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Meet each other as one prepares for ordination
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Abortion briefs not retreat — USCC

WASHINGTON (NC) — U.S. Catholic Conference officials, responding to criticism that the U.S. bishops had weakened their anti-abortion stance, defended the conference's Supreme Court legal brief filed the previous month in support of a Pennsylvania abortion restriction law.

"The USCC brief is a positive and reasonable step toward restoring full legal protection to the unborn," said Msgr. Daniel F. Hoye, USCC general secretary, in an Aug. 30 statement. "As they have since the Supreme Court decisions of 1973, the bishops and their national organization remain totally committed to this goal."

Archbishop Philip Hannan of New Orleans and militant elements of the pro-life movement had attacked the July 12 friend-of-the-court brief because, unlike one filed three days later by the Reagan administration, it did not specifically ask the Supreme Court to overturn its 1973 abortion legalization.

Instead, the USCC's brief argued only the merits of the Pennsylvania law, which attempted to control some abortion practices by requiring physicians to use techniques to save the life of a viable fetus whenever possible and by demanding that women be offered information on abortion.

Msgr. Hoye's short statement was released in tandem with two USCC memorandums, one from Wilfred R. Caron, USCC general counsel, to Msgr. Hoye on the rationale of the legal brief, the other from Father Edward Bryce, director of the bishops' Office for Pro-Life Activities, to diocesan pro-life directors and state Catholic conferences.

Back-to-School Blues



Little four-year-old Marc Kiar is all tears and fingers-in-mouth at the thought of this strange new place called pre-kindergarten at St. David School in Davie. His mother, Mariann, comforts him and guarantees she'll be around if he needs her — after all, she's the principal of the school. Marc was just one of hundreds who entered new pre-K Catholic schools this year. (See story below and on pg. 14-16) (Voice photo by Ana Rodriguez-Soto)

They said the USCC adheres to its conviction the 1973 abortion ruling must be overturned and believes the legal brief in the Pennsylvania case is a reasonable step toward that goal.

Father Bryce emphasized that "however else the point might have

been made, no fair reading of the brief yields a judgment that the conference can accept any law or court ruling which denies government's obligation to protect the life of the unborn."

"Let me assure anyone who questions the Catholic bishops' stance on

the court's abortion decisions: Nothing has changed in their conviction that these decisions must be reversed," he added.

Caron stated in his memo that "neither our brief, nor any other filed

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Pre-Kindergarten schools double here

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- Religious take over high schools — Pg. 14
- Court ruling creates confusion — Pg. 15
- Soothing first-day fears — Pg. 14

By Ana Rodriguez-Soto
Voice News Editor

More babies and fewer stay-at-home moms have given rise to a trend in the Archdiocese of Miami — pre-Kindergarten classes in Catholic elementary schools.

Mainly in response to repeated requests from parents eager to send their

toddlers to Catholic institutions, 11 schools in Dade, one in Broward and another in Monroe County have set up pre-Kindergarten classes for children who turned four by Sept. 1.

As recently as two years ago, only four Archdiocesan elementary schools offered pre-Kindergarten classes. Last year, five schools experimented with the program and their success spurred four others to join them this year.

In all, more than 300 children are enrolled in the pre-Kindergartens. But educators say the numbers would be greater if they had more space and money for the program.

"This kind of happened when there was an empty space and some parents would say, 'Why don't we?'" explained Patricia Cantieri, early childhood specialist and Broward coordinator for the Archdiocese's Department

of Schools.

"Now, some parents are saying, 'Why don't we?' and pressuring the administrations, (but) they just don't have the space," said Cantieri, who has prepared a handbook on the pre-Kindergarten curriculum for Archdiocesan teachers and principals.

Tuition for the pre-Kindergarten varies from school to school, some

charging a reduced rate and others the standard one. About half the pre-Kindergartens have half-day sessions only, the rest follow regular school hours. A few may require that the children wear uniforms.

Academically, however, all the schools should follow the Archdiocesan guidelines written by Cantieri, (Continued on page 16)

Schools add new grades

Classes in the Archdiocese's 50 elementary schools and 13 high schools resumed Aug. 28, with nearly 30,000 students enrolled. No new schools were opened this year, but some that were recently opened added new grades.

They were: In Dade, Our Lady of

Divine Providence (first grade); St. Agatha (second grade); and St. John Neumann (eighth grade). In Broward: St. David (fourth grade) and St. Malachy (fifth grade). And in Monroe: San Pablo (fifth grade). Belen Jesuit Prep high school in Miami added a sixth grade.

TV networks ignore religious leaders' statement

A statement signed by nearly 1,000 U.S. religious leaders, including some 60 Catholic bishops, pledging to promote a boycott of advertisers who support offensive television programs has provoked little response from the networks, writers and advertisers, said the Rev. Donald E. Wildmon, the statement's organizer.

Released in June with 600 signatures, the statement urged the networks to end "anti-Christian bias" in television programs and calls for more programs that accurately portray Judeo-Christian moral values.

If their request is ignored, the religious leaders said they were prepared to use their "collective and individual influence" to promote a boycott of advertisers' products which support the offending programs.

During the past few years, the commercial networks have begun to air "an unacceptable amount of immoral sex, gratuitous violence and profanity which downgrades the dignity of human sexuality and disrupts peaceful social human relationships," the statement said.

Television programs rarely portray Christians in a

positive light, but rather portray them as immoral or as "bungling, incompetent and ill-informed individuals," it said.

The signers called for a change in the moral content of programs beginning this fall.

By the last week in August, said Wildmon, a United Methodist minister and head of the Mississippi-based National Federation for Decency, NBC was the only network to have replied. "Basically NBC said, 'We're good guys. We don't do stuff like that. We air only good, decent programs.'"

USCC urges Congress to make the poor 'a priority' in tax plan

WASHINGTON (NC) — The U.S. Catholic Conference has urged Congress to make fair treatment of the poor a "top priority" in its tax reform plan. Several tax code overhauls, including one presented by President Reagan and the Treasury Department, await fall congressional action. In written testimony, released Aug. 21, Msgr. Daniel F. Hoye, USCC general secretary, told the House Ways and Means Committee that tax reform should reflect fair tax treatment of the poor, allow non-itemizing taxpayers to deduct charitable contributions, and include tuition tax credits. The USCC testimony contains some of the same recommendations as those made in testimony to a Senate panel in June by the National Conference of Catholic Charities.

Put adventure in home life, says Christian family group

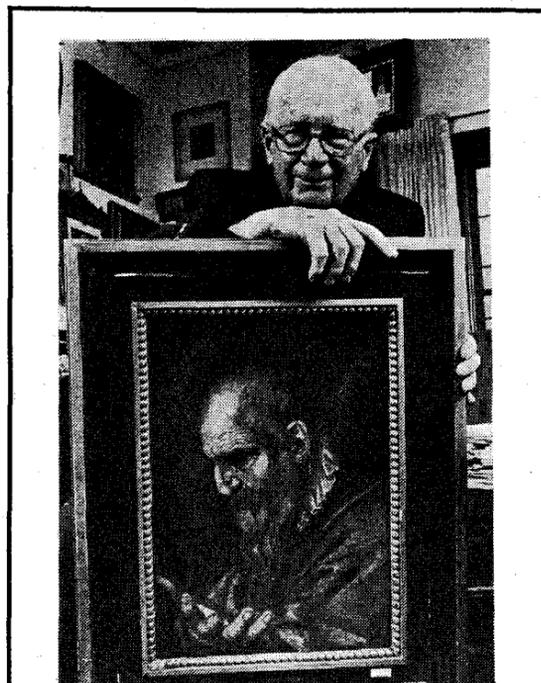
NOTRE DAME, Ind. (NC) — Putting more adventure in family routines and showing compassion for the increasing number of single-parent households are lessons for American families and society to learn, said speakers at the 24th national convention of the Christian Family Movement. The convention, held every two years, took place at St. Mary's College at Notre Dame. In CFM, families meet regularly in small groups and emphasize the relationship between parent and child, husband and wife, family and parish, and family and community.

Episcopal diocese study finds nuclear weapons of no use

WASHINGTON (NC) — After two years of study, a committee of the Episcopal Diocese of Washington has concluded that "nuclear weapons have no useful military role." "In sum, we find no strategy for employing nuclear weapons that is rational... Nuclear weapons generate risks out of all proportion to any rational goal," the committee said. Like the Catholic bishops of the United States two years ago, the Episcopal committee concluded that deterrence, or prevention of the use of nuclear weapons by others, is "the only acceptable purpose served by holding nuclear weapons." It rejected even nuclear deterrence as a long-term strategy.

Put quick end to 'cancer' of apartheid—Abp. Hurley

ANCHORAGE, Alaska (NC) — Archbishop Francis T. Hurley of Anchorage, criticizing the Rev. Jerry Falwell's remarks on South Africa, urged that the "cancer" of South African apartheid be excised quickly, not gradually. Apartheid is the South African practice of strict separation of the races and denial of basic national rights to blacks. "I don't believe any Christian could support segregation, apartheid," Falwell said on his return to the United States. "However, I believe we can cut out the cancer without killing the patient and handing over to the Soviet Union one more nation."



Rembrandt or not?

Msgr. Edward Hickey, pastor emeritus of Detroit's St. Mary of Redford parish and proprietor of St. Mary's art cloister, displays a painting he believes is Rembrandt's "Portrait of Judas." Two art dealers disagree. (NC photo by Dwight Cendrowski)

Religious leaders say Rev. Moon was 'railroaded,' deserves pardon

WASHINGTON (NC) — A group of religious leaders called on President Reagan to issue a presidential pardon to the Rev. Sun Myung Moon, head of the Unification Church. "Although I disagree with him theologically, I believe he is the victim of a railroad job and all of us in the religious community are losers because of it," said the Rev. Jerry Falwell, head of the Moral Majority. "The president should pardon Rev. Moon." Falwell's comments came during a press conference at the National Press Building in Washington. Joining him were religious leaders representing Baptists, Methodists, Pentecostals and Scientologists.

'Latch Key' kids get special program in Peoria School

PEORIA, Ill. (NC) — Students at St. Thomas Parish School who are "latch-key" children — who daily go home after school to an empty house or a babysitter because both parents work — now have a place to go. They can stay right at school. Principal Grace Kelly developed the after-school program as a way to help working parents solve the problem of day care for their children. Kelly came up with the idea after reading a section of the U.S. bishops' pastoral on economics that deals with day care.

Fr. Serra stamp issued at close of bicentennial marking his death

SAN DIEGO (NC) — A stamp commemorating Franciscan Father Junipero Serra, who founded the first nine of California's 21 missions, was issued at the National Association of Stamp Dealers convention in San Diego. U.S. Postmaster General Paul Carlin issued the 44-cent stamp commemorating Father Serra a few days before the Aug. 28 close of the Serra bicentennial year marking the 200th anniversary of Father Serra's death in Carmel, Calif.

Ecumenical 'voyagers' told to work harder for unity

NEW YORK (RNS) — Passengers in the ecumenical boat are enjoying the voyage so much that they are not eager to reach the harbor, the general secretary of the World Council of Churches told a Central Committee meeting in Buenos Aires, Argentina. Ecumenical Press Service quoted Dr. Emilio Castro's use of the boat symbol to describe the progress of the ecumenical movement in his report to the Central Committee. "We are passing through troubled waters, negotiating all sorts of storms and endeavoring to keep on course," the Uruguayan Methodist minister said. "But our problem seems to be that we have settled down in the boat, and are enjoying the voyage. We know how to get around obstacles and can cope with critical situations. What we lack is the longing to arrive, the passionate desire to glimpse the harbor ahead, the goal of unity."

