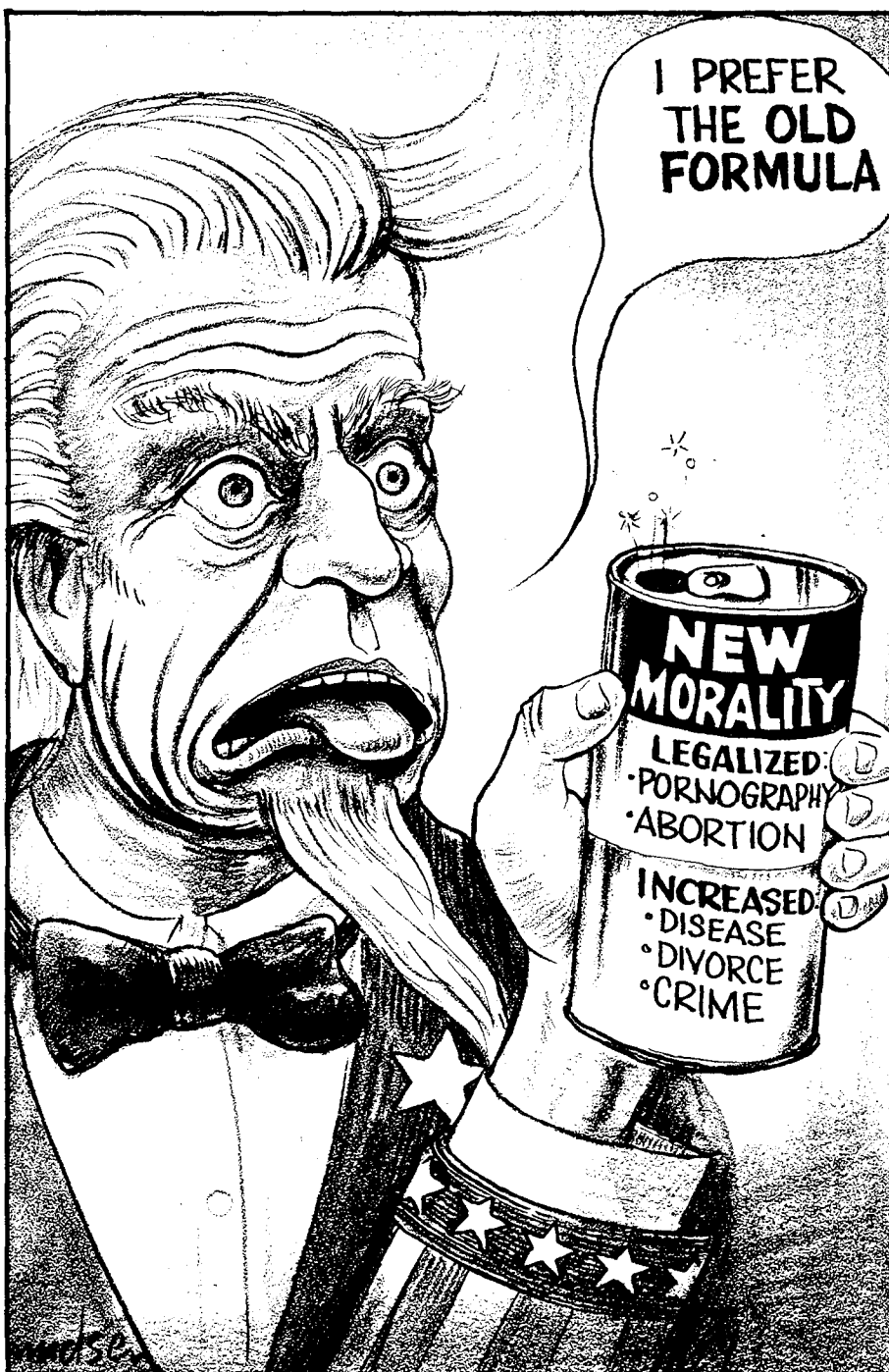
Guest editorial

be gained from nuclear fission and atomic power are evident, the horror and the potential for universal death are far more so.

Three Mile Island alone and the haunting fears of those living in proximity to (nuclear power plants) keep before the public a remembrance of the forces unleashed 40 years ago upon an unsuspecting human race. Since that time, innumerable conventions, meetings of UN committees, national legislatures, have worked to control the demonic potency of atomic power.

To this moment, nothing has seemed to prevail. The hatred between nations, the desire of individuals to become world figures through threats to employ the atomic and hydrogen bombs, the experiments of scientists unencumbered by a Judaeo-Christian ethos — all these have encouraged a development for horror that eclipses the initial day of the beginning of the age of horror. It might be wise to telecast again and again the story of Hiroshima, present it in our schools, channel it into our homes, lest we forget, lest we forget.

Reprinted from *The Advocated*, newspaper of the Archdiocese of Newark, New Jersey.



Letters

Over-40 singles 'blacked-out'

To the Editor:

Thanks for Fr. Kenna's "The Outsiders: Clearing up misconceptions about single adults" (7/26/85 issue).

One of his quotes worth repeating: "The statistical fact is that more than 40 percent of adults over 18 are single."

Fr. Kenna's comments were followed by an article entitled "Local singles welcome here" that listed 7 Dade and 8 Broward groups. The key word in the first paragraph was *young*.

Life insurance agents, back in the days of one-breadwinner families, used to refer to the "black-out period" when trying to sell the breadwinner more coverage. The term referred to the period between the breadwinner's death and his non-working spouse's reaching the age to start drawing Social Security benefits.

There is a similar "black-out period" in groups for singles. Maximum age (for the Dade groups, at least) is 40 — that leaves a long stretch before eligibility for the senior citizen groups begins.

Those in the black-out age group who have been married can choose from the groups for separated/divorced or for widows/widowers.

For the never-married over-40 single there is absolutely nothing in the way of social/support groups.

(I did, by the way, "sneak" into a party sponsored by one of the Dade groups, despite the fact that I'd just passed my 44th birthday at the time,

and spent a couple of hours feeling like a chaperone before sneaking back out.)

"Local singles welcome here" was a somewhat misleading headline. The key word from the first paragraph should have been included.

Pat Turner
South Dade

Reflections on donating organs

After reading two articles in *The Voice* (July 12, 1985) on organ donations, a question came to mind.

Currently, to use the organs of a dead person, laws request a written authorization (written by the dead while alive or by their families).

As most people (for different reasons, especially negligence) do not write such authorizations; and as most families in deep sorrow can hardly make such hard decisions, why not reverse the law, giving authoriza-

No CIA link

To the Editor:

In response to your editorial on hijacking of June 28, it is paramount for me to point out that a Congressional Committee, consisting of mostly Democratic Congressmen, has found NO link, either direct or indirect, between the CIA and the terrorists responsible for the death of 80 people in Lebanon. Those who stated that these terrorists were "trained by our CIA" were not only in error, but may have contributed to the hijacking of TWA 847.

Scott D. Lofman
Miami

Vatican lacks credibility on women's issues

To the Editor:

Although there are hundreds of thousands of Catholic women who have dedicated their lives to the service of God in the Church, all of them were passed over, and a man was chosen as the Vatican representative

to the United Nations World Conference for Women meeting in Kenya.

- The dead carry a card or a sign (as the ones for allergies) stating their opposition;
- The family of a deceased person under 18 writes in opposition.

This way the choice does not have to be, "I want to donate my organs," but "I do *not* want to donate my organs;" and most people involved in accidents (who make the best organ donors) will be useful to humanity.

If organ donations became routine, everybody's suffering will be lessened. The suffering begins when you are asked to make the decision.

With so many organs available, no doctor will be tempted to let someone die just to use their organs, either.

No doubt such a law will have to be prepared carefully. But the time has come to move in that direction. Too many people are waiting for organs to be donated to save their lives.

Laws should not protect dead people more than those who are alive.

Odette Roy Fombrun
Miami

to the United Nations World Conference for Women meeting in Kenya.

Even Muslim nations, where women have very confining roles, managed to send women to consider the problems of women.

While women perform most of the humble tasks in the Church, they are slighted by a sex caste system in which men monopolize decision-making. Can the Roman Curia have much credibility when a man is designated to tell what women want?

The Roman Curia is an all-male club that has shown contempt for the female point of view in such cases as the rewriting of the rule that Carmelite nuns will be expected to live.

There is need for a house-cleaning at the Vatican. Women could do the job if some were appointed cardinals.

Although women perhaps cannot be priests because they do not physically resemble Jesus, cardinal is a non-scriptural office where personal appearance need not be a qualification.

George M. Korb
New York

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.

'I can't fix everything'

Bishop Ray Lucker of New Ulm grew up in the country and has carried with him into his adult years some of the traits acquired through rural living during childhood days.

He enjoys gardening.

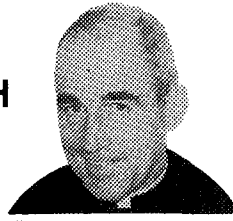
He can flip pancakes.

He can fix a good many things around the house or office.

But he has learned as bishop of this Minnesota diocese over the past decade or so that he can't fix everything.

The tall, white haired, pipe-smoking bishop is a man with more than average intelligence and an impressive academic background. Moreover, he has gained considerable leadership experience

BY FR. JOSEPH
M. CHAMPLIN



stress and sleepless nights as chief shepherd of the diocese.

Bishop Lucker has learned through painful episodes that he can't fix everything, can't solve all people's problems, can't please everyone and can't send away satisfied all those who come to him.

He tried in his initial years and worried about those negative reactions which on occasion inevitably would arise during or after an exchange.

When a troubled priest, angry sister, annoyed parent or hurt parishioner communicated with New Ulm's bishop he would usually take the trouble, anger, annoyance or hurt to heart and to bed. This caused him at night either to stay awake or toss and turn in a fitful sleep as these problems churned underneath the surface. Furthermore, such a worrisome approach sapped his energy and made him less effective with other challenges.

At some point in that initial period as a bishop he began visiting each month a priest friend-advisor-psychologist and talking with him about these tensions. As those interviews progressed, Bishop Lucker came to see things in perspective and reached the conclusion that however great his

desire to do so, he simply cannot fix everything. That deduction has not taken away his sensitive and concerned style, but it has minimized and almost eliminated the sleepless nights, the nocturnal tossing and turning, and the fitful rest.

Today he can respond compassionately to people with burdens, but will return the problem to the owner with perhaps a suggestion or two for its solution.

There is a good bit of Ray Lucker in each one of us. We, too, would like to fix everyone's problems and make their pain go away. But that really isn't possible and often those who come to us are not looking for answers but merely seeking an interested ear, a supportive shoulder and an empathetic heart.

There are, of course, broken situations which can be mended and wounds which can be healed. Bishop Lucker knows that and his style of leadership is open to every alternative which might achieve that mending and healing. In our circumstances, we likewise frequently are in positions to act similarly and relieve burdens.

But in many, perhaps most circumstances there is no real solution or the solution is not within our control. Usually the people so burdened grasp deep down that this is the case. For example, the dying person despite expressions of denial knows death is near; parishioners facing the closing of school or parish recognize that there are no other possible alternatives. What they desire is a person who will listen with compassion as they express their fears, sadness or pain.

In a way we cannot fix those situations; but in another sense we do fix them by offering our understanding hearts.

'When a troubled priest, angry sister, annoyed parent or hurt parishioner communicated with New Ulm's bishop he would usually take the trouble, anger, annoyance or hurt to heart and to bed.'

both on the local level in his home archdiocese of St. Paul and on the national plane in Washington for the National Conference of Catholic Bishops. However, he also possesses a very gentle, caring temperament which has caused him personal

The joy of being Catholic

At daily Mass in our parish this summer, three little girls have been teaching us an important lesson. When they come back from Communion, their hands are folded, their heads bowed but their faces are radiant with smiles. They are obviously overflowing with joy.

When Dorothy Fremont Grant, an important Catholic writer of the 1940s and 1950s, had newly-entered the Church, she wrote that what she couldn't understand was why Catholics returned from Communion looking so solemn when they had just received Jesus Christ in the Eucharist. Understanding this, how could any Catholic help but be filled with joy? she wrote.

If we understand the reality of our faith, we will be joyful. I'm not suggesting that we should not be serious about our religious beliefs. Quite the contrary, we must be most serious about what we believe. But that doesn't mean we should be solemn and long-faced. The Gospel is the good news. We shouldn't respond to it as if it were the opposite.

St. Francis of Assisi established this in the rule for his community. The rule: "Let the brothers ever avoid appearing gloomy, sad and clouded, like the hypocrites; but let one ever be found joyous in the Lord, gay, amiable, gracious, as is meet."

It is important to be relaxed and happy in our faith. Our Lord didn't come to turn us into fearful followers but to tell us that God loves us. We are called to conversion from evil and commitment to Jesus Christ but this through love. Even that most awful event, the crucifixion, was for our redemption and it brought the Resurrection, the most joyful event of all, the promise of eternal life. Everything about our faith should make us joyful.

I think one of the reasons that many associate solemnity with being religious is that artists have always portrayed Our Lord as appearing so solemn. I can understand this, He was True Man and True God. The artist, seeking to emphasize His divinity, chose to portray Him as solemn. We

BY
DALE FRANCIS



know that little children came to him, so they must have seen a kindly smiling face. He mixed easily with the people and was loved by them. They must have seen kindness and friendliness in his face. His first miracle, at His mother's request, was to keep a wedding part going.

G.K. Chesterton in "Orthodoxy" wrote of the many ways Our Lord showed his human emotions but Chesterton said one thing was too great to show and he sometimes fancied that was His mirth.

I may be almost alone in this but I've always found signs of Our Lord's humor in the Gospels. The last Sunday in June we had a Gospel that told one of those stories I find humorous. Let me explain. If you don't find it humorous, all right; if you do then surely you'll love Our Lord even more.

It is the story of Jairus, the synagogue official. It is told in Mark, Luke and Matthew — the story in Mark was used in the Sunday Gospel. Jairus had come to Jesus, asked Him to come to his house where his little daughter was dying. The crowd pressed around Jesus, a woman who suffered from hemorrhage for 12 years was cured when she touched His garment. Before Jesus could get near the house, word came the little girl had died. Jesus told Jairus not to be afraid, have faith.

When they came near the house there was tumult, a great crowd had assembled, the people weeping and wailing over the death of the little

girl. Jesus told them to stop the din, the little girl was asleep, not dead. Scripture says they laughed Him to scorn. Jesus went in the house with Peter, James, John and her parents, spoke to the little girl, took her hand and she rose up and walked. And Scripture says he told them not to tell anyone. Outside, Jesus knew, was a mob of people wailing and weeping, come to mourn the dead little girl, and in a few minutes she'd step outside with her parents. And Jesus said, Don't tell anyone. And then, as if adding to the humor, he said, Don't forget to give her something to eat. That's a Gospel story of a miracle of Our Lord that has an ending that makes me smile.

(Dale Francis is a nationally syndicated columnist)



Time capsules

A visitor to New York City found that "there is very little good breeding. They pay no attention to each other. They talk very loud, very fast and all at the same time. If they ask you a question, they will interrupt and start talking again before you can utter three words of your answer."

The visitor was John Adams. The year was 1774.

In the Eskimo Bible, Jesus Christ is not referred

'God's seal-pup'

to as "the Lamb of God" but as "God's seal-pup."

In rainy December, the Bogota, Colombia children sing, "San Isidro Ploughman, take away the rain and give us the sun because tomorrow I'm going to mass and I'll pray to you."

At the close of the Civil War, a representative of a large insurance company offered Robert E. Lee the presidency of the firm at a salary of \$50,000 a

year.

Lee replied that while he certainly wanted to earn his living, he seriously doubted that his services would be worth so large a sum.

"We aren't interested in your services," the man told him. "We merely want your name."

"That," said Lee quietly but firmly, "is not for sale."

He then accepted instead the presidency of a college at \$1500 a year.

By Frank Morgan



Children and pornography

In Torrington, Conn., residents rallied this summer to pass an anti-pornography ordinance.

What they asked for and achieved is fair enough. They aren't saying that the pornography magazines shouldn't be published, even if they privately believe it. They're only trying to ensure that when children enter an establishment that sells magazines they don't run into the smut-covered publications.

BY
ANTOINETTE
BOSCO



The residents' stand is: Keep pornography hidden behind the counter. Don't let a barrage of naked bodies assault the sensitivities of children who haven't the maturity yet to know how to deal with and respond to sexually explicit photos.

Naturally people opposed to the banning of anything, under the umbrella of First Amendment, stepped forward to try to stop the proposed ordinance from being adopted. They were not successful.

Generally my position would be opposition to banning too. The idea of trying to impose my particular sensitivities on anyone else has always bothered me.

But on this issue I feel differently. I think we have a duty to protect children from sexually explicit materials. My guess is that most adults don't realize what's really published on the pages that follow the nude on the cover of a hard porn magazine.

I must admit that I had never even looked at one until the proposed ordinance came along in Torrington. A reporter I worked with who was doing a story on the controversy bought a few of the magazines in question.

My reaction after a few glances was outrage. How completely these sexually obscene photos denigrate women is beyond denial. To imagine an 8- or 10-year-old boy or girl being able to look at these atrocities simply by walking into a store is appalling.

The obscenity problem goes beyond magazines too. The home video market now includes adult movies for sale. These flicks are the ilk that used to be relegated to the seamy streets of New York City.

The TV industry apparently feels little responsibility for putting an age restriction on who buys these home

videos. The new after school entertainment while mom and dad are at work may be "Deep Throat" type movies purchased by teen-agers.

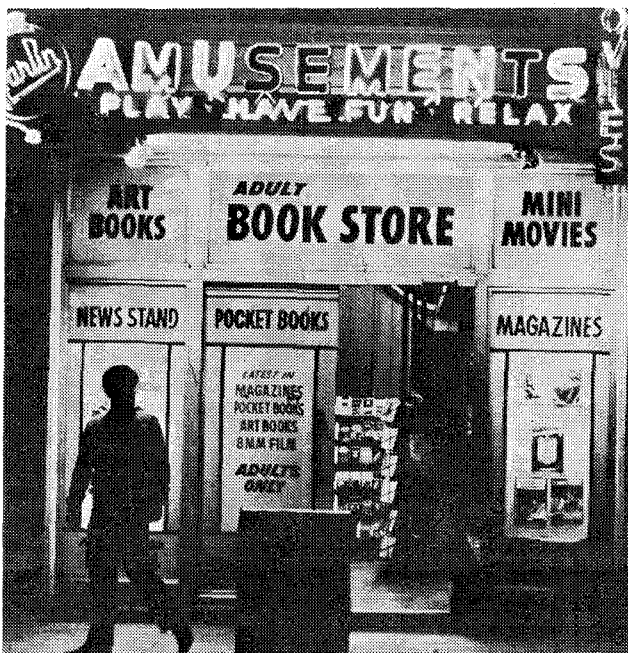
If all this is not enough cause for concern, consider that in July a big news item was which of the skin magazines was going to get to the newsstands first with nude photos of rock star Madonna. With a crucifix on her bare breast, the idol of the current generation was in full view not only in magazines but in the daily newspapers too.