USCC urges reuniting Khmer refugee families

WASHINGTON (NC) — A U.S. Catholic Conference resettlement official urged efforts to reunite Khmer refugees in Thailand with their families who have moved to the United States. Father Nicholas DiMarzio, executive director of USCC Migration and Refugee Services, said existing facilities and personnel used to register and interview the refugees in Thailand could be used to set up an Orderly Departure Program similar to the program operating in Vietnam. Under the orderly departure plan people approved for immigrant visas, but for whom no visas are available because annual quotas are exhausted, can be classified as refugees if they have family members in the United States. He estimated that about 18,000 of the more than 250,000 Khmer refugees have family members in the United States.

Bishop urges Catholics to be 'vocal and committed' to issues

SAN DIEGO (NC) — Bishop Leo T. Maher of San Diego has encouraged Catholics to become "more vocal and committed" in forming public policy on moral issues, including legislation on abortion, pornography and prayer in schools. "However, it is not enough just to confine ourselves to two or three specific issues," Bishop Maher said in a pastoral letter. "We must be especially aware of the whole range of moral issues affecting legislation and we must ensure that our voices are heard."

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Robert L. O'Steen
Editor

Ana Rodriguez-Soto-News Editor
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New anti-abortion tactic draws fire

By Liz S. Armstrong
 WASHINGTON (NC) — In 1978, the U. S. Catholic Conference told the U. S. Supreme Court to overturn its 1973 ruling legalizing abortion.

This year the USCC, public policy arm of the U.S. bishops, gave the high court some slightly different advice — and drew criticism that the bishops, or at least their attorneys, had retreated on abortion for failing in a court brief to urge that Roe vs. Wade be dumped.

But the USCC wasn't alone in its best strategy regarding the Supreme Court: Leading pro-life groups took the same tack, citing the merits of the cases in question rather than claiming the 1973 ruling itself should be scrapped.

At the center of the debate are two abortion restriction laws, from Pennsylvania and Illinois, which the high court agreed to hear as part of its upcoming 1985-86 term. Neither statute outlawed abortion, but both demanded certain actions to save a viable fetus whenever possible in abortion and required that women be offered abortion-related information.

The Americans United for Life Legal Defense Fund, representing pro-lifers in the Illinois case, and lawyers for the National Right to Life Committee, filing a brief in the Pennsylvania case, also urged protection for both women and unborn babies — but did not directly call for overturning Roe vs. Wade.

For example the NRLC brief stated that "the right of a woman to choose to terminate her pregnancy, while con-

stitutionally guaranteed, is not absolute, and does not include the right to ensure that an abortion performed after the point of viability of the fetus results in delivery of a dead fetus rather than a live child."

The AUL attorneys, in their brief, similarly claimed that Illinois' interest in saving a viable fetus is not "infringing upon the woman's right to terminate her pregnancy in any way" and "places no obstacle in the path of a woman exercising her right to terminate her pregnancy."

Thus both pro-life groups, while in a technical, legal sense referring to the woman's "right to terminate her pregnancy," did so in the context of fighting on behalf of the unborn child for restrictions on abortion.

The USCC's brief did much the same thing.

Written by USCC General Counsel Wilfred R. Caron, aided by Assistant General Counsel Mark E. Chopko, the brief focused on the specific points of the Pennsylvania law, adding that the USCC view would also be applicable in the Illinois case.

Caron and Chopko stated that the Pennsylvania case "presents an important opportunity for this court to clarify its precedents governing abortion and to give appropriate recognition to the legitimate interests of the states without unduly burdening the woman's choice."

Because the Reagan administration, through the Justice Department, filed its own brief with the Supreme Court, however, the USCC's brief suddenly

got controversial: The Reagan administration specifically called on the court to dump its 1973 abortion ruling, while the USCC document did not.

It didn't take long for other abortion opponents, including Archbishop Philip M. Hannan of New Orleans, to complain about the USCC brief.

One militant anti-abortion group, the Ad Hoc Committee in Defense of Life, claimed in its Aug. 15 newsletter

that the USCC brief "explicitly accepts a 'woman's choice' of abortion and drops any demand that the Supreme Court reverse its 1973 decision that legalized abortion-on-demand."

Archbishop Hannan, for his part, called for a "clear and convincing explanation" of the brief, which, he added, "did not support the brief of the administration...."



NON-ABORTION — Baby James was saved from abortion by Mary Cartwright of Iselin, N.J. who was picketing an abortion center and persuaded the mother not to have the abortion. The mother later asked Mrs. Cartwright and William Dowling, left, to be the godparents.

Abortion briefs not retreat, USCC says

(Continued from page 1)

on our side of the case, implies the slightest approval of the holdings of Roe vs. Wade."

He added, "They do, however, proceed on the fundamental proposition of law that the United States Supreme Court is the final arbitrator of what the Constitution means in the practical realm of applied law, however, flawed may be its rationale, until such time as it overrules itself."

Caron noted in the memo that the

legal brief dealt with "major aspects of the Pennsylvania statute" in order "to save a statute of importance to the pro-life community."

He termed "different but complementary" the strategies adopted by various abortion opponents filing briefs.

In the Pennsylvania dispute, "of seven briefs filed on our side of the case, two — for the Justice Department and for a group of legislators — call upon the court to overrule itself in

Roe vs. Wade at this time."

"In the end, however," he asserted, "all are united in seeking the same result, namely, the reversal of the decisions of the courts of appeals which held the Pennsylvania and Illinois statutes unconstitutional."

Caron also stated that "the content and thrust of the solicitor general's brief (for the Justice Department) was a closely guarded secret, in accord with the general policy of that office.

His brief was filed on July 15, three days after we filed ours."

"Because the solicitor's brief was filed on the last day permitted by the court's rules and practice, we would not have taken its content into account under any circumstances," Caron said.

The Justice Department is also in a better position than right-to-lifers to seek an overturning of Roe vs. Wade, Caron said.

Cdl. O'Connor calls for more orthodoxy

Religious News Service

ROME (RNS) — New York's Cardinal John J. O'Connor strongly criticized liberation theology and the trend towards pluralism in a call for orthodoxy in the Catholic church during an address to a Catholic youth meeting in Rimini, Italy, on Sunday.

"After the position taken by the Second Vatican Council on pluralism, a strange idea was generated that two churches should exist: one hierarchal and institutional and one of individual conscience, or of the people," explained Cardinal O'Connor.

"Orthodoxy is neither right nor left, liberal nor static. It is dynamic and modern... the teaching of the church determines the beliefs of everyone, gives guarantees for everyone against subjective opinions and all diverging interpretations of beliefs," said the cardinal.

Cardinal O'Connor made his remarks during a homily delivered at Sunday Mass for the sixth meeting of friendship among peoples sponsored by the Italian youth organization Communion and Liberation.

After delivering a message from Pope John Paul II to the gathering of some 10,000 young people, Cardinal

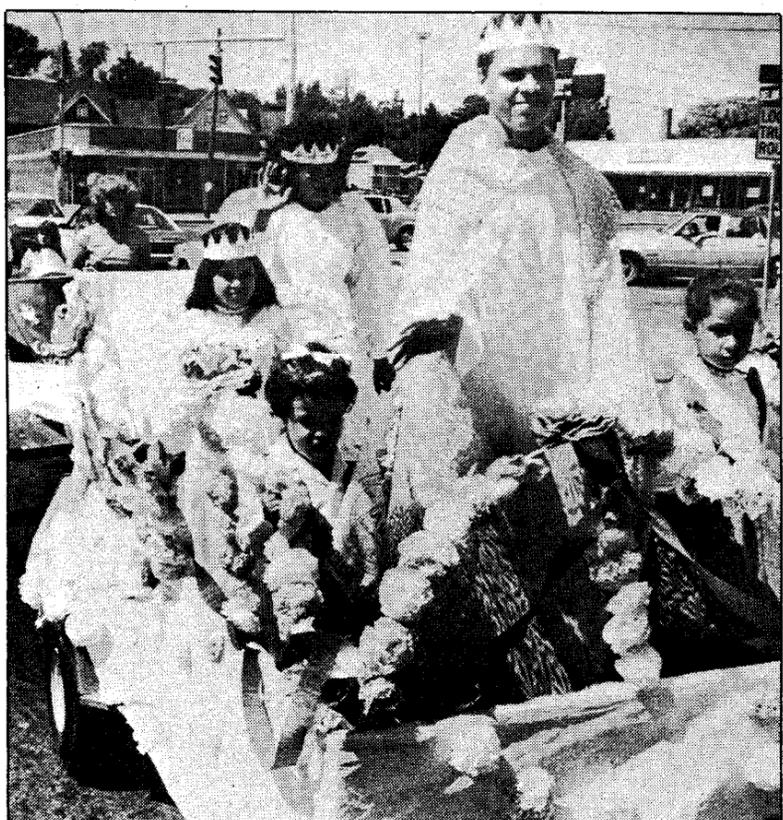
O'Connor told his enthusiastic audience that "a confused concept of pluralism" is "probably the origin of the horror of abortion" and asked their help in "putting an end to this tragedy."

Communion and Liberation is a lay organization, born out of the student movements of the late 1960s, which combines strong social consciousness with religious commitment and emphasizes rededication to traditional Catholic values.

Cardinal O'Connor has been described as one of the pope's "men of iron." When asked by reporters if he ironed, Cardinal O'Connor jokingly replied, "Sometimes His Holiness has to wait because I'm on the phone with President Reagan."

As president of the Commission for Social Development and Peace of the U.S. National Conference of Catholic Bishops, Cardinal O'Connor said that the much-awaited pastoral letter on the American economy will probably be issued in about a year.

"We are still working on it. Someone told me it was the ruin of the world while others said it was the most beautiful thing they had ever read," said Cardinal O'Connor.



PARADE FOR GOD — Tony Mendez stands tall as he portrays Jesus in the first parade For God on the west side of Syracuse, N.Y. The ecumenical event involved several churches and more than 100 participants who, according to one organizer just "wanted to bring something good into the neighborhood." (NC photo)

Church launches attack on alcoholism in Poland

WARSAW, Poland (NC) — Church officials in Poland said the country's drinking problem is so large that little may change despite the call for a "Month of Sobriety."

The officials made the prediction even though earlier in the month they had estimated that up to 50 percent of the population would respond to the abstention urged by the church in its "protest against the plague of alcoholism."

"The dimensions of the present moral and social disaster," said a recent church statement, pose "a danger for the very existence of the Polish family and fatherland caused by drunkenness."

Despite two years of anti-alcohol campaigns by the church, the government and Solidarity, the illegal independent trade union, 5 million Poles — nearly 15 percent of the population — are estimated to be problem drinkers. More than 320,000 were

taken to the country's 52 sobering-up stations last year alone. Authorities recorded 11,500 cases of illegal alcohol production and linked alcohol to 85 percent of violent crimes.

In printed appeals for the church campaign, Solidarity tied a sober Poland to a freer Poland.