The story of the rivalry between the two magazines was apparently deemed newsworthy enough to carry illustrated stories on it. Thus Madonna was brought nude into many a home unwittingly through the daily newspapers.

We have to care enough about our children to protect them from the world of decadence depicted by the pornography trade. To do this takes courage, enough not to care when someone calls us prudish or insinuates that we are trying to erode First Amendment freedoms by limiting the exposure of sexually explicit materials before children's eyes.

My admiration goes to the adults of Torrington, Conn., who found the courage to fight for an anti-pornography ban.

(NC News Service)



Leaving home

Q. Under what conditions should a 16- or 17-year-old leave his parents? Is it OK if he has a good job where he can make it on his own? The person above can't stand it any more at home.

A. Let's answer this question partly by asking some more questions.

Where will you live? A 16- or 17-year-old is likely to have a very difficult time renting an apartment or a room. Landlords are prone to regard persons your age as troublemakers and don't want to rent to teen-agers.

BY
TOM
LENNON



Can you live with the family of a friend? Will you be able to pay this family enough money for room and board?

Will you be able to afford transportation?

If you do live alone, will you have enough money to buy food? Better go to the supermarket and check out some prices.

Could you pay unexpected doctor's bills and buy medicine?

Will you have enough money for clothes?

It would be good if you could get an exact idea of what all these items cost and then make out a budget for a month. See whether you really can make it on your present salary.

You also should consider whether you would be happy living alone if you must.

One young person to whom I posed your question said: "I hope this guy is tough because it can be very difficult trying to live away from your family. You have to take all the hard knocks and disappointments by yourself with no support from your family."

You might consider Chad who at 19 is still living at home although he has a good job and is making very good money.

Chad explains it this way: "It's cheaper living at home. I'm trying to save as much money as I can because some day I want to get married. These days you need lots of money to get married and raise a family. I figure I'd better start saving money now."

Another young person offered this advice: "I think this guy should examine his relationship with his family carefully. Maybe he could talk out his problems with his parents. Maybe they're just having a bad time now and things will get better after a while."

Could you watch for a time when your parents are in a relaxed mood and try to talk with them in a quiet way about your problems? Keep your voice calm. Try not to be abrasive.

Let them know you are thinking of leaving but that you wish you could work things out so that you wouldn't have to leave.

Be prepared to give specific examples of what's troubling you, and try not to let anger creep into your voice. Keep the emotional temperature low, even though this may be difficult.

If you can work through this difficult situation, you will help yourself a great deal.

You can be reasonably certain that later in life you will find yourself in a very difficult job situation, one that you think you "can't stand any more."

But you may be unable to walk away from it and be forced to endure it for a long time. What you learn about patience now will stand you in good stead in a difficult situation like that.

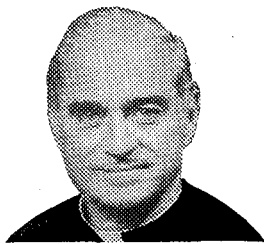
(Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

(NC News Service)

Where there's a will

Many years ago, I read "Mental Health Through Will Training," by Dr. Abraham Low, the psychiatrist who founded Recovery, Incorporated, a self-help group for victims of emotional disturbances. Dr. Low's principles have brought about thousands of miracles of healing. (If

BY FR.
JOHN CATOIR



you want to know more about this organization, look up Recovery, Inc. in your local telephone directory.) I've seen such dramatic positive results that I can't recommend the book too highly.

As the title suggests, Dr. Low's views are based on the belief that the will is the central core of the human personality. Low was an Austrian Jew who lived most of his life in Chicago. He departed from the Freudian tradition after he read the thinking of St. Thomas Aquinas and became convinced that the thing that shaped human character and destiny was not the subconscious drives, but the will. The intellect collects data; the will says "yes" or "no."

We are living in an age of monstrous folly because today everything is based on feelings. If it feels good, it's okay to do it. If it doesn't feel right, then we can excuse ourselves. In the abstract it seems harmless enough, but when carried into decisions affecting daily life, the philosophy becomes ominous. For instance, if drugs help you to relax and enjoy life more, "yes." If your marriage doesn't feel right anymore and you feel a change is needed, go with it. If you think an abortion is the right thing for you, do it. If you don't feel like worshipping God, don't. If your faith doesn't make you feel warm and close to God, you have no faith. If you don't feel forgiveness in your heart, you can't forgive. And so it goes.

To all, Dr. Low says, "Feelings are not facts." God is love, whether you feel it or not. Forgiveness is not a mat-

ter of feelings, it is an act of the will, either you forgive or not. Feelings will catch up later. Faith can co-exist with the dark night of the soul; one believes and worships even when there is not consolation, perhaps especially so at that time. Marriage is based on a willed life of commitment, not the feelings of the moment. Abortion is wrong whether you feel good about it or not. Drug addiction will eventually destroy you whether you agree or not.

St. Thomas Aquinas once said, "If you want to become a saint, will it." The will has one function: to say "yes" or "no." Mental health is too precious to turn over to our feelings.

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



On the job stress

Dear Mary: We've been married nearly 20 years and have a 15-year-old son.

For several years my husband has been disenchanted with his high-pressure job. However, he won't (or can't) do anything to change the situation; neither will he consider something to reduce stress.

He has almost no interests. I've told him I'm willing to change our standard of living — including selling the house. He won't consider "lowering" himself. I already work full time so my getting a job wouldn't be an issue.

He is so unhappy with himself. Lately it's most evident in his weight. He gains and loses repeatedly. He is short-tempered and impatient.

I've been supportive, had "pep talks" with him — to no avail. He's getting increasingly difficult to live with. A few months ago I urged him to get counseling, offering to go too. I explained I didn't think I could continue to live with him unless he got help. He hasn't. — Rhode Island.

You seem to have tried many things and made good suggestions — which did not work. What now?

His diet is a significant part of his problem and can be a major factor in how he feels. Does he come home tired and tense, reach for the alcohol, eat a large dinner heavy on fats, red meat and sweets, then tune out in front of the television? It is not an unusual pattern for persons in high-stress jobs.



BY
DR. JAMES
AND MARY
KENNY

You say he can't change his eating pattern. However, unless your household is unusual, you do most of the shopping and cooking. By setting small, specific goals you can systematically change eating patterns.

Start by using more poultry and fish, less red meat. Substitute fresh fruit for sugar-filled desserts. Write down your plan and stick to it. Gradually eliminate whatever is ruining his weight and health.

The second change is exercise. It is a rare man over 40 today who does not fear heart disease. Your husband might want to change but feels too discouraged and depressed to try.

Try to get him to join you for a walk before dinner every evening. Neither of you will feel like doing it alone. Encourage each other.

If your husband is under care for high blood pressure, ask your doctor for a walking program. You will probably start with a mile or two. Eventually you can probably work up to four or five miles.

Won't walking take time? Certainly. Your dinner will be delayed. Your son might be inconvenienced occasionally, but since 15-year-olds generally have odd schedules, it should be no great problem.

After your walk, reach for mineral water with a twist of lime or a tart lemonade, then enjoy a low-fat, low-sugar dinner together. After starting the evening this way, your husband may not want to tune out in front of the television.

As you get in shape, propose other diversions. Drive to a scenic park or woods occasionally to take your walk. Try a 10-mile walk on the weekend. Take back packs and stop for a light snack. Challenge him to get up with you on a summer morning for a hike and a picnic breakfast.

None of these efforts will succeed unless you do them with him. They are much less drastic than changing jobs or homes. And they are good for you.

In a few years your son will leave home. You and your husband will be a couple again. If you are good friends and possess good health, you can enjoy some of the best years of your marriage. The efforts you make should not only protect your husband's health now, but prepare for the years ahead.

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

(NC News Service)

A teacher who made a difference

I listened to a poet address a large group on how he happened to become a poet. He explained that he went to college on a basketball scholarship and in one of life's ironies found himself in a poetry class which had such a profound impact on him, he gave up basketball and lost his scholarship, much to his parents' dismay.

Like so many, his story has a happy ending because he has become a successful publishing poet who is now teaching poetry himself in college. But his statement is universal: "I ran into one of those rare teachers who made a difference in my life..."

Many of us have had that experience. Somewhere along our educational journey, we met a teacher who made a difference, who recognized in us a quality unnoticed by others, who encouraged us at an impressionable time, who saw us as a person instead of student, and who probably has no idea of his or her impact on our lives.

I recall one such teacher who made literature live for me and gave me a lifelong love of reading. I am ashamed to admit I cannot recall her name. She lasted only one year in a school that didn't appreciate her value. She taught senior lit and inherited student resistance and ridicule because she thought literature was important. She kept a couple of players off the football team when they lost their eligibility because of refusal to do homework and that did her in.

But, oh, how she spoke to me. She was the first to reveal to me deeper meanings of life through literature. And she was demanding. She read every paper thoroughly and wrote comments which must have taken as much time as the paper itself took to write.

I wish I could meet her again and tell her the im-

BY
DOLORES
CURRAN



pact she had on me. Later, as a recovered adolescent, I, too became a teacher of literature and I never forgot that out there in the desks sat students who were trying to find meaning in their lives or that good writing rests on touching people's experiences.

In a day when teachers are reviled for what they don't accomplish and blamed for illiteracy, it's popular to believe such teachers no longer exist. But they do and I suggest we become counter-culture and let those teachers who made a difference know that.

Education is not affirmed today. Conversely, it is blamed for everything from drugs to promiscuity. Yet, those good teachers go on meeting our children day after day, determined to open up new worlds for them in spite of a society that has buried education as a tried-and-lost cause.

Those of us who find ourselves in the critics corner don't always realize how discouraging this is to teachers who care and try. I talked long with a nun who has taught first grade for 28 years. The love she has in her face when she talks of her children is extraordinary.

I asked her how many of her former students

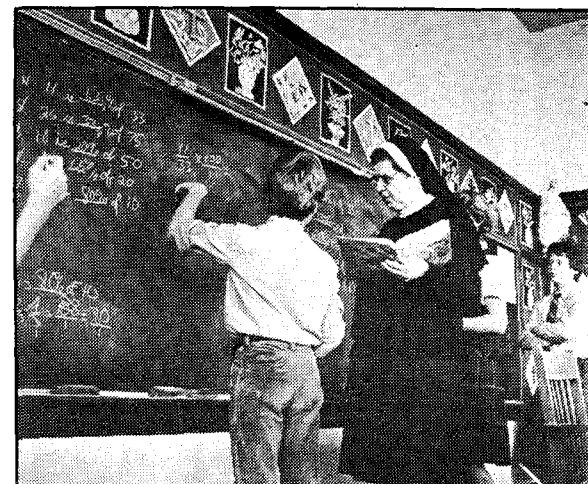
have thanked her for being who she is, for persevering without appreciation, for giving them fundamentals and love. She replied, "About ten or twelve."

"Does that discourage you?" I asked.

She smiled. "No, because the children respond to me and I get great satisfaction from seeing their self-confidence and skills spring from zero when they come in. I just wish the parents were more supportive."

I suspect just one letter or call from a former student would lift such a teacher to renewed dedication and heights as the school year starts and she meets new faces. Is there a teacher or a coach who made a difference in our life? If so, is this the month to let them know that?

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Family Nights

Something to think about

In the Scriptures, Christ gives us two commands to be obeyed. Matthew 22:36-40, "Love the Lord your God with all your heart, soul and mind. This is the first and most important commandment. The second most important is similar: Love your neighbor as yourself." As we grow in love for one another and place others' needs before our own, obedience loses its sting and can become a source of great joy in the family and larger community. Tonight let's look at obedience. All read together Ephesians 6:1-4.

Activity time

Young Family

Love Banner. Materials: felt or burlap, rod and string, scissors, glue. Together create a banner. Examples, "Love Makes Obedience Easier" or "Moms, Dads and kids work at obedience." Mom and Dad share some areas each is working in at being obedient. For example, work or traffic laws. Discuss some family rules and the "why" behind them.

Middle Years family.

Rules are important. Materials: large poster board, felt tip pens. Together make up a list of rules that the family observes. Hold a discussion on them. Are there any that may need to be changed, updated or done away with? Should any new ones be added? Share thoughts about how rules are meant to guide us in our life of love.

How do rules in the family help us to show our love for one another? Write the rules on the poster and place it in a common family area.

Adult Family

Scripture Time. Materials: Bible, dictionary. Read aloud Ephesians 6:1-4. Then look up key word in the dictionary. Share thoughts on how the passage may be applied in the family more effectively.

Snack

Cranberry punch and cookies.

Entertainment

Plan a family Mardi Gras celebration for the Tuesday before Ash Wednesday. Horns, costumes, skits, even a special dinner that night might be in

order. Have a family member do some research and share about the history and purpose of Mardi Gras.

Sharing

1. Share a time someone found it very hard to be obedient.
2. Share a moment when each wished he lived elsewhere.
3. Share a favorite family moment from the past week.

Closing prayer

— Suggested Prayer: Dear Lord, thank you for love. We know love is the gift you give all of us and the gift you want us to share with others, especially all the members of our family. Help us to love each other as you loved us. Amen.

Sunday, August 11, 1985

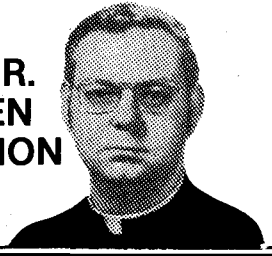
READINGS: 1 Kings 19:4-8; Ephesians 4:30-5:2; John 6:14-51.

The Eucharist nourishes life

BACKGROUND:

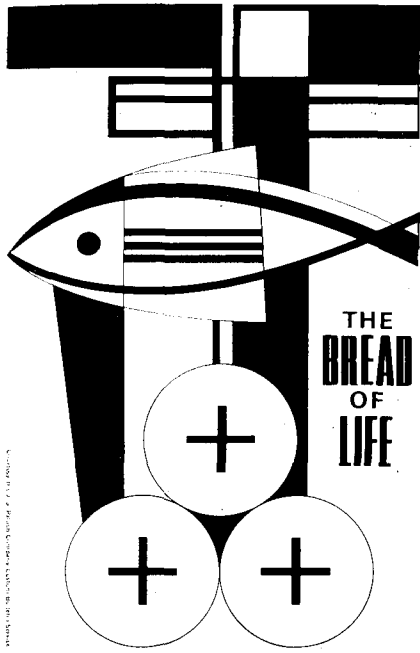
The First Book of Kings chronicles the splendid reign of Solomon as king of Israel, and the dismemberment of the nation and its aftermath after his death. In the section read in this Sunday's Liturgy of the Word, the prophet Elijah reaches Sinai, in present-day

BY FR. OWEN CAMPION



Egypt, to which he fled after condemning sin and paganism in the court of the northern kingdom, Israel. (Judah was the southern kingdom.)

Much of his condemnation was hurled against Queen Jezebel, the Tyrian — and pagan — wife of King Ahab. The queen's almost fanatical devotion to idolatry, and to its introduction among the Jews, has made her name a synonym for a scheming, utterly unprincipled woman. Elijah, of course, resisted paganism at every turn and despised not only Queen Jezebel's attachment to it, but the king's, and court's, toleration of pagan religious practice.



Supplying the second reading for this Sunday is the epistle to the Ephesians. From a section of the epistle concerned with appropriate Christian behavior, this reading stresses Jesus himself as the perfect model of how to live and how to behave.

For the third week, the Gospel reading refers to bread and to food. In this instance, it speaks of the "bread of life." Two weeks ago, it spoke of the multiplication of the loaves and fishes.

Scholars have debated for centuries to what extent "bread of life" meant the actual assimilation of Jesus into the very heart and mind of the believer, and how strong is the passage's reference to Eucharist. In any event, the meaning is clear that God lovingly sent to humankind his own Son, as Redeemer, as teacher, and as nourishment; in grace and hope in the Holy Eucharist.

REFLECTION:

For the third week, the Church teaches us in the Liturgy of the Word that God has sent Jesus among us to redeem us, nourish and refresh us, and call us to eternal companionship with him in heaven.

The simile used in this lesson is interesting. It does not speak of God's great power. His message does not ring thunderously so that all other voices are overwhelmed and useless. Rather, two simple human gestures convey the divine teaching. God's Son comes as food — essential but, in the case of these readings, unassuming. His arrival is no conquest. The heavenly food must be accepted and eaten. There is no coercion, only invitation, before acceptance.

God comes to us, in his word, and in the Eucharist. We need

God's grace and guidance as they proceed from those sources. But, he invites us to eat. Hearing his word, we do eat. We assimilate his law into our wills. In the Eucharist, we join ourselves visibly with Jesus and pledge him our faith, love and trust.

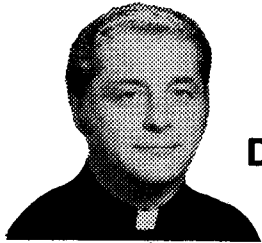
Secondly, the readings tell us Jesus is everything. There is no fulfillment greater than in living in his image. There is no surer example than he.

'In the Eucharist we join ourselves visibly with Jesus and pledge him our faith, love and trust.'

Thirdly, the figure of Elijah is important. God spoke to him and nourished him, as he speaks to us and nourishes us in Christ. But, surrounding our faith may be hostilities no less persuasive than that of Jezebel, or indifference no less stubborn than that of Ahab. Strong faith may require determination and strengthening.

Helping a troubled godfather

Q. My brother married a Baptist girl, and I was asked to be the baptismal sponsor for their daughter, who they said would be raised Catholic.



BY FR. JOHN DIETZEN

Now my brother has left our church and started going to another. Their daughter, now 3 years old, goes with them.

Does that mean I am no longer her godfather? I promised to work with her parents to give her a full Catholic life, and that's what I intended to do. But what can I do now? Will she be rebaptized in the new church? (Ohio)

A. Your understanding of the responsibilities you undertook as baptism sponsor is certainly correct, and you are right in being concerned. During the ceremony of baptism, the Catholic parent (and godparents) several times profess that they

believe the truths of our faith and solemnly promise both God and the church that they will be an example and model of living that faith for their newly baptized child.

Your brother's decision to leave our faith severely limits some of your options, but there are ways you can probably still help her.

Your kindness to her over the years, remembering her with a gift (perhaps a religious one) on the anniversary of her baptism or several other days, your thoughtfulness and possibly presence with her at big celebrations

of her life — these are the kinds of things any baptism sponsor might do.

You can do them also — if, of course, your brother and his family permit you.

Naturally, your niece should also have a particular intention in your prayers to ask God's blessing and guidance for her.

I have no idea what her new church might do. But according to the Catholic (and most Christians') understanding of baptism, she would not be baptized again. Once one is baptized, in whatever faith, it is for life.

GENERAL INTENTION

A greater Eucharistic devotion among Christians

In reading the documents of Vatican II, it is easy to sense the awesome reverence which the Bishops there had for the Holy Eucharist. It was, they said, the renewal of the covenant between ourselves and the Lord which draws us into His compelling love and sets us on fire. This Sacrament is the pledge and strength for life's journey and a forecast of the heavenly banquet. It is the heartbeat of the congregation of the faithful and, for married couples, represents Christ's covenant from which their own mar-

riage flows.