Totalitarian government "attempts to institute a modern form of slavery. Promotion of alcohol is a very effective method whereby this aim can be attained," said one underground appeal.

The church in Eastern Europe sees alcoholism as a moral weakness, as opposed to the American view that it is a disease requiring treatment, said Father John O'Neill, a Brooklyn, N.Y., priest who heads the U.S. National Clergy Council on Alcoholism. "The church in Eastern Europe is about where the American church was 100 years ago in its treatment of alcoholism," he said.

Indian Catholic officials unable to keep money for charity

COCHIN, India (NC) — Indian Catholic church officials have lost a court battle to free funds for charity donated by foreign sources which were frozen by the government in a move against a now-defunct bank. A lawyer for the officials said the judgment by Kerala State's high court would probably be appealed. Bishop Kuriakose Kunnassery brought the case to court after funds received from foreign sources for upkeep of orphanages, hospitals and other diocesan charities were frozen in a government action against the Bank of Cochin. Similar lawsuits were filed by the heads of Catholic religious congregations whose accounts were also frozen.

Indian priest arrested after hunger strike for fishermen

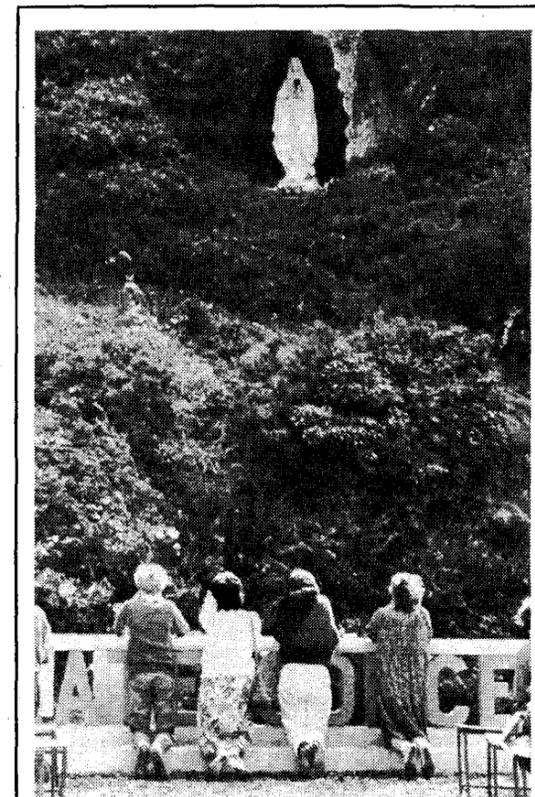
ALLEPPEY, India (NC) — An Indian priest has been arrested after 12 days of a hunger strike to support local independent fishermen. Father Jose Kaliekal was arrested in mid-August after the strike in support of the All-Kerala Independent Fishermen Workers' Federation, which wants the Kerala state government to limit the number of mechanized fishing trawlers. Father Kaliekal ended his hunger strike while under arrest. A member of the Missionary Sisters of Immaculate Mary went on a hunger strike in his place.

Judge rules 'Hail Mary' film is not obscene

ROME (NC) — An Italian judge has ruled that the French film "Hail Mary," denounced by Pope John Paul II as a distortion of the Christian faith is not obscene and that any offense it causes Catholicism is not a crime. Judge Michele Massari of Bologna, Italy, ruled that the new concordat between Italy and the Holy See, which removed Catholicism as the state religion, made it impossible to apply an older Italian law against insulting Catholicism. The judge said the 1984 concordat, by removing the principle of a state religion, affirmed the state's neutrality in religious matters.

Clergy says justice won't be done in murder trial

KIDAPAWAN, Philippines (NC) — Although two brothers accused of killing an Italian missionary have been arrested, the priest's religious superior and the bishop of the diocese where he worked said they do not expect justice to be done. "There may be a trial in which the two (Norberto and Edilberto Manero) are found guilty," said Father Sebastian D'Ambra, Philippine superior of the Pontifical Institute for Foreign Missions, "but there will be no investigation of the military's involvement, and after a short time the two will be released from jail or 'escape.'"



Moving Madonna

Pilgrims pray before a statue of Mary in the tiny town of Ballingstipille, Ireland, after reports that a statue appeared to move. The reports have attracted as many as 10,000 people daily to the shrine. (NC photo from UPI-Reuter).

\$172 million to South Africa? Vatican denies news report

VATICAN CITY (NC) — The Vatican has denied a report by an Italian Communist newspaper that the Vatican bank made \$172 million worth of loans to the South African government. The report appeared in the Rome Communist daily *Il Manifesto*, which said the loans were made during an 18-month period from the middle of 1982 to the end of 1984. The report said the information was based on a World Council of Churches report issued in June on bank dealings in South Africa. But a WCC official denied that the council report supports the newspaper story. The Vatican bank "has never made loans directly or indirectly to the government of South Africa. The news published in *Il Manifesto* is completely groundless," Vatican press spokesman Joaquin Navarro-Valls said.

Syria's govt. will help free Fr. Jenco and other hostages

WASHINGTON (NC) — Syria's government will try to help free Servite Father Lawrence Jenco and six other Americans held hostage in the Middle East, but claims no knowledge of their whereabouts or captors, according to an American congressman. Rep. George O'Brien, R-Ill., after a trip to Syria where he met with Syrian leaders, said in Washington Aug. 21 that Syrian President Hafez Assad has promised to try to get the captives released. However, Assad says he does not know the location of the hostages or the identity of the kidnapers, although he does have "a general idea," O'Brien added.

Bloodbath may occur in South Africa, says bishop

LOS ANGELES (NC) — The South African government must end apartheid or escalating violence "will result in the greatest bloodbath the African continent has ever known," said Bishop Michael Rowland of Dundee, South Africa. Apartheid, South Africa's system of racial separation, is "a morally repugnant policy," Bishop Rowland said in an interview in Los Angeles. Bishop Rowland said his diocese, southeast of Johannesburg, is struggling to provide for the more than 100,000 blacks whom the government has relocated there.

Famine is under control but not transporting supplies

NAIROBI, Kenya (NC) — The Ethiopian famine is under control, but transporting supplies to relief camps remains a problem, according to Mother Teresa of Calcutta, India. "I found people happy with their children, and they are going back to start a new life," Mother Teresa said in August after spending four days in Ethiopia. She made her observations while in Nairobi for the 43rd International Eucharistic Congress. She denied that relief camps were closed and people were told to go back home.

Nicaraguan bishops, gov't. agree to hold regular talks

MANAGUA, Nicaragua (NC) — Representatives of the Nicaraguan bishops and the country's government met for the first time in several months. Although officials close to the talks said no progress was made, the two sides agreed to hold monthly meetings and to prepare lists of concerns to be shared at the next session. After the Aug. 26 meeting, Interior Minister Tomas Borge told *The New York Times* the government was prepared to review the cases of 10 priests who were expelled from the country last year for alleged involvement in subversive acts.

Moslems and Christians in the Philippines 'get along well'

ST. PAUL, Minn. (NC) — Moslems and Christians might battle each other in Lebanon, but in the Philippines, they get along "amazingly well," said an American-born bishop. Cooperation and respect for one another's faith are the keys to their success, said Bishop George Dion of the Apostolic Vicariate of Jolo, Philippines. "It's amazing the way they get along if you think of Beirut and the fanaticism of the past and the present," Bishop Dion said in a recent interview in St. Paul.

Archbishop Romero's murder case re-opened by court

SAN SALVADOR, El Salvador (NC) — A Salvadoran court has ordered the reopening of the investigation into the death of Archbishop Oscar Romero of San Salvador, killed more than five years ago. A spokesman for Attorney General Santiago Mendoza Aguilar's office said his request for the new investigation was granted Aug. 20. The case had been discarded in December after court authorities decided there was insufficient evidence to tell who was behind the killing.

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Women give bishops varied views

On ordination, pro-life, ministries, leadership

By Mary Claire Gart

CHICAGO (NC) — A committee of U.S. Catholic bishops considering a pastoral letter on women heard diverse and sometimes conflicting advice from different national Catholic women's organizations at a hearing in Chicago last week.

Depending on who was speaking, the committee headed by Bishop Joseph Imesch of Joliet, Ill., was told at various times that the bishops should:

- Promote stronger family values.
- Lead the pro-life fight.
- Back the Equal Rights Amendment and equal pay for equal work.
- Promote ordination of women.
- Teach clearly why it is impossible to ordain women.
- Help reconcile women alienated by male-dominated church structures.
- Ignore such claims of alienation because they reflect a bias of a small but vocal minority.

Sister Mariella Frye, staff coordinator for the committee, said that the committee agreed at a meeting following the hearings to issue a brief statement clarifying its plans.

The statement's basic thrust was that even if the committee decides against writing a "pastoral letter," it will make some clear form of

"pastoral response" to the many pastoral issues being raised by women in national and diocesan-level hearings.

"They're not bound to a pastoral. If a better way can be found, they might address it that way," said Sister Frye.

The hearings in Chicago drew representatives of groups as diverse as National Marriage Encounter, the National Right to Life Committee, Women for Faith and Family, the Consortium Perfectae Caritatis, and the U.S. division of the Grail.

Listening stage

"We're just in the listening stage," Sister Frye said during a break in the hearings. "A handful of dioceses have already held consultations, but many dioceses are just beginning to hold hearings this fall." (The Archdiocese of Miami is among those who have not held hearings yet.)

For the Chicago hearing the committee asked speakers to address three basic questions: what contributes to alienating women in society and the church today, what contributes to reconciling them, and what particular issues should the bishops address.

Although the hearing itself was closed to the press, copies of written testimony were made available to Na-

tional Catholic News Service.

Helen Hull Hitchcock, wife of conservative Catholic historian and columnist James Hitchcock and founder of Women for Faith and Family, objected to the questions about alienation and reconciliation raised by the committee, saying that these "imply a state of oppression, or at least exclusion," which "is simply untrue."

The idea that women as a group are alienated from the church or from the rest of society "reflects the bias of a vocal, disaffected minority," she said.

Left the Church

Another witness, however, Mary Bohlen of the Grail, an international Catholic women's movement, said that she had finally left the church after many years of active involvement because of the frustration and alienation she felt at the inability of women to participate fully in its life.

"While the situation of women in society is far from perfect, demonstrable progress has been made.... The same cannot be said for women in the Catholic Church," she said.

Representatives of the Theresians, an organization of Catholic women promoting vocations, and of National Marriage Encounter, a support organization for Catholic couples, also cited inequality of women — and particularly lack of access to ordained ministry — as major causes of alienation of women in the church.

"The church is impoverished because the gifts and talents of all its

members are not being used. There is a concentration of decision-making, leadership and authority with men," said the National Marriage Encounter testimony presented by Polly Hessel and Nancy Beaudry, both of Green Bay, Wis.

Defends Church

Dominican Sister Mary Assumpta Long, however, representing the Institute on Religious Life, said that proponents of women's ordination "apply concepts like democracy, civil rights, equality, power structure, and so forth, to the church. By doing this these proponents attack the very essence of the church. They try to harm her sacramental nature."

Barbara Willke, representing the National Right to Life Committee, urged more church support for pregnant women. "Look at the everyday operation of the parish," she said. "Is the welcoming of new life so impressive that it can counter the profound anti-family, anti-baby propaganda of the secular world?"

She said Catholic lay persons are on the forefront of the pro-life movement, but often they feel disappointed at the "minimal efforts" that some priests and bishops give to it.

Commenting on the diversity of views the bishops were hearing, Sister Frye conceded, "We won't ever come up with a document that will please everyone."

"But it will be a credible document," she added. "I have faith in the work of the Spirit, which is still alive in the church."

Elementary schools seen \$truggling

BALTIMORE (NC) — Half of the 125 Catholic school superintendents surveyed nationwide believe elementary schools are "barely surviving" financially, according to two professors at Loyola College, Baltimore.

Catholic colleges are doing best and high schools next best but "elementary schools are in a crisis situation," according to William Amoriell. He and Joseph Procaccini, both education professors at Loyola, said something must be done in the next five years to save the schools.

"If elementary schools are to exist in the future, something has to be done today," said Amoriell. "The bottom line is that they have to be financially competitive with public schools."

"We feel there's a lot school superintendents can learn about fund rais-

ing," said Procaccini. "The money is out there; it's just a matter of knowing how to get it."

The survey also found that the surplus of lay teachers that the Catholic schools depend on is diminishing.

"This year not one of our graduates interviewed for a parochial school job," said Amoriell. "The reason is not that they don't want to teach in Catholic schools. They plan to start families and can't afford to work in the Catholics schools," where salaries are often lower, he said.

The two Loyola professors suggested that the U.S. bishops write a pastoral letter on education because of the seriousness of the situation and that a national forum be created to deal with the schools' financial problems.



Law men

Boston Mayor Ray Flynn and Boston Cardinal Bernard Law meet on field prior to a benefit softball game between priests and police to aid a fun for the homeless. Need we say who won... (NC photo)

Priest: Synod should face hot issues

CHICAGO (NC) — Key issues facing the U.S. Catholic Church today include wide Catholic rejection of the church's sexual ethics, a growing shortage of priests, and the anger of some Catholic women at the church, says Father Andrew Greeley, sociologist and best-selling novelist.

The "diametric disagreement" of U.S. clergy and laity with their pope and bishops "about what constitutes sexual sin" ought to be faced at this fall's world Synod of Bishops, the Chicago priest said in a book released at the end of August.

He described the numerical decline in priests as possibly "the most serious problem facing the church."

The anger of Catholic women over continuing church insistence on traditional gender roles is already "very serious indeed" and is "going to get even more serious in the years ahead,"

he said.

But one of the biggest issues facing this fall's synod, Father Greeley said, may be the "drastic modification" over the last 20 years in "religious imagination," or the way U.S. Catholics perceive God.

He described this shift as an "enormous, almost incredible" move among American Catholics in recent decades toward viewing God more as mother, spouse, friend and lover and less as father, master, king and judge.

"It is precisely a benign and gracious image of God which seems to make it possible for Catholics to continue to attend Mass and receive the sacraments even though they are rejecting the church's teaching on birth control (and more recently on premarital sex)," he wrote.

Father Greeley said he was publishing his new 236-page work, titled

"American Catholics Since the Council: An Unauthorized Report," as "a book of facts" about U.S. Catholics today "in preparation for the synod."

He said that the extraordinary synod, called by Pope John Paul II to review the state of the church 20 years after the close of the Second Vatican Council, should have as a major part of its agenda four specific policy issues.

These, he said, are "better sermons, more concern about works of the imagination, a positive theory of sexual intimacy, more careful attention to the actual experience of the laity."

The suggestion of a positive theory of sexual intimacy was made at the 1980 synod by Cardinal Joseph Bernardin of Chicago, he said, but it was ignored.

He said that "the more probable result of the synod, based on earlier synods, is that the bishops will tell the

pope not what he needs to know but what they think he wants to hear."

In analyzing patterns of U.S. Catholic behavior and attitudes since Vatican II, Father Greeley relied heavily on the extensive survey data he and other colleagues at the National Opinion Research Center in Chicago have gathered over the past 20 years.

One of the outstanding revelations of those data, he said, is that the dramatic decline in Mass attendance by Catholics between 1969 and 1975 "was sharp, it was sudden, it was related to sexuality, its effect was inhibited by loyalty and by a certain kind of religious imagery, and it is over."

The reason the decline stopped in 1975, he said, was that by then popular Catholic rejection of "Humanae Vitae," Pope Paul VI's 1968 encyclical condemning artificial contraception, had "bottomed out."

Catholic nostalgia

Tossing out old devotions is questioned

By Jerry Filteau
NC News Service

Catholic nostalgia might be back "in" this year, if several recent reports indicate a trend.

In a column appearing in Catholic newspapers in August, Bishop Norbert F. Gaughan of Gary, Ind., took a hint from Coça Cola's recent brouhaha over a new Coke formula. He suggested that the Catholic Church, like the soft drink company, might benefit from bringing back some of its "classic" items.

Leaving it to the reader to decide how serious or tongue-in-cheek his various offerings were, Bishop Gaughan opined that Catholics may want to bring back such diverse things as:

- Sunday afternoon Benediction.

- The old calendar of saints, restoring some deleted popular figures like St. Valentine.

- First Fridays, October Rosary devotions and May devotions.

- The Baltimore Catechism.
- Sodality meetings for girls.
- Naming children after saints again.

- Priests manning the confessionals in all parishes on Saturday afternoons.

- "Old church vocabulary" such as the "Epistle side" and "Gospel side" of the altar.

In a similar vein, but with more clearly serious intent, the *Catholic Free Press*, newspaper of the Diocese of Worcester, Mass., suggested editorially that the Leonine Prayers, which were once recited publicly after every Low Mass, be restored by

Catholics as a prayer for peace.

Low Mass, as an older generation of Catholics will recall, used to be Mass without singing of the Kyrie, Gloria, Gospel, Sanctus, Agnus Dei and the like; when these were sung, it was a High Mass.

The Leonine Prayers were named after Pope Leo XIII, who ordered them used throughout the church in 1884. They consisted of three Hail Marys, the Hail Holy Queen, and, since 1886, a prayer to St. Michael the Archangel.

Originally ordered as prayers for the church's recovery of the Papal States taken over by Italy in 1859, they were turned into prayers for peace and the

conversion of Russia in 1928, after Italy agreed to compensate the Holy See for the expropriated papal lands. In 1964 they were suppressed as a step in liturgical reform.

The *Catholic Free Press* suggested that a restoration of the Leonine Prayers as a Catholic prayer for peace "needn't be done formally. It could be done merely by persons kneeling at the end of Mass for the few seconds it takes to say three 'Hail Marys.'"

Other people, too, have started to suggest anew that perhaps not everything that was dropped should have been abandoned in the 20 years of change since the Second Vatican Council.

Jesuit Father Luis Ugalde, recently elected president of the Conference of Latin American Religious, said in a recent interview in New York that many of the 150,000 Latin American religious his organization represents are questioning whether they went too far in rejecting elements of popular religiosity after the council.

In the United States a national meeting of the Conference of Major Superiors of Men in mid-August opened with a report suggesting that the same kind of questioning may be going on today among a number of U.S. religious.

U.S. religious have backed much of the postconciliar change, said Third Order Franciscan Father Roland Faley, CMSM executive director, but some are asking, "Have we perhaps lost, or at least lost sight of, basic values that cannot be sacrificed?"



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Pax Christi members call for non-violence

ERIE, Pa. (RNS) Nearly 50 members of Pax Christi U.S.A., the American branch of a Roman Catholic international peace movement, explored personal conversion to non-violence as a means to promote international peace and disarmament at their 12th national assembly here Aug. 23-25.

The weekend meeting produced little or no major peace statements or strategies. But according to Pax Christi national council president Gerard Vanderhaar, that was not the organization's purpose. Pax Christi's goal, Mr. Vanderhaar said, is to slowly convert Catholics "to establish at every level of their lives circles of peace."

He said this means people "putting peace into practice in their personal lives, family relationships, social relationships, political lives and national relationships." In the family, Mr. Vanderhaar said, that means "helping create an atmosphere of sharing as opposed to competition...maximizing cooperation...using their resources wisely instead of trying to accumulate more."

"We don't believe that you can disarm our country or disarm the world without incorporating the value of forgiveness and understanding in ourselves," he said. Many people equate such thoughts on nonviolence with a call for weakness, Mr. Vanderhaar said.

"I don't believe in being weak," he said, "but having that kind of moral courage or moral strength that Gandhi and Martin Luther King talked about...that's the kind of strength that will carry people through (times of crisis)

and create a true sense of peace."

The peace movement, Mr. Vanderhaar said, "is clearly not a mass movement." But he said he thinks it could appeal to "an innate sense of decency in American citizens." If appealed to

'People can open up and get beyond that sense (the fear of living without nuclear defense) in their lives.'

the right way, Mr. Vanderhaar said, "people can open up and get beyond that sense (the fear of living without a nuclear defense) in their lives."

That is why at this year's conference Pax Christi urged its members and other concerned Christians to make a one-year public commitment to non-violence. Mr. Vanderhaar explained that the organization hopes "people will make their commitment publicly after consideration and prayer and try to live it for a year."

This means committing oneself, he said, "to being nonviolent in family relationships, professional ones, in our political life, in our reverence towards the fruits of creation, to be sharing rather than acquisitive, to be helping rather than trying to be 'one up' on somebody, also to be conscious of healing rather than neglecting (wounds)." Mr. Vanderhaar said that Pax Christi hoped to spread its vow of nonviolence into Catholic parishes nationwide.

NEWS AMERICA SYNDICATE



POPE JOHN PAUL II

Pope John Paul II is respected, loved and the most widely recognized public figure of our time. His column, taken from his writings, will be called *Observations by Pope John Paul II*. Professor Alfred Bloch has been authorized by Vatican-based Cardinals to provide editorial supervision of the column. The Holy Father is a prolific author whose constant theme is the dignity of humanity. His powerful religious leadership has had a profound effect on millions around the world.

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For the future, we plan a new supplemental wire service and the introduction of *Winston*, a comic strip which has met with incredible success in test market sales nationwide. Additional new features will continue to set the standard for the syndication industry.

By recognizing and supporting our efforts, you have played an important part in ensuring News America Syndicate's continuing role as the biggest and the best. We extend our deep appreciation and thanks to the nation's editors.

Sincerely,

Richard S. Newcombe
President & Chief Executive Officer

PAPAL COLUMN — A full-page advertisement announces New American Syndicate's new column. Observations by Pope John Paul II, which the syndicate plans to introduce this month will be could reach 40 million readers. (NC photo).

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Ad signers told, 'repair scandal'

Some already cleared, reports say

WASHINGTON (NC) — Cardinal Jean Jerome Hamer has repeated Vatican demands that U.S. religious who signed a pro-choice abortion ad last year must declare their support for church teaching on the topic.

Some women religious involved have reportedly been cleared now on the issue.

The cardinal, who heads the Vatican Congregation for Religious and Secular Institutes, praised "the good will" of the religious and their superiors involved in the controversy, after reportedly meeting with some of them at the Vatican nunciature in Washington.

In a statement issued in Washington Aug. 23, the day he was leaving the United States to return to Rome, the cardinal repeated the demand that signers who have not yet done so must "take steps to repair the scandal (caused by the ad) by indicating their adherence to the teaching of the church" regarding abortion.