The Eucharist contains the Church's entire spiritual wealth — all the other Sacraments are either linked to it or are directed toward it. It is the Presence which makes our churches holy places and the visible sign that Jesus is as personally close to His Church as He was to the Apostles.

The Holy Father wants us to pray that all Christians may come to a deeper knowledge and appreciation of this marvelous Sacrament of Christ's love.

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Anti-Arab sentiment reigns on TV

Picture an Arab.

If you imagined a terrorist, an oil-rich sheik or a burnoosed man standing by a camel, you have managed to latch on to some offensive stereotypes, in the view of an Illinois professor. He'd prefer that you picture peaceful, poor people at prayer as readily as you conjure up scimitar-wielding cut-throats.

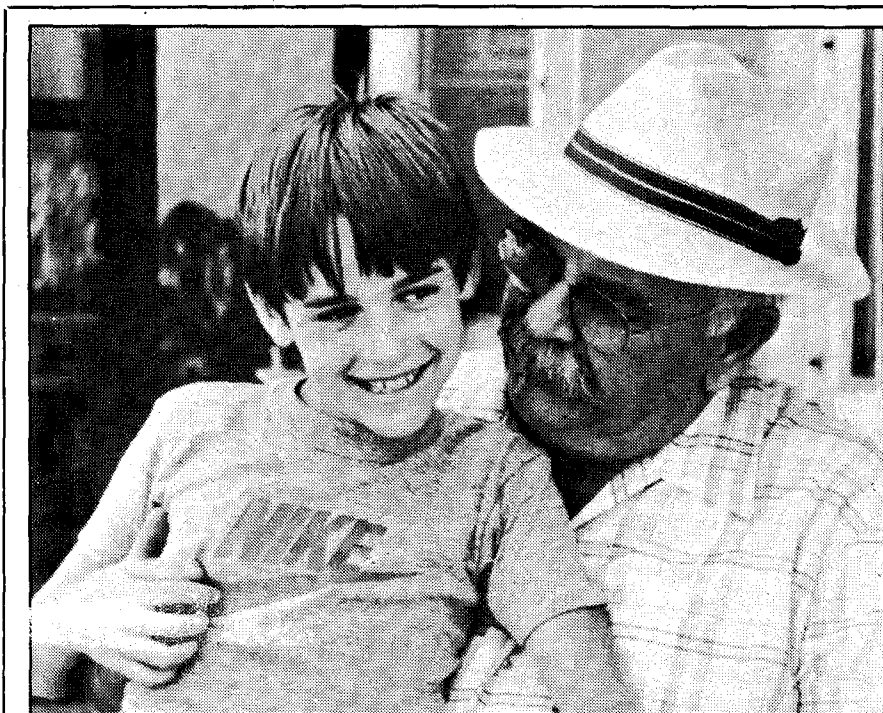
Jack Shaheen is a professor of mass communications at Southern Illinois University at Edwardsville. A Pittsburgh-born American of Lebanese descent, he grew up in a



BY
JAMES BREIG

home which did not tolerate intolerance. So he has spent a good deal of his adult life trying to make sure others do not perpetuate racism, especially against the group which he believes is not fair game for racism — the Arabs.

"I've always been sensitive on this," he told me in a phone interview recently. "I've always been interested in the images of minorities. I grew up in a steel town where people were readily accepted and got along pretty well. There were never any ethnic slurs in my home about anyone.



SENIORS V. ALIENS — Wilford Brimley plays Ben and Barret Oliver plays his grandson in "Cocoon," a sci-fi comedy which tells the story of a group of Florida retirees' close encounter with visitors from space. The USCC rules it out for pre-teens with an A-II rating. (NC photo)

In the Seventies, Prof. Shaheen traveled extensively throughout the Middle East, teaching at the American University in Beirut on a Fulbright grant and lecturing on the media on behalf of the U.S. Informa-

tion Agency.

"I traveled and got to meet people," he recalled. "I saw my first mosque and met my first Moslem. I met leaders and average folks. And I saw that people are pretty much the

same."

He began keeping a diary of his impressions, viewing television and charting the stereotypes he found. The result is a book, "The TV Arab" (The Popular Press, Bowling Green, OH) and a willingness to speak out against the anti-Arab sentiment which he sees rampant on the tube.

'What about the Arab women who head corporations?'

"There are no positive examples at all," Prof. Shaheen told me. "The latest thing is to sneak in one-liners about Arabs in shows which have nothing to do with them." As an example, he cited an episode of "Knight Rider" in which a horse was stolen by American gangsters. "All of a sudden," he explained, "this Arab appears in a headdress and says, 'I've got the money, give me the horse.' We never saw him again."

Stereotypes can be found in all aspects of the medium, he notes, from rock videos to children's cartoons, an especially dangerous location for them. "If children don't see positive examples of Arabs, then the stereotype will be perpetuated and the racist attitudes will continue. If a child sees an image, it sticks. The seed of racism planted in the mind is difficult to uproot."

Something like the TWA hijacking gives television news a chance to do the same damage as fiction programs, he charged.

"There were many things wrong with that coverage," Prof. Shaheen explained. "First, nothing was said about the Shiites whom the Israelis held. No one cared about them. How were they treated? Why weren't they interviewed? Are all Shiites terrorists because three hijack a plane? If three Catholics hijacked a plane in Rome, would all Catholics be terrorists? 'Moslem' has become a dirty word. If Germans commit some act of terrorism, we don't say that Lutherans did that. I've seen Moslems at prayer and I respect that. Almost everyone hates violence, especially the people in that region."

What Prof. Shaheen would like from television is a balanced portrait. "We've matured to the point that blacks, women, Italians and Hispanics have rights. What about the people whose parents came over from the Middle East? Give me good Israelis and bad ones. The same with Arabs and Irish. Show the heavies but bring in the good people, too. Arab families are not shown on TV; if they are, there is only hate. Arab women on television are belly-dancers or fat or devious or in a harem. What about the Arab women who head corporations?"

He asks TV's creators and viewers alike to apply a simple test to determine if they are insulting Arabs: "Replace the Arab with your favorite ethnic group and ask if it's fair. If it is, then proceed."

Remembering 'good Pope John'

Peter Hebblethwaite, "John XXIII, Pope of the Council," (Geoffrey Chapman, London), \$19.95, pp. VIII, 550,

For at least the lifetime of English-speaking readers, here is the definitive biography of "good Pope John." Seven years this seasoned author worked to produce this masterpiece. He cites printed and unprinted sources, not merely from Rome but from Roncalli's birthplace, through his complex assignments to the accounts of the beloved pontiff's death. Moreover, he had the help of the pope's personal secretary now Archbishop Louis Capovilla.

Hebblethwaite enlivens every page with an illustrative anecdote or insight. Each chapter conveys a still better focused image of a simple, sincere, but shrewd, dedicated churchman, divinely destined to come in, as it were, the back door to the papacy, and who admonished his Lateran seminarians "Nothing has any value for the Church and for souls unless the Pontiff is holy in deed as well as in title."

The Jesuit-trained Hebblethwaite can bring a character vividly into our living rooms while still being frugal with words, for example, "Tardini was a stranger to doubt." His thumb-nail

descriptions are also thought-provoking and incisive, such as, "Without (Cardinal) Bee, it is unlikely that Pope John would have gotten the Council he wanted."

When Roncalli was elected there was a small but highly placed clique of critics comparing him and his style unfavorably with the aloof genius, Pius XII. The new Pope soon declared he could not forget the 20 volumes of magisterial teaching bequeathed by Pius XII. They remained "perhaps the

Book Review

most notable expression of his pastoral genius..." Jovial John's approach was to be catechetical — the book and the chalice. As he explained to the Cardinals when they elected him: "Other human qualities, diplomatic cleverness and skill, organizing ability may embellish and fill out the pontificate, but they cannot be a substitute for being a shepherd of the whole flock." His flock was the world as he pushed ecumenism farther than it ever had been since Trent.

In 17 years Pius XII had 10 visits from heads of state. John XXIII, who

had the shortest pontificate of the century (apart from the flashing meteor of John Paul I), had 34.

Another attribute of this study is that the author has given all the historical background, secular as well as ecclesiastical, necessary to understand this biography in its proper milieu. Seldom, if ever, will one read a more thorough presentation of the Italian political scene during John's reign in so few pages as is found in Chapter 7, "The Italian Connection."

This reviewer thinks two chapters are outstanding: "The Inspiration of the Council" and "The Struggle for the Council." In a soundly objective way they present plausible answers to such complex questions as the human sources of the "inspiration" to hold a Council and describe in documented detail the power struggle to control the Council or even to frustrate it. John, who frequently taught: "The first duty of a Pope is to pray and to suffer," also stated, "I know my personal part in the preparation of the Council will be suffering."

In the frank account of those sufferings and the evolution of the Council, the reader sees the marvelous work of the Holy Spirit. How He broke down the traditionalist wall to John's worldwide ecumenism, embracing even atheistic communism. There were frequent communications between the Soviet leader, Khrushchev and Pope John. As the pope lay on his deathbed, he received a "get well" message from the intractable leader.