He did not use the word "retract" or "recant" in his new statement, although the original letters from his office had demanded a public retraction by the religious involved.

On Aug. 25 a nun in St. Louis, Sacred Heart Sister Mary J. Byles, reportedly said she was cleared without having had to recant on the ad.

Russell Shaw, a public affairs spokesman for the U.S. bishops, said he has been told that "several of the women religious" who signed the ad "have reached a meeting of minds" with the Vatican congregation.

Half of Cardinal Hamer's 1,100-word statement was devoted to spelling out his congregation's position on the controversy involving religious who signed a declaration on abortion which was published last Oct. 7 as a full-page ad in *The New York Times*. The ad was sponsored by Catholics for a Free Choice, a group backing an option for abortion.

Cardinal Hamer stressed that the Vatican views the fundamental issue of the abortion ad in the *Times* as a confrontation over "the church's

teaching...on the radical immorality of direct abortion" and not as a question about legitimate "freedom of conscience" among Catholics, as claimed by some who signed the ad.

The central concern, he said, was the part of the ad "describing as 'mistaken' the belief that condemnation of direct abortion is the 'only legitimate Catholic position.'"

"Conscience cannot be proposed as a principle to legitimize contradiction of the church's clear and authoritative teaching on abortion," he said.

In his six-point clarification of the Vatican position concerning the issues at stake, Cardinal Hamer also stressed that his congregation was working through the superiors of the religious who signed the ad and that "Due process procedures" would be followed.

At the same time, he made it clear that the penalty for failure to meet the Vatican demands could be expulsion from one's religious order. Regarding the due process involved he cited canons 697-700 of the church's Code of Canon Law.

Gilbert case links abortion mentality, mercy killing

By Julie Asher
NC News Service

Some pro-lifers feel that efforts to free a Fort Lauderdale man convicted of killing his terminally ill wife flow from the same mentality that condones abortion.

"It's the same ethic," said Carol Tague, executive director of Florida Right to Life. "Those who support mercy killing of those who are no longer independent or who are said to be leading 'meaningless' lives lead right back to Roe vs. Wade (the 1973 abortion decision), which says it's OK to kill those who do not yet have a meaningful life."

Florida Gov. Bob Graham in late August lost a bid to see Roswell

Gilbert freed when Graham's Cabinet voted 4-2 against the proposed commutation. Gilbert, who is serving a life sentence, would have been freed only until the state Supreme Court heard his appeal, which could take as long as two years.

Graham may still decide to grant Gilbert a 60-day reprieve, the only remaining option for his release.

Gilbert was convicted in May of first-degree murder. He twice shot his wife, Emily, after giving her a sedative. Mrs. Gilbert, 73, who had publicly begged for death, suffered from Alzheimer's disease, a progressive deterioration of the brain.

Gilbert has said that "morally I had

to do what I did."

"We have become a very selfish society in America," said Tague. "We have the attitude that everything has to be perfect in our lives, and if it's not perfect we blame someone."

She added, "Mr. Gilbert has received so much sympathy. He had a wife who was no longer leading a useful life. He has said he felt desperate. It's clear he was burdened. In our society we don't want to be burdened."

"Ever since the abortion battle in the '60s started, we've always said that if you could kill a child in the womb, it's just the beginning of killing people after birth," said Thomas A. Horkan Jr., executive director of the Florida Catholic Conference.

Homosexuals urged to join with feminists

NEW YORK (NC) — Mercy Sister Theresa Kane has called for "bonding and solidarity" between feminists and the homosexual community to oppose the "idolatry" of authoritarianism, sexism, militarism, racism and imperialism.

She made her appeal during a talk at the Aug. 22-25 convention of Dignity, a group of Catholic homosexuals.

Dignity members say that "gay men and lesbian women can express their sexuality in a manner that is consonant with Christ's teaching." The Catholic Church's teaching does not condemn homosexual orientation, but it rejects all forms of homosexual activity.

Sister Kane, who gained national prominence in 1979 when she publicly confronted Pope John Paul II with a call for opening all ministries to women, was the speaker at the closing Mass of the seventh biennial Dignity convention.

Feminist spirituality was a guard against idolatry, she said, because of its commitment to "mutuality and equality."

She said that her experience of Dignity led her to believe that its members were also struggling to live in the spirit of equality and mutuality.

Sister Kane cited a change in the format of the Mass as evidence of the concern for equality. Rather than having all priests in attendance celebrate, Dignity officials sought to de-emphasize male dominance in leadership by having all priests except the celebrant sit with the congregation.

Preceding the Mass, a statement was read expressing sympathy with those denied ordination because they were women, homosexual or married.

Jesuit Father John McNeill of New York, author of "The Church and the Homosexual," was celebrant, assisted by a deacon, the Rev. John Flannery.

At the end of the closing Mass, a

"laying on of hands" was held for the newly elected president, James Bussen of Chicago, and other new officers.

A collection also was taken for use in treatment of AIDS, or Acquired Immune Deficiency Syndrome, a disease that has struck particularly hard among homosexuals.

Dignity officials said almost 800 delegates from 110 chapters in the United States and Canada registered for the convention.

At a press conference, John Hager, an official of a Washington education association who served as 1983-85 president, said Dignity membership had grown recently and now totaled about 4,500.

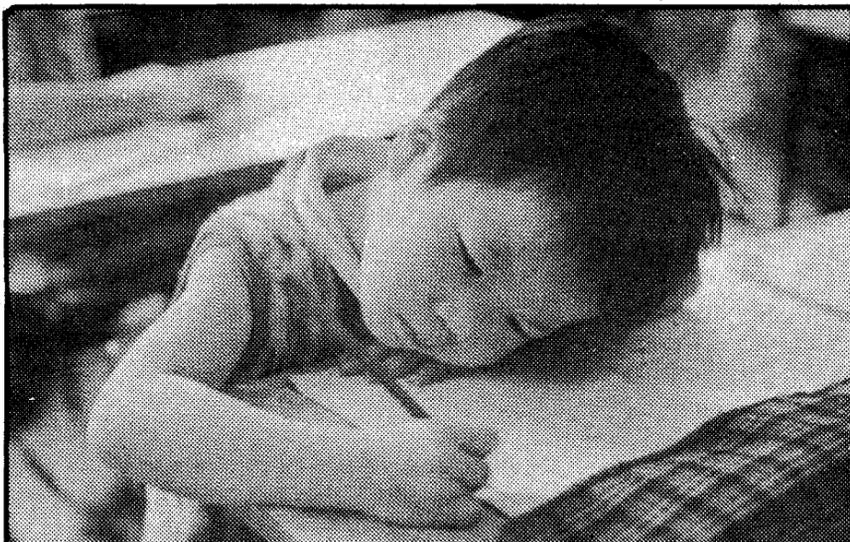
He said that Dignity members felt they were making some progress in their struggle for acceptance, and they plan to step up efforts to engage in dialogue with bishops.

The situation in New York under Cardinal John J. O'Connor "on the surface looks very negative for gay and lesbian Catholics," Hager said, but the cardinal has moved to set up a study and care program for AIDS patients.

He also said Cardinal O'Connor was the only member of the hierarchy who responded to a Dignity request that they write the U.S. Civil Rights Commission when it held hearings on violence against homosexuals.

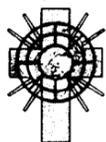
Before the convention, Dignity's House of Delegates took steps that will lead to formation in 1986 of a separate national organization for Canada.

It also called for "pressure by local gay-lesbian groups on commercial sex establishments" to "force their closing" if they fail to help stem the AIDS crisis. And it declared its opposition to the North American Man-Boy Love Association, with which Hager said Dignity had in the past sometimes been linked.



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Pope: Cardinal's views are his own

By Bill Pritchard
NC News Service

Pope John Paul II has said it is Cardinal Joseph Ratzinger's "own opinion" that the church has deteriorated since the Second Vatican Council. The pope said the council was a positive influence.

Cardinal Ratzinger, head of the Congregation for the Doctrine of the Faith, said in a book titled "Report on the Faith" that a "progressive process of decadence" has developed over the past 20 years "under the slogan of a

so-called 'spirit of the council.'" The book was published in Italy May 30.

Responding to a National Catholic News Service question on the cardinal's comment, the pope said that "what Cardinal Ratzinger said is his own opinion."

"He is free to express his opinion," the pope said. "His opinion corresponds to many events, but it cannot be understood in this (meaning), that the council, Vatican II, was a negative influence, a negative meaning for the

church — no, the contrary."

In his book, the cardinal said that his views were "completely personal" and "in no way implicate the institutions of the Holy See."

He defined the "spirit of the council" as the belief that "everything which is new will always, no matter what, be better than that which was or that which is." This is a "pernicious anti-spirit" which discredits the council, the cardinal said.

The pope, in a May 18 address to

the Belgian bishops, had spoken of "disarray and division" in the church in some cases caused by misinterpretation or misapplication of the council's basic principles.

But the pontiff has generally praised the council and efforts to implement it.

Last Jan. 25, he called an extraordinary Synod of Bishops for Nov. 25-Dec. 8 to discuss the applications of the council.

Married priests lobby for change in celibacy rule

ROME (NC) — Latin-rite Catholic priests who left the active ministry to marry should be allowed to return to their priestly functions, according to an international group of married former priests.

"The priesthood and matrimony are not in opposition, and in the history of the church they were united for centuries," said Giovanni Gennari, an Italian ex-priest and key organizer of the second Universal Synod of Married Catholic Priests and Their Wives.

Synod participants said their goals are to make celibacy optional for Latin-rite priests and to speed up Vatican processing of dispensation requests by priests who want to leave the ministry to marry in the church.

They made the same requests at their first synod in 1983.

Organizers say that there are 5,900 dispensation cases pending. The Vatican does not publicize the number.

"We recognize the value of celibacy just as we recognize the value of marriage. We want an optional celibacy. Some people have a vocation to the priesthood but not to celibacy," said Gennari.

Supporters of optional celibacy add that it would increase vocations at a time when the number of priests is declining.

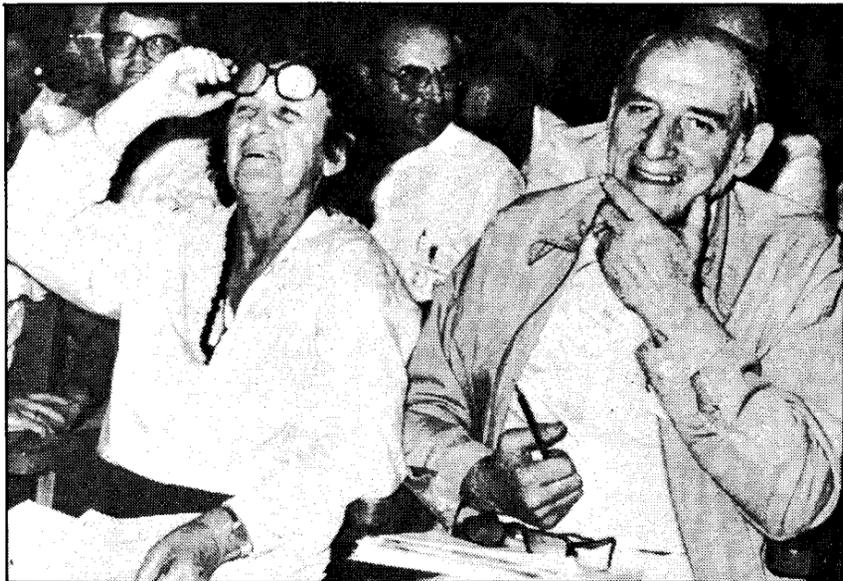
In an interview with National Catholic News Service, however, Father Thomas Herron, an official of the Vatican Congregation for the

Doctrine of the Faith, said "The celibacy requirement is... connected to the Church's appreciation of the demands of the Christian married life.