Father Hugh J. Nolan
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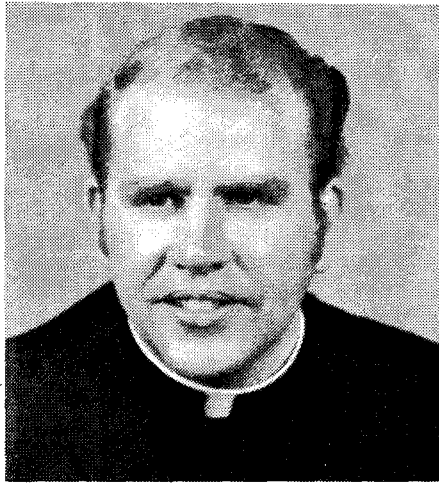
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New ethics institute director Rev. James McCartney, O.S.A., Ph.D. has been selected as Executive Director of the new Institute at St. Francis Hospital for Health Care Ethics and Practice. Father McCartney is a prominent ethicist, affiliated with St. Thomas University, who trained at the world renowned Kennedy Institute of Ethics at Georgetown University.

St. Francis offers mobile health van

St. Francis Hospital's community outreach and education program has been greatly enhanced with the recent addition of a fully-equipped mobile van. Designed to offer such wide ranging medical and health services as anemia screening, home glucose monitoring, first aid at special events, blood typing, infection control demonstrations, basic physical exams, vision screening, posture assessment, dietary counseling, and self breast and pelvic exams, among others, the mobile van will be traveling throughout Miami Beach, Miami Shores, Bal Harbour/Surfside, and other locales.

Community centers, shopping malls, chambers of commerce, churches, temples, civic organizations, nursing homes, condominium associations and many other groups will be contacted to arrange for the services provided by the staff of St. Francis Hospital in the new mobile van.

For more information or to inquire about scheduling a visit by the mobile van, please call Noel King, Director of Community Relations at St. Francis Hospital: 868-2783.

Parishioner plans to outlive 1999

(Continued from page 9)

Chisholm was never able to have children of her own, so she and her husband adopted Betty and June when they lived in Stuart, where they ran a popular restaurant. Two other homeless children also were raised by the family and now have successful careers.

Betty also adopted her son Michael, becoming the first single woman in the state of Florida to adopt a child. Because Betty had to be the breadwinner for the family, Chisholm stayed home to see to it that her grandson was properly cared for. He is now a forester for the St. Joe paper company in Florida.

June had some troubled periods. Twice she disappeared without telling her mother where she was going. During a total of 17 years, Chisholm did not know where her daughter was, but she says she did not harbor resentment or anger.

"I love her and that was why I accepted her and what she did."

When at last the prodigal daughter returned, Chisholm never asked questions and later helped her purchase a home.

Today June is in frequent contact with her mother and sends flowers for every important occasion.

Saddened by youth

Although Chisholm never remarried after her husband died in 1946, she is distressed when she hears

Two new deans arrive at St. Thomas U.

Richard F. Sperring, former Director of the M.B.A. and Accounting Programs at St. Thomas University, has been named Founding Dean of the School of Business at St. Thomas.

Peter J. McGovern has been appointed Dean of the School of Law.

Prior to his arrival at St. Thomas, McGovern was Dean at Valparaiso University School of Law in Indiana, where he taught family law, remedies, and law and the arts.

Dean Sperring, who is currently a Ph.D. candidate at Florida International University, received his bachelors degree in ceramic engineering from Iowa State University. He also received a M.B.A. from the Harvard Graduate School of Business Administration and his J.D. from the University of Miami Law School.

Mr. Sperring's business background in-

cludes working at PPG Industries in Pittsburgh, Pennsylvania as a manager and corporate officer from 1952 to 1979. Before coming to St. Thomas in 1984, Sperring served as an associate attorney for Fine Jacobson Black Klein Colon & Simon, a Miami Law firm.

Recently appointed to the Florida Bar Continuing Legal Education Committee, Dean McGovern received his undergraduate degree from Notre Dame University; his law degree from Fordham

University; and, his doctorate in adult and higher education from the University of South Dakota.

McGovern's experiences also include being Director of Plans and Programs and law professor at the University of South Dakota.

Priests' mother dies

Mona Dalton, mother of two Archdiocese of Miami pastors, has died after a lengthy illness.

The 72-year-old Listowel, County Kerry, Ireland native was the mother of Fr. Brendan Dalton, pastor of Visitation Church in North Miami, and Fr. Bryan Dalton, pastor of St. Richard Church in South Dade.

She is also survived by two daughters and five grandchildren.

A funeral Mass was celebrated at St. Mary's Parish Church in Listowel, before burial at the local cemetery.

Coral Gables Knight honored

Frank Ballantoni, a member of the Coral Gables Little Flower Church, was recently installed as the Grand Knight at an installation dinner dance held at the Coral Gables Knights of Columbus 3274 Council Hall. Also that night he received a certificate of merit as the 1984-85 Knight of the Year for his council.

Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each

week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please) to us at this address:

Prayer Petitions,
Archdiocese of Miami,
9401 Biscayne Blvd., Miami, FL 33138.

Sr. Worley to lead computer workshops

Sister Elizabeth Worley, a Sister of Saint Joseph of Saint Augustine, Florida and chairperson of the science department at Madonna Academy in Hollywood, was one of 12 high school and college chemistry teachers from the entire United States to attend the Project Seraphim Workshop Leader Training Program this

summer. The workshop was held June 23-29 at the University of Texas in Austin. It was designed to train workshop leaders to present Project Seraphim computer materials to other chemistry teachers.

At this time, Sister Elizabeth is the only individual from Florida to have participated in the program.

Catechist certification courses scheduled

As part of its Catechist Certification and Adult Education Program, the Archdiocese of Miami's Religious Education Department has scheduled the following courses this fall:

SOUTH DADE

• **TEACHING RELIGION IN THE 80's - PART I**, (English), St. Ann Parish, Aug. 24, 31; Sept. 7, 9 a.m.-3 p.m. — Patricia Stockton.

• **TEACHING RELIGION IN THE 80's - PART I**, (Spanish), St. Michael Parish, Aug. 26, 28, 31, 7-10 p.m.; Sept. 4, 9 a.m.-3 p.m. — Esperanza Ginoris.

• **INTRODUCTION TO THE SACRAMENTS**, (Spanish), Our Lady of Divine Providence, Sept. 6, 13, 20, 27; Oct. 4, 7-10 p.m. — Rev. Otasu.

• **INTRODUCTION TO THE SACRAMENTS**, (Spanish), St. John Bosco Parish, Sept. 11, 18, 25; Oct. 2, 9, 8-10 p.m. — Rev. San Pedro.

• **INTRODUCTION TO THE SACRAMENTS** (English) Christ the King Parish, Sept. 23, 30; Oct. 7, 14, 21, 7-10 p.m. — Sr. Doreen Lynch, IHM.

• **TEACHING RELIGION IN THE 80's - PART II**, (English), Sts. Peter & Paul Parish, Oct. 1, 8, 15, 22, 29, 7-10 p.m. — Sr. Rosa Monique Pena, OP.

• **INTRODUCTION TO THE SACRAMENTS**, (English), St. Louis Parish, Oct. 3, 10, 17, 24; Nov. 7, 7-10 p.m.

• **THE CHURCH AFTER VATICAN II**, (English), Little Flower Parish, Oct. 3, 10, 16, 17, 30, 7-10 p.m. — Rev. John Mercantante.

• **TEACHING RELIGION IN THE 80's - PART II** (Spanish), Our Lady of Divine Providence, Oct. 10, 17, 24; Nov. 7, 14, 7-10 p.m. — Silvia Rodriguez.

• **TEACHING RELIGION IN THE 80's - PART I**, (English), St. Kevin Parish, Oct. 14, 21, 28; Nov. 4, 11, 7-10 p.m. — Sr. Rosa Monique Pena, OP.

• **INTRODUCTION TO THE SACRAMENTS**, (Spanish), St. Raymond Parish, Nov. 6, 13, 20, 27; Dec. 4, 7-10 p.m. —

Esperanza Ginoris.

NORTH DADE

• **TEACHING RELIGION IN THE 80's - PART I**, (English), Our Lady of the Lakes, Sept. 28; Oct. 12, 26, 9:30 a.m.-3:00 p.m. — Sr. Rosa Monique Pena, OP.

• **THE CHURCH AFTER VATICAN II**, (English), Visitation Parish, Oct. 5, 12, 19, 26; Nov. 2, 9 a.m.-12 noon — Rev. John Murphy.

• **TEACHING RELIGION IN THE 80's - PART I**, (English), St. Rose of Lima Parish, Oct. 10, 17, 24, 30; Nov. 6, 7-10 p.m. — Sr. Marie Christopher, IHM.

• **TEACHING RELIGION IN THE 80's - PART II**, (English), Oct. 10, 17, 24, 30; Nov. 6, St. Rose of Lima Parish, 7-10 p.m. — Sr. Rosa Monique Pena, OP.

• **TEACHING RELIGION IN THE 80's - PART II**, (Spanish), San Lazaro Parish, Hialeah, Oct. 15, 22, 29; Nov. 5, 12, 7-10 p.m. — Esperanza Ginoris.

SOUTH BROWARD

• **INTRODUCTION TO THE SACRAMENTS**, (English), St. Bernadette Parish, Sept. 26; Oct. 3, 10, 17, 24, 7-10 p.m. — Sr. Doreen Lynch, IHM.

• **TEACHING RELIGION IN THE 80's - PART I**, (English), Nativity Parish, Nov. 5, 12, 19, 26; Dec. 10, 7-10 p.m. — Sr. Rosa Monique Pena, OP.

NORTH BROWARD

• **TEACHING RELIGION IN THE 80's - PART I**, (English), St. Vincent Parish, Sept. 3, 9, 16, 23, 30, 7-10 p.m. — Sr. Rosa Monique Pena, OP.

• **INTRODUCTION TO THE SACRAMENTS**, (English), St. Pius X Parish, Oct. 23, 30; Nov. 6, 13, 20, 27; Dec. 4, 11, 9:45-11:30 a.m. — Sr. Dorothy Beck, a.c.j.