"The full-time marriage commitment collides with the full-time priesthood commitment. Priests are called upon to do much more under the reforms of the Second Vatican Council. It is difficult if a priest is also married. Either the wife and children suffer or the parishioners suffer," said Father Herron, a U.S. priest from the Philadelphia Archdiocese.

Gennari is head of Vocatio, a group of 3,000 Italian married ex-priests. He said members are priests who received church permission to marry. Similar groups exist in other countries.

Under church rules, such permission, called laicization, can come only from the pope and includes a prohibition from engaging in the priestly ministry. A laicized priest is a Catholic in good standing, but cannot



Former Bishop Jeronimo Podesta of suburban Buenos Aires, Argentina, and his wife, Clelia were among 140 people from 15 countries attending, the week-long synod for married priests near Rome. (NC/Wide World photo)

hold church administrative office or teach theology in Catholic colleges.

Pope John Paul II is a strong defender of mandatory priestly celibacy and has stressed that it is a lifelong commitment which cannot be discarded easily.

The Latin church continues to wish "that all those who receive the sacrament of orders should embrace this renunciation (of marriage) for the sake of the kingdom of heaven," he said in a 1979 letter to the world's priests.

"It is a matter here of keeping one's word to Christ and the church," the letter added.

In 1980, the Vatican Congregation for the Doctrine of the Faith, which processes requests, issued tougher norms for priests wishing laicization.

The new norms said laicizations would be granted to those who should not have been ordained because they lacked freedom or the proper degree of maturity to understand the celibacy commitment when made, or because their religious superiors were not able to make a prudent judgment at the time of ordination about the candidate's suitability for a life of celibacy.

The previous approach had been to grant laicizations to priests who said that at the time of the request for permission to marry they were unable to live with the celibacy obligation.

Church officials say the number of laicizations granted has dropped to a trickle under the new norms.

Celibacy's history

Celibacy has been a legal requirement for Latin-rite priests since 1139. Some exceptions have been made in recent years to allow married Protestant and Anglican clergymen who convert to Catholicism to subsequently become priests and remain married.

Eastern-rite Catholic churches always have allowed married priests.

Under Eastern-rite rules, candidates for the priesthood may marry before becoming deacons and may continue in the priesthood as married men.

Tiny Liechtenstein prepares for Pope

By Agostino Bono
NC News Service

Liechtenstein plans to receive Pope John Paul II "with joy and gratitude, in a manner which is worthy of and commensurate with the circumstances of our small country," said the nation's Parliament in approving the Sept. 8 papal visit.

The statement reflects the tiny Alpine country's attitude towards its size.

Nestled along the Rhine River between Switzerland and Austria, Liechtenstein is the size of the District of Columbia, but its 26,000 residents would about half fill Robert F. Kennedy Memorial Stadium, where the Washington Redskins play their home football games.

The Parliament has 15 members. The country has no currency of its own, using the Swiss franc. Switzerland is also responsible for

Liechtenstein's telecommunications system.

Although 82 percent of the population is Catholic and Catholicism is the state religion, Liechtenstein has no diocese of its own. The entire country forms a corner of the Diocese of Chur, Switzerland.

The pope plans to go to Liechtenstein as part of his pastoral program of visiting Catholics around the world, said Joaquin Navarro-Valls, Vatican press spokesman.

Sept. 8 was chosen because it is celebrated in many European countries as the feast of the birth of Mary, he said.

The pope "always looks to build a

trip around a Marian feast or a visit to a Marian shrine," said Navarro-Valls.

During the pope's nine-and-a-half-hour stay, he plans to celebrate an outdoor Mass to commemorate Mary's birth and to dedicate a chapel to her.

Bishops: Papal visit good for India

BOMBAY, India (NC) — Pope John Paul II's planned visit to India is "an event of immense significance not only to Catholics, but also for the whole nation," the Indian Catholic bishops' conference said in a pastoral letter.

The visit of Pope John Paul II, scheduled for the second week of February 1986, would encourage Indians in their efforts towards justice,

development, peace and prosperity and help strengthen their religious spirit, the bishops said in their letter, issued in early August.

The pope may be best known for the importance he attaches to the dignity of the human person, the bishops said.

Among the planned stops are Delhi, Bombay, Calcutta, Madras, Goa, Bangalore, Ranchi and Kerala, they said. The visit is also to include

meetings with leaders of other faiths.

Indian Cardinal Joseph Parecattil has said he "desired" that the pope would beatify an Indian nun, Sister Alphonsa of the Immaculate Conception, a Franciscan who died in 1946.

Pope John Paul's scheduled visit would be the second visit to India by a pope. In 1964 Pope Paul VI attended the International Eucharistic Congress held in Bombay.

Documents of Popes Pius X, Benedict XV to be released

VATICAN CITY (NC) — Pope John Paul II has decided to open to historians the secret archives of two 20th-century papacies, those of St. Pius X and Pope Benedict XV.

The documents, covering the period of 1903-1922, are expected by scholars to yield important information about World War I, the Russian Revolution

and the rise of fascism in Italy.

They also are expected to be of interest to students of St. Pius's battle, during his pontificate, with the intellectual movement known as modernism, which attempted to apply modern philosophical and scientific ideas to church doctrine. The movement was fought with excommunica-

tions, prohibition of books and the pope's Oath Against Modernism.

St. Pius's pontificate ended only a few weeks after World War I began. The efforts of his successor, Pope Benedict, to end the war were characteristic of his diplomatically active pontificate.

Pope: Respect Solidarity accords

CASTELGANDOLFO, Italy (NC) — Poland's communist government should allow Poles greater self-determination by respecting the 1980 accords which spawned the independent labor union Solidarity, Pope John Paul II said Sept. 1.

Solidarity has since been outlawed by the government.

"The welfare of our homeland requires that these pacts be honestly and continuously respected so that they don't become a dead letter," the Polish-born pope told a group of Poles attending his Sunday angelus

talk at the papal summer residence in Castelgandolfo, 15 miles south of Rome.

The pope spoke the day after the fifth anniversary of the signing of the accords which granted workers the right to form labor unions independent of the ruling Communist Party and the right to strike. It marked the first time a Soviet-bloc country legally recognized an independent labor union.

"The social pacts of Aug. 31, 1980, were inspired by the cause of self-determination and self-government,"

the pope said.

The common good is achieved "only when human rights are protected," added.

The pope spoke two days after Solidarity founder Lech Walesa called for major economic and political reforms in Poland.

"To the authorities we say, 'Release political prisoners, end your policy of repression and come back to the road of agreement,'" Walesa said Aug. 30 in Gdansk, Poland. He also asked the government to restore independent labor unions.

Christian-Moslem dialogue urged

CASTELGANDOLFO, Italy (NC) — Pope John Paul II has urged the bishops of Bangladesh to increase their dialogue with the Asian country's Moslem majority.

"Greater knowledge of Islam has led Christians to grow in their appreciation of it," the pope said Sept. 3 to three visiting Bangladeshi bishops. Catholics form less than 1 percent of the country's population.

"The spiritual ties between Moslems and Christians, especially in their common belief in God who is one, merciful and almighty, and who has revealed himself to man, are a sound foundation for fostering mutual understanding and for joint efforts aimed at preserving and promoting peace, freedom, social justice and moral values," the pope added.

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Future priests meet

Hear advice from others who've gone before them

By Prent Browning
Voice Staff Writer

For 50 seminarians a recent retreat was more than a time of spiritual reflection.

St. Vincent de Paul and St. John Vianney seminarians who will be ordained in the Miami Archdiocese got an opportunity to know each other, meeting for the first time in several years, and also to receive encouragement and advice from older priests.

South Florida's future priests attended liturgies, listened to speakers, and relaxed before classes resume, during the three day retreat held at the Konover Hotel in Miami Beach.

Like South Florida's population the seminarians are natives of varied cultures, including Irish, Haitian, Nicaraguan and Cuban.

Vocations director Fr. Neil Doherty thought that the retreat would be a chance to build a "community of spirit" among the Miami priests-to-be, especially now that St. Vincent de Paul is a regional seminary where seminarians from many other dioceses are also studying.

"It's a good opportunity for new students to meet people from Miami, and especially for new guys to meet guys from both seminaries," said 2nd year St. Vincent de Paul seminarian Frank Vega.

"We take pride that we're studying for the Archdiocese," he said.



Seminarians' retreat was opportunity for future priests to meet each other, listen to talks by local priests and laity and celebrate the liturgy as a group. (Voice photo/Prent Browning)

Some seminarians said they found that meeting with archdiocesan priests was helpful. The seminarians were encouraged to share any future difficulties they had with the priests or to just see them if they needed information.

"I think this is a good idea," said first year St. Vincent de Paul seminarian Peter Fuchs. "It shows how Fr. Doherty has improved the vocations office and made it up to

date.

"We were encouraged to build meaningful relationships with other priests so that when we become priests we don't just come apart."

Fr. Juan Sosa, director of the Miami Archdiocesan Office of Worship and Spiritual Life said "If you are going to be celibate you have to have strong friendships."

Fr. Sosa also advised them not to become too involved with seminary life per se.

"My emphasis," Fr. Sosa said, "is that the seminary is only a transitional stage by which seminarians come to know themselves.

"Seminarians are not trained for seminaries, they are trained for service to their Archdiocese."

"We need creative people who have a mission," he said, "people who have the initiative to preach the Good News."

Brother Paul Johnson, director of Camillus House, the downtown Miami shelter for needy men, also spoke at the retreat.

One seminarian asked Brother Johnson whether when a man comes by the rectory every day and asks for a sandwich you are really helping him by giving him a sandwich or whether you are just encouraging him to be a bum.

"My answer," said Brother Johnson, "is to give him the sandwich. It probably isn't his hunger for food (that keeps him coming back) as much as his hunger for attention."

If the Church can't be counted on for a caring word or deed, he said, then there is something seriously disturbed about the Church.

Very often if you thank the man for coming, he said, he won't come back since all he wanted was "just to be accepted as a human being."

Fr. Doherty at a closing liturgy told the priests an inspiring story that has parallels to a time of diminishing vocations.

He told the story of a monastery on top of a mountain that was suffering morale problems because very few young monks ever came to the monastery anymore.

The monks' conversation became very serious and they became critical of each other.

"Father Abbot was very disturbed about how the mood was becoming so depressed."

The abbot met eyes with a hermit who lived on a neighboring mountain-top one day and feeling a kindred loneliness resolved to visit him.

The hermit and the abbot poured out their problems to each other but before the abbot left the hermit's cottage the hermit told him he knew a way out of his difficulties.

He told him to tell one other monk a secret that there is in the monastery a messiah who will lead them out of their darkness and then advise the monk that he also is only to whisper the secret to one other monk with the same instructions.

People at the monastery started to treat each other differently because they never knew if the person they sat next to was the messiah.

"The people in the village started to come up because they could see that a light had gone on in the monastery."

Soon their vocations increased. "It is a belief in oneself," said the vocations director, "that is the only thing that is keeping us alive."

"If we don't believe that one among us is the messiah we are all going to get old and depressed."

Fr. Doherty advised the young seminarians not to blame their failures on institutions or circumstances but to look within themselves for "that spirit deep in your heart."

"God," he said, may only allow "you ultimately to change yourself."

He'll 'wed God' in two weeks

Ed's Note: Christopher Repp will be the sixth man ordained to the priesthood for the Archdiocese of Miami this year. Four were ordained last May in St. Mary Cathedral and a fifth was ordained in Ireland last June.

By Ana Rodriguez-Soto
Voice News Editor

Christopher Repp compares his vocation to a love affair — one with the Lord.

The two were introduced by Repp's faith-filled parents, and grew to know each other better at Immaculate Conception School in Hialeah. But the love really began when Repp was 10, serving as an altar boy at Our Lady of the Lakes parish in Miami Lakes and it blossomed during his teen years at Msgr. Edward Pace High School in Opa-Locka.

Now after a seven-year "courtship" in seminaries here and in Rome, Repp and the Lord will "tie the knot" definitively on Sept. 14, when Archbishop Edward McCarthy pronounces the 25-year-old Fort Lauderdale native "a priest forever" and ordains him to ministry in the Archdiocese of Miami.

The ceremonies begin at 11 a.m. at St. John Vianney College Seminary's St. Raphael Chapel, 2900 SW 87 Avenue, Miami, where Repp began his studies for the priesthood.

In an age of fewer and older vocations, the story of a young man who entered the seminary fresh out of high school — and stayed — is worth telling. In fact, Repp is the only member of St. John Vianney's 1977 freshman class who has gone on to ordination, at least among those who were studying for the Archdiocese.

His permanent religious commitment is also unusual in a society where most people his age are working head-

long toward "yuppiness."

Yet Repp describes his vocation as something quite natural — like the attraction of a child toward a certain profession, or the deepening love that compels a man and a woman to pledge eternal fidelity.

"It's a love of the Lord, just as you say you meet someone and you love her. I met the Lord and I love Him. And I continue to fall in love with Him," Repp says.

It's a demanding love, one that requires a man to "leave everything," including the very human need for intimacy and children. Repp knows what he will be missing, for he grew up "in a very good Catholic home with a lot of love and a lot of support."

'Even though it seems everything goes against what we teach and say and people aren't hearing anything, they are. They long to hear.'

— Rev. Mr. Christopher Repp

But he views the world's minus as God's plus.

"In priesthood, there's a freedom in the Lord which allows us to be present for all people," he says. "I can't have a family ... (But) that has given me an availability and a presence to people from all over, whether it's the guy in the line at Camillus House (a downtown shelter and soup kitchen where Repp works one day a week) or the teens who are having problems in the



Rev. Mr. Chris Repp.

parish."

Repp views the parish as "the center of Catholic Christian life," so he plans to concentrate his ministry there.

"I would hope that I could... bring people to the Lord who have been away from Him," he says.

He also dreams of an "intense renewal on the parish level. We have to become excited about who we are and what we can do (as Catholics)."

In the words of this enamored disciple, "We each have to take an active role as personal evangelizers, to proclaim and make the Kingdom present, build the City of God in an age which desperately seeks to hear it, even though it seems everything goes against what we teach and say, and people aren't hearing anything. They are. They long to hear."

Repp will celebrate his first Mass Sept. 15 at 11 a.m. at Our Lady of the Lakes Church, and on Sept. 22 he will celebrate the 12:30 p.m. Mass at St. Louis Church in Kendall, where he has served as a deacon this summer.

In October, Repp will return to Rome to finish his studies at the North American College. He already has obtained a degree in Sacred Theology from the Jesuit-run Gregorian University and is working toward an additional degree in Sacramental Theology at the Benedictine Abbey of San Anselmo. He will return to South Florida in the summer of 1986.

Too much food—but not enough

...Religious Leaders Coalition, Daily Bread Food Bank join forces to fight hunger in three counties

**By Betsy Kennedy
Voice Staff Writer**

A priest, a rabbi and a minister were among those who broke bread together and pledged to end hunger in South Florida during a recent fund-raising dinner sponsored by the Daily Bread Community Food Bank.

Monsignor Bryan O. Walsh, executive director of Catholic Community Services, Rabbi Solomon Schiff, representing the Greater Miami Rabbinical Association and Rev. William Ring, pastor of the First Congregational Church UCC in Fort Lauderdale, urged the more than 170 religious and civic leaders who gathered at the Miami Shores Presbyterian Church, to forget their differences and help campaign for a new warehouse for the food bank.

"We're always looking for simplistic answers to complicated questions, but sometimes a simple answer really works — and that is what happened with the food bank," said Monsignor Walsh.

"But they are in a real bottleneck with their warehouse," he added.

The DBCFB, founded by Eastern Airlines pilot Dick Walter and based on a program launched by Archbishop Edward A. McCarthy during his service as bishop of Phoenix, has grown rapidly in its three-year history here. When the non-denominational, non-profit organization began, 36,000 pounds of food per month were channeled to the poor through local social service agencies. This year, an average of 500,000 pounds of food per month has reached the hungry. Food brokers, grocers, restaurants and manufacturers continue to donate food which arrives in dented, mis-labeled or otherwise unusable containers, but is still edible.

Ironically, the DBCFB faces the same dilemma it is trying to make Americans more aware of — the waste of food.

"Just recently, we had to turn down 50,000 pounds of potatoes and an entire trailerload of cereal because we simply didn't have room for it in the warehouse," said Howard Cawein, executive director.

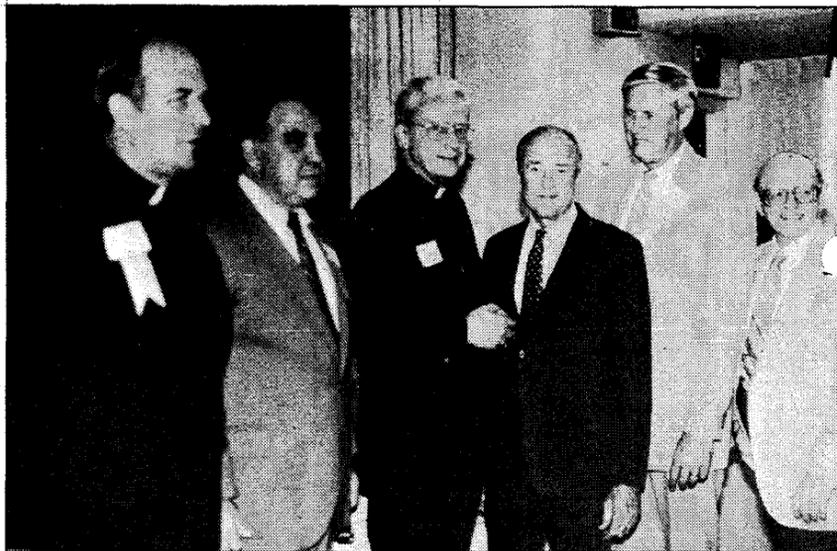
Other difficulties hamper operations at the 6,000-square-foot warehouse which was donated by the county. Because the facility is on ground level, shipments must be taken off trucks and put on forklifts instead of being delivered to a different level which would accommodate direct unloading. There is also only one door allowing trailers access in and out of the warehouse. Storage of perishables is extremely limited, pointed out Cawein, because there is no refrigeration cooling system.

Give up filets

In order to raise the approximate \$1 million it will cost to build a new warehouse, churches and synagogues have been asked to take part in a Skip A Meal/Feed Someone program scheduled for Nov. 7. Throughout South Florida, people will sacrifice one meal and instead make a contribution to the food bank which will be collected at their respective parishes. Contributions are tax deductible.

Rev. William Ring suggested, "Don't just give up the \$1.99 breakfast special, instead, give up the filet mignon dinner at your favorite restaurant."

To demonstrate their goal of promoting more different food distribution, the DBCFB did not serve their



From left: Monsignor Bryan O. Walsh, Joe Sciortino (food bank president), Archbishop Edward A. McCarthy, Congressman William Lehman, Rev. William Ring and Rabbi Solomon Schiff, unite to campaign for a new warehouse for the Daily Bread Community Food Bank at a fund-raising dinner.

Many of those statistics hit home for South Florida residents:

- One of every five families in Dade County — more than 400,000 people — do not have enough food.
- The food bank distributes food to 260 social service agencies in South Florida — but more are applying all the time, proving that the hunger problem is not only a reality — but it is on the increase.
- Poor families in Dade spend a higher proportion of their income on food than do those who are better off. A typical poor family may spend 40 percent or more of its income on

Miami Nice

Congressman William Lehman, who was the keynote speaker at the dinner, pointed out another damaging effect that hunger has on the community.

"Malnutrition is still a serious problem. When a pregnant mother goes to Jackson Memorial Hospital and she has not had proper pre-natal care the baby is often born malnourished — and it may cost as much as \$80,000 before they can leave the hospital," he said.

"One of my main concerns is these babies, who eventually grow up to be under-developed adults and put a burden on health care facilities and penal system."

According to Congressman Lehman, there are 330,000 malnourished, underfed people in the city of Washington, D.C. alone.

The people who are usually victims of poverty and hunger are single-parent families, the mentally and physically handicapped, the very old and very young and refugees.

He urged the audience to consider the "human factor and the burden on society" in joining the fight against hunger.

Addressing Miamians in particular, he said, "This is a thriving community. There is too much emphasis on violence. We can prove we're 'Miami Nice,' not Miami Vice."

Official

Archdiocese of Miami

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

The Reverend Daniel Kubala - to Friar, Knights of Columbus, Fourth Degree Father Andrew Brown Assembly, Miami, effective July 19, 1985.

The Reverend Joseph Cinesi - to Friar, Knights of Columbus, Fourth Degree Father Andrew Brown Assembly, Miami, effective July 19, 1985.

The Reverend John Noonan - to Youth Ministry Chaplain for Broward County, effective August 14, 1985.

'Don't just give up the \$1.99 breakfast special, give up the filet mignon at your favorite restaurant...'

guests the abundant platters of food that are customary at most fund-raising dinners. Instead, the food was presented cafeteria style in small, carefully planned servings and even the desserts were simple and did not encourage over-indulgence.

Following the dinner, a filmed presentation and hand-out materials gave the guests some disturbing statistics to digest about hunger.

food. By comparison, families with above-average incomes typically spend only 10 to 20 percent of their income on food. (from the Metro-Dade Community Action report, released this year.)

"People are going hungry while trucks pass by their houses on the way to landfills to dump tons of food," said Joseph Sciortino, president of DBCFB.

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

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George Viney, slain in a vicious guerrilla raid in El Salvador.

'He was just a typical businessman and we were just a typical family. Who would ever believe it could happen to us?'

— Laura Viney



Laura Viney faces the loss and a new, uncertain future. (Voice photo by Betsy Kennedy)

Her husband slain in El Salvador, a local Catholic copes with grief

By Betsy Kennedy
Voice Staff Writer

Until the night of June 19, 1985, Laura Viney felt certain that the bloodshed and insanity of a war thousands of miles away could never harm a Catholic family living a comfortable suburban life in South Miami.