NORTH PALM BEACH

• **TEACHING RELIGION IN THE 80's - PART II**, (English), St. Paul of the Cross Parish, Aug. 28; Sept. 4, 11, 18, 25, 7-10 p.m. — Sr. Rosa Monique Pena, OP.

Fr. Connolly remembered

(Continued from page 3)

his brief but full life.

"Jesus knows I have dedicated my whole life to Him... may others come to know Him and love Him for what He is: The Son of God, the Messiah, the dearest friend I've ever had, next to His Father..."

Fr. Connolly also asked that his estate be used for the education of poverty-stricken children at St. Mary Cathedral School.

He is survived by three brothers: David, Worcester, Ma.; William, Arcadia, Ca.; Thomas, Rochester, N.Y.; and four sisters: Mrs. Virginia Foulds, Rogers, Ark.; Miss Rebecca Connolly, Waltham, Ma.; Mrs. Helena McDougal, Framingham, Ma.; and Mrs. Peggy Meintjies, Anderson, S.C., all of whom were present for the funeral and burial which followed at Our Lady of Mercy Cemetery.

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Thanks to St. Jude & the Holy Spirit for prayers answered. Publication promised. M.H.

Thanks to Blessed Mother, Sacred Heart, St. Anthony for prayers answered. Publication promised. M.H.

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

Thanks to St. Jude for prayers answered. Publication promised. J.L.B.

Thanksgiving-family blessings- All praise to God through Jesus Christ our Lord, His Holy Mother, especially St. Anne & our Guardian Angels. F.L.S.

5A-NOVENAS

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

May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, worker of miracles, pray for us. Publication promised. MILLIE

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. St. Jude prayer for us an all who invoke your aid. Amen. I have had my request granted. Publication promised. Thank for miracle. J.H.H.

THANKSGIVING NOVENA TO ST. JUDE

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PRAYER TO THE HOLY SPIRIT

Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. C.H.

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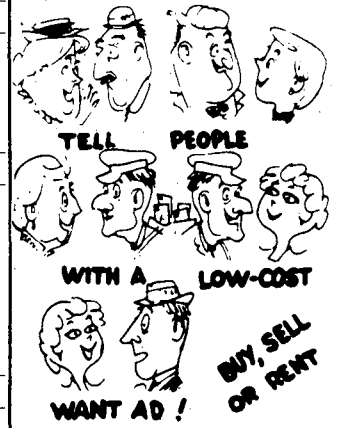
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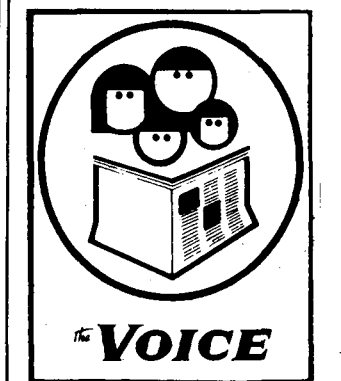
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'A migrant worker came by looking for a job and so Daddy hired him. The man was black. When we had other farm hands, they would always come in and eat dinner with us inside the house. But not this man ... I didn't feel good about it.'



'A law inscribed by God'

How consciences are formed

By Joe Michael Feist
NC News Service

"I remember when I was a little girl — oh, 6 or 7 years old, I'd say. We lived out from town a good way. Our house sat in the middle of a big cotton field. Daddy always liked to grow cotton.

"Anyway, it was cotton picking time one year, must have been about 1930. A migrant worker came by looking for a job and so daddy hired him. The man was black.

"Now when we had other field hands, they would always come in and eat dinner with us inside the house. But not this time. The man had to sit down outside in the sun and eat. I never will forget that. I remember watching him. I didn't feel good about it. It just wasn't right."

The woman who told me that story recognizes that the incident was perhaps her first encounter with racial prejudice. And she says it caused one of the initial stirrings of that built-in aptitude for making moral judgments, more commonly called conscience.

I remember being told as a youngster that my conscience was a "little voice" that would help me know right from wrong. Not so surprisingly, Vatican II also described the conscience as a "voice," though it went on in a more substantive way.

Conscience, says the Constitution on the Church in the Modern World, is "a law inscribed by God" on the heart of the human person.

Conscience is one's "most secret core and sanctuary," the document goes on to say. There a person "is alone with God, whose voice echoes in his depths."

But how is a conscience formed? Does it develop, expand?

In his book, "Guide to Christian Living" (Christian Classics Inc.), Father George Lobo suggests that

the rightly formed conscience is:

- rational;
- free;
- concerned about others and
- responsible.

With these characteristics in mind, let's return to the woman's childhood story.

Even with the mind of a child, the woman was able to determine that the black man was not being treated in a fair and equal manner. Thus the first requirement for forming a conscience: the ability to assess a situation calmly and accurately.

The second characteristic of conscience is that it is free and independent. Despite what she was being conditioned to believe about the races, the little girl was able to make a judgment about the situation that probably differed from the judgment of others around her. She was able to see the world from her own perspective.

Watching the black man eat dinner outside in the heat of the day obviously aroused empathy in the young girl. She "didn't feel good about it," she recalled. Her concern for someone else's welfare shows another aspect of a rightly formed conscience.

Finally, a person with a well-formed conscience should be willing to accept responsibility for actions based on it. At times this could lead to unpleasant or even painful encounters.

Again, consider the woman's story. What do you think she should have done, or could have done, in light of her conscience?

The fact of the matter is that the woman remembers being, more than anything else, confused by what she had seen. Perhaps at that formative stage in her life she hadn't yet sorted through the complicated web of authority and obedience, or of the imperfections and contradictions that are part of each of us — even parents.

What is most important, though, is that she did eventually sort through those contradictions. She continued to wrestle with the demands of her conscience, and her conscience expanded.

"Later on," the woman concluded, "when I was older, I made up my mind that I wasn't going to be part of that cycle of hatred. I began to speak out against what was unjust, even when it was difficult to do. My conscience wouldn't let me do anything else."

Thinking it over

Apathy and Christianity

Every day after school, the 12-year-old came home and went immediately to his room. There he stayed for hours, listless and uncaring. Each day it became harder and harder for his mother to persuade him to get out of bed and go to school.

In school the boy's teachers reported that he was losing interest in the classes and his grades were plummeting. During recess and lunch time, the boy sat by himself taking little if any interest in the games and conversation of his classmates.

The boy's mother worried that her son's blue mood would sink into apathy. She and the boy's father decided in consultation with his teachers to take some positive steps to help the boy shake off the blahs.

What is apathy?

Webster's New World Dictionary defines apathy as being "without emotion." The dictionary applies the term to people who have a "lack of interest, a listless condition, a lack of concern."

Individuals who are apathetic run the risk of remaining outside the mainstream of life. In holding themselves aloof, they can stunt the growth of their consciences and deaden themselves to the sufferings and joys of others.

When you think about it, apathy ought to be foreign to Christians. Followers of Christ are called to be passionately interested in others. They are invited to let their moral sensitivities grow by caring about God, about each other, about the world they live in and about themselves.

Weekly the liturgy reminds Christians what kind of people they are to be. The Eucharist celebrated in community says that each individual has value; it urges them to recognize that what they do matters and can make a difference in the world.

"There is no such thing as 'spiritual life' or 'life in Christ' apart from all the relationships that make up human life in the communities in which we live and serve," said Father John Egan in a 1983 speech on liturgy and justice at Boston College. He is the director of the Chicago archdiocesan office of human relations and ecumenism.

The liturgy reminds individuals that they can't allow themselves to become apathetic to others. "For those who participate, the liturgy expresses their continuing struggle to be one with each other in Christ and gives them energy and strength to carry that struggle in the midst of daily life," Father Egan said.

The long reach of conscience

By Dolores Leckey
NC News Service

During the course of history men and women of good will, individually and in groups, have believed that:

- The divine will was conveyed in a special way through the royal lineage.
- Slavery was approved by God.
- Women were not entitled to vote.
- Certain races were superior to others.

Those beliefs are rejected by most societies and most religious bodies today. What accounts for the change?

For one thing, individual men and women influenced the consciences of others by the stance they took when touched profoundly by the human, spiritual and moral needs around them. There were the Quakers hanged in the Boston Common for their stand against human slavery. And there were suffragettes who braved jail for their convictions regarding the rights of women.

I can imagine how much these people hoped that their own faithfulness to conscience would —

- Become a light enabling others to see a need within society; and
- spark courage in others to act according to the light of conscience.

Eventually, the light might spread and the public conscience might expand. Not all at once, and not without sacrifice. Consider the impact of Rosa Parks, who refused to move to the back of the bus simply because she was black.

There is a sixth sense among members of the human family that when a person is faithful to conscience it will make a difference — a difference to that person and a difference to others.

Sometimes the difference it makes may be barely discernible at first and others may not always agree on the difference. Consider the case of Enten Eller.

A member of the Church of the Brethren, Eller was indicted in 1982 for failing to register for the draft. At the time he was a student at



Rosa Parks sits in the front of a Montgomery, Ala., bus on Dec. 21, 1956, as a Supreme Court ban on segregation on the city's public transit system goes into effect. Her arrest a year earlier for sitting in front of white passengers touched off a boycott by blacks of the bus system that led to the Supreme Court decision. (NC/UPI photo)

Bridgewater College in Virginia.

Eller's reason was simply stated: "I have not registered in order to be faithful to God, my conscience and my church."

At the time of his indictment he faced up to five years in prison and a \$10,000 fine. As a member of a peace church, he would not have had any trouble securing a conscientious objector's status. But, for this young man, that was not enough. He said his action was for the sake of others.

People who knew Eller were quick to note that he is not a religious fanatic and does not presume to judge others who

register for the draft. In fact, Eller himself said that many registrants he knows are committed Christians, just as committed as he is: "God calls us to different places."

Not everyone in the Church of the Brethren agreed with Eller's reasons; his parents for instance. His father said: "I personally could register. I would not be happy about it but I could... We fully support Enten, even though it's not what we would do."

Eller received a sentence of community service. Throughout the judicial maze which preceded his sentencing, he made it clear that his life is to follow God wherever that

takes him. "That's what I've got to work with," he said.

Has Eller's conscience influenced others? Has it moved the cause of peace? Surely he hopes it has.

I think of the many teachers and pastors and parents who tend to place great hope in the long reach of conscience. They hope that if they live in a loving way and according to their values it will make a difference not just to themselves, but to others in their lives.

Who knows how much one person's faithfulness to conscience might contribute to the world's integrity?

Wild grapes

By Father John Castelot
NC News Service

The prophet Isaiah once delighted his audience with a charming song typical of those sung at harvest time. It was about a man who planted a vineyard on a fertile hillside.

"He spaded it, cleared it of stones, and planted the choicest vines" (5:2). There was nothing the man failed to do to ensure a first-rate harvest.

But all of a sudden the song took a sad turn.

"Then he looked for the crop of grapes, but what it yielded was wild grapes."

At this point the audience is asked to get involved, to form its opinion:

"What more was there to do for my vineyard that I had not done? Why, when I looked for the crop of grapes, did it bring forth wild grapes?"

The disappointed farmer then announced that he would make a shambles of his vineyard, rendering it totally useless for the future.

All the while those listening have been following the song with complete sympathy for the unfortunate farmer. They can empathize with his frustration.

But now Isaiah identifies the people themselves as the vineyard and the Lord as the vinegrower, and they are cut to the quick.

If Isaiah had simply and abruptly berated the Hebrews for their faithlessness, they would probably have reacted with anger and turned their backs on him. But by cleverly using the song to enlist their sympathy for the vinegrower he led them to appreciate in a very personal way just how reprehensible their conduct was.

Conscience enables a person to distinguish right from wrong. Often it operates almost instinctively.

But, like memory, conscience can lose its sharpness through lack of use, through not caring about the moral quality of our actions. In certain

instances, it can be dulled by ignorance or passion.

It is not always easy to tell what the proper course of action is in any given situation. Conscience has to be formed; it has to be informed.

Isaiah's approach was effective because of the manner in which he subtly led his listeners to share his view of the matter, to form their moral convictions.

Jesus, especially by his use of stories, got his hearers personally involved in a situation and confronted them with the necessity of making personal decisions.

When someone asked "Who is my neighbor?" Jesus did not give a cold definition. He told the story of the Good Samaritan and then asked his inquirer: "Which of these, in your opinion, was neighbor to the man who fell in with the robbers?"

The man answered that it was the one who acted with compassion. "Go and do the same," Jesus said.

It was only after Jesus had led the man to a personal decision on what constitutes a neighbor that he issued an ethical directive.

'I was stunned,' doctor says after seeing hungry Ethiopians

By Paul Gerhards
SILVERTON, Ore. (NC) — For the first 24 hours after Dr. Michael Grady worked as a volunteer in a feeding camp in Alamata, Ethiopia, he was stunned by the horrible suffering he witnessed. But as a physician and a compassionate Catholic, he knew he had to do something to help.

"These were the kids I was seeing on the newscasts. Here they were in the flesh — what there was of it. It was kind of numbing

'There would be more malice in one of our department stores over not getting a Cabbage Patch doll than those people showed in a life-or-death-situation.'

— surreal. Quite frankly, that first night I cried myself to sleep."

Grady, a member of St. Paul Parish in Silverton, Ore., went to Ethiopia for 45 days this spring as a member of the Northwest Medical Team.

Back in Oregon, he spoke about his experiences.

Grady stayed in Alamata, a



A starving child, oblivious to the hands that reach out compassionately to help him, cries in agony. Dr. Michael Grady of Silverton, Ore. stayed in Alamata, Ethiopia for 45 days to provide treatment to the malnourished and diseased people. (NC photo).

town near the northern province of Tigre, where rebels have been fighting to secede from Ethiopia. The team also worked in Addis

Ababa, the Ethiopian capital.

Team members were not afraid the feeding compound where they stayed would be attacked, Grady said, because both sides welcomed their efforts.

But the town was attacked two weeks after he got there, the 35-year-old physician said.

"We spent the night on the floor, machine-gun and artillery fire going on all around us. Through a crack in my door I could see muzzle flashes and tracer bullets. For someone unaccustomed to warfare it was a very frightening experience. I was never so glad to see the sun come out in my whole life."

The medical team trained Ethiopian nurses how to treat the victims, but was discouraged from treating the patients.

"If you treat one patient, you might save one life. If you teach someone else to do it, they could save a hundred lives."

In addition to training nurses, Grady screened between 700 and 1,000 children for malnourishment each morning. Those admitted were allowed to bring their families, who were fed along with them.

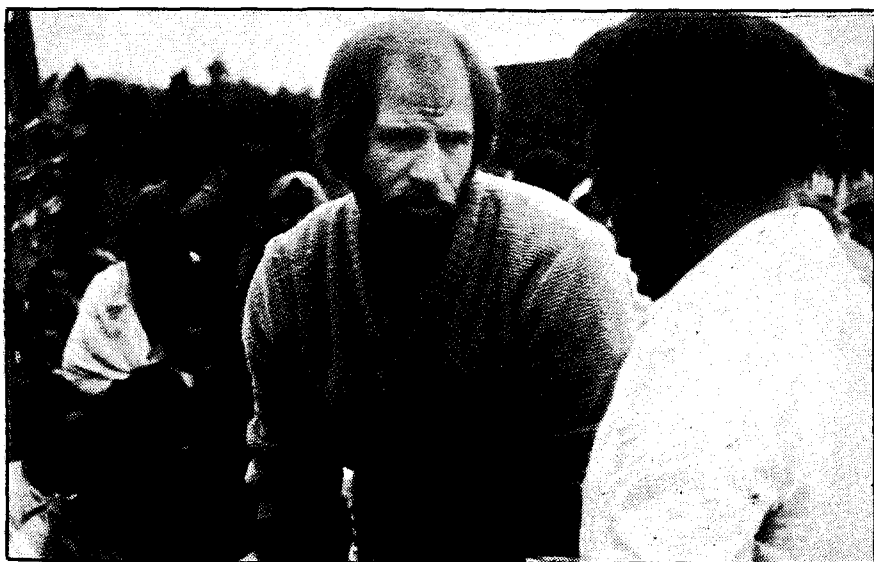
It was "emotionally wrenching," to decide each day who would and who would not be fed.

Parents would try to shove their children at him. Only 150 new admissions were accepted each day, bringing those treated to about 11,000 a day. Most were under 5 years old.

Grady said those who were turned away showed no animosity.

"They might seem passive to us, but they were resigned to that fact of their lives," he said.

"There would be more malice in one of our department stores over not getting a Cabbage Patch doll than these people showed in a life-or-death situation."



Dr. Michael Grady consults with a nurse at a feeding center, surrounded by hungry families. (NC photo).

Take me back to the covered wagon (or how to cope on vacation)

By Hilda Young
NC News Service

Remember those pictures of women walking alongside the covered wagon during the pioneer days? You can't tell me they were trying to give the oxen a break. Any mother knows that if you looked in the wagons you would have seen kids arguing and a grouchy husband.

"You didn't signal when you changed lanes," our 13-year-old told her father as we pulled onto the freeway to start a four-day vacation.

"Yes, I did," he sighed. "I just held it down and didn't snap it all the way."

"But I didn't see the signal light or hear the signal going tick, tick, tick," she claimed.

"Whose fault is that?" spouse asked.

Our back-seat driver huffed. "Kids are always wrong, aren't they? My

CCD teacher says it's a sign of parental maturity for parents to admit they're wrong."

"Is this the same one who never wears matching earrings and has three different colors of hair?" spouse responded.

"No, but even if it was I don't see what someone's looks have to do with what they say."

"Ronald McDonald will be thrilled."

"Dad, be serious. You know you shouldn't judge someone by their looks."

It was the opening oldest son needed. "You ought to know," he laughed. "You should see this guy she likes at school. What a geek."

"Nobody invited you into the conversation, cornflake breath," his sister countered.

"Knock it off, you two," spouse

grumbled. "We're not going to listen to you trade insults for the next 300 miles."

"Trade?" said daughter. "He can have mine at no charge."

"I said knock it off," my Ward Bond barked.

Silence — for three exits.

"Dad, did you ever hitchhike?" asked 7-year-old.

"Maybe once in college."

"Dad, which is better — kilometers or miles?"

"Play stump-the-parent with your mother for a while, will you, please?" he said. "I'm getting Excedrin headache No. 73."

"Mom, which is better — kilometers or miles?"

"Yards."

"Why didn't we bring the dog?"

"It gets carsick and has bad breath," I said.

"So does Mikey and we brought him."

"The kennel wouldn't take Mike." "Who has my Tootsie Roll?" asked the Mike.

"Mike, you didn't!" I said.

"I thought I'd get hungry and dad never stops."

"I have to go to the bathroom," said 9-year-old.

Husband bounced his head off the steering wheel. "We're not even out of town yet. Your mother's family must have genetically weak kidneys."

"That was uncalled for," I snapped. "At least my family has strong chins."

"Yeah, frequently two or three of them."

Silence — for three exits.

"At least pioneer women could get out and walk."

"Huh?"

"Never mind."