Although her husband George traveled extensively in the perilous regions of Central America on business for Wang Laboratories, he had reassured her that he felt protected by God's loving armor and no matter what might happen, he would be unafraid.

A devoted family man and Christian, George Viney was at peace on that fateful night when he dined in an outdoor cafe near the U.S. Embassy in El Salvador, along with six other American businessmen, four Marines and two other patrons. With his back

'I'm sure the guerrillas don't believe in God, so their own lives must be filled with turmoil. All I can do is pray for them.'

to the dense bushes, Viney never saw the faces of the brutal guerrilla gunmen who attacked and murdered everyone within range of their automatic weapons. A small boy on a bicycle had pointed out to the terrorists which of the diners were the unarmed and off-duty Marines.

Coping with loss

In a special interview with *The Voice*, Laura Viney talked at length for the first time about her husband's death and how she is learning to cope with the tragedy.

"I have to accept the fact that he is gone, but somehow it would be easier if it had been by an accident such as a plane crash. Then you can say, it was God's plan for him to die now. It is much more difficult to realize that other human beings took his life."

Although her husband, a native of Venezuela who became an American citizen in 1973, felt great empathy for the plight of people entrapped in El Salvador's war between rightist military forces and guerrilla factions, he had no abiding political interests, she explained.

"He was just a typical businessman and we were just a typical family.

Who could believe it could ever happen to us?"

Two months later, she is still trying to wade through the confusion and numbness which have torn apart her well-ordered life. Her Catholic roots have given her something to cling to when grief strikes with hurricane force, she says, and prayer and intercession to God fill much of her time.

Family and friends have been a great consolation and so have members of St. Louis Parish, where the Vineys have been members for several years. Immediately following the tragic news, members of Bethany, a parish organization for families who have lost loved ones, rushed to Viney's side to bring her food, assist with funeral arrangements and perhaps most important, ease the chill of loneliness by offering human warmth.

"At first it wasn't that hard to get through a day, but now that I don't have company so often, I'm alone with my memories and feelings. That is when I turn to God and need His presence," Viney said.

While sadness is the prevailing emotion for her, friends often delicately ask if Laura Viney doesn't feel quite a bit of anger toward the men who assassinated her husband.

Pray for them

"I have never felt any anger, even on the night when his company called to tell me of his death. I'm sure the guerrillas don't believe in God so their own lives must be filled with turmoil. All I can do is pray for them."

On Aug. 28, three of the guerrillas, members of the Central American Workers Party, were captured by police, according to an announcement by Salvador's President Jose Napoleon Duarte. The arrests were the result of a search by a U.S.-trained investigative team. Still, Viney doesn't think severe punishment will resolve anything.

"I'm glad justice will be done, but I forgive them." Her husband would have felt the same way, she is certain.

"The best way I know of to describe him is that he was a loving, caring man...a few years ago he wrote a letter to his father just to tell him how much respect and love he felt for him."

Recalling her husband's unselfishness, Viney remembered the day he came home from a trip with his expensive business suit all covered with grease. On the way home he had stopped to aid an elderly woman who had had car trouble.

"She reminded me of my mother-in-law and I didn't want to think that anyone would leave her stranded someplace — I'd want them to do what I did," George Viney told his wife.

'She has mixed feelings when the phone rings... It is both a shrill reminder of the terrible news and a life line to members of St. Louis...'

Viney once flew to his mother-in-law's side when she was suffering from an illness in Austin, Tex., and he would not leave until he was confident that she would be well taken care of. Also, his first wife had suffered from cancer for eight years before her death and Viney had always demonstrated his strong faith to buoy her spirits.

A son from his first marriage, George Jr., was very close to his father. He is away at school now and Viney worries that he has not yet been able to fully express his grief.

Not in vain

She knows how stressful it has been to endure her own anguish. An attractive woman of 33, accustomed to a sheltered life, Viney finds herself alone

in a spacious home with a swimming pool that is rarely used. She realizes her future is no longer bright and focused.

"People tell me I shouldn't make any major decisions for the first year. But I don't want to stay here...it's too painful. I'm just waiting for God to give me guidance."

Because she is no longer working, she finds the time to attend Mass more frequently and to write letters to her sister in Michigan, whom she hopes to visit soon.

She has mixed feelings when the phone rings — it is both a shrill reminder of the terrible news and a lifeline to members of St. Louis and her family, who call frequently to find out if they are needed.

When she feels strong enough to read a newspaper account of the latest terror in El Salvador, Viney says she has a new awareness and sensitivity to the ordeals of other people.

"I used to just say, 'oh those poor people in El Salvador.' Now I feel a very special kinship with them."

Despite all she has been through, she doesn't feel her husband's death has been in vain.

"Perhaps my husband's death will make all Americans more aware that we need to do something about the terrible injustices perpetrated in these third world countries."

Outside in the neatly manicured lawn of a South Miami home, a For Sale sign symbolizes just how far that injustice can reach.



After a funeral Mass for his father, George Viney, Jr. is hugged by a family friend. (NC photo from UPI).

Religious take charge at three high schools

By Ana Rodriguez-Soto
Voice News Editor

Mutual desires — those of three religious communities and those of the Archdiocese of Miami — have resulted in new administrations for three Archdiocesan high schools this year.

The religious wanted to become more involved in South Florida's multi-ethnic community, and the Archdiocese wished to have a greater religious presence in its schools.

"We're most happy to have them," said Fr. Vincent Kelly, superintendent of the Archdiocese's Department of Schools. "These communities are adding to the religious and educational life of the Church in Miami."

The three communities are:

- The Congregation of Christian Brothers, who will assume responsibility for Curley-Notre Dame High School in northeast Miami;

- The Salesian Fathers, who will administer La Salle High School in southeast Miami; and

- The Augustinian Fathers of St. Thomas University, who will move some of their members next door to Msgr. Edward Pace High School in Opa-Locka.

Although the religious orders will be responsible for the day-to-day administration of the schools, these will continue to be owned and operated by the Archdiocese.

Fr. Kelly cited the religious orders' "hundreds of years of experience" in education as one of the reasons the

Archdiocese looked to them to staff its schools.

In preparing for the future, he said, the Church here had to face the fact that "we're becoming spread very thin in our own (priestly and religious) personnel."

Rather than have little or no religious presence in its schools, the Archdiocese invited the religious communities to South Florida. They, in turn, were beginning to view the area as a place where they should be.

Back to School

"I have no problem with a qualified, committed lay person being administrator or teacher in any school. That was not a consideration at all," Fr. Kelly stressed. In fact, many Catholic elementary schools have lay principals and almost all have mostly lay staffs.

But the religious communities bring a fresh infusion of "additional... experienced personnel" and "an added touch of ecclesiology" to the Archdiocesan schools. "We feel (they are) a tremendous plus for the area," Fr. Kelly said.

The feeling was mutual among the principals at the three schools.

"We felt it was a very good school and it is," said Brother John Brennan, principal of Curley-Notre Dame. The

students "reflect many varied backgrounds and different cultures... (so) we're able to serve the entire Christian community."

Brother Brennan has worked both as teacher and assistant principal in his congregation's high schools in the New York and New Jersey area. He came to Curley-Notre Dame last year, his first time in South Florida, and served as assistant principal.

Three more Christian Brothers work with him at the high school, and Brother Brennan said the order simply plans to "continue it as a very good academic school and a good school in the spiritual sense."

At La Salle High School, the goal of the Salesian Fathers is "to stress the Catholic nature of (the school) and to provide a distinctive form of education for the kids," according to Fr. Frank Wolfram, principal.

Although this is the first school run by the order in South Florida, the territory is not new to the Salesians, whose primary mission is the education of teenagers. Salesian priests staff St. Kieran parish and serve as chaplains at Mercy Hospital, both adjacent to the high school.

Fr. Wolfram has served as principal in Salesian schools in Boston, New York and New Orleans, as well as being superintendent of schools for the order.

Two other Salesians now work with him at La Salle, where the mostly Hispanic population will present a challenge to the Italian and German-speaking priest: Learning Spanish.

Taking over at Msgr. Pace High School, on the other hand, only means crossing a fence for the Augustinians of St. Thomas University. The two schools have been neighbors since their inception and now plan to become even closer.

"It's a natural," said Fr. John Maloney, principal, who served as associate principal at Pace last year. "In building up Catholic education it's pretty hard to justify both of us going out and raising money for the same thing."

He pointed out that it is not the Augustinian order itself which is taking over the administration of the high school, but the Augustinians from St. Thomas.

The ties that bind both schools go far back, since Pace's mostly Hispanic students are, in many cases, sons and daughters of alumni of Santo Tomas de Villanueva University in Havana, Cuba, Fr. Maloney said.

After Fidel Castro expelled priests and religious from the island in the early 60s, the Augustinians from Havana came to Miami and began St. Thomas (known then as Biscayne College).

"We feel very much responsible for (these students) because we all got kicked out together," Fr. Maloney said.

Already sharing a gym, library, science lab, computer equipment and some college-level courses, St. Thomas and Pace plan to share even more academically in the future, including an accelerated program where advanced students could finish both high school and college in six years instead of eight.

"The best thing that St. Thomas can do for Pace is to make it an even better high school than it (already) is," Fr. Maloney said.

Including the principal, six Augustinians, two Marist brothers and three priests, two of them from outside the Archdiocese, will provide a considerable religious presence this year at the school, which is celebrating its 25th anniversary.

Overtown

By Ana Rodriguez-Soto
Voice News Editor

The doomsayers were wrong. The courageous little school in Overtown survived.

Only five years ago, however, the future of St. Francis Xavier was clouded in doubt. Already resigned to doing without its seventh and eighth grades, more severe budget cutbacks were

Back to School

threatening to turn the once prominent institution into a Kindergarten-through-third-grade shadow of its former self.

That's when parishioners, led by a determined pastor and an equally committed principal, refused to succumb to such a bleak future.

The tradition of quality Catholic education must be kept alive in Miami's poorest inner-city neighborhood, they reasoned. Whatever it takes, they vowed, we will keep St. Francis open — through the sixth grade.

And they've done it. With grit and hard work, through fundraisers and plain old calls for help, and despite necessary increases in tuition and teachers' salaries, the community of St. Francis Xavier has managed every year since 1980 to make up the difference between the subsidy granted by the Archdiocese of Miami and the cost of operating the school.

Dwindling enrollment also has been stymied, and the numbers turned around. St. Francis now is at full capacity.

What's more, as it enters the 1985-86 school year, which also marks its 50th, golden year of existence, the school is preparing to graduate its first eighth grade class since longer than almost anyone can remember.

"Ours is not just a parochial school," says Fr. William Mason, OMI, the pastor who rallied the community — and others in churches throughout the Archdiocese — to action on St. Francis' behalf. "Ours is a Catholic school for the black com-

munity."

"Our page of their other parishes," he sacrifice. I see that education cycle of poverty.

Both the principal for the school's tuition amount of \$100 a month, in addition to a \$100 subsidy, the Kendall and Raton help enrichment neighborhood tend the school.

The three kids (parents could allow them to reach, such as and crafts, Lourdes in by tutoring last year, volunteered program, and pected this.

But St. Francis quite grateful handouts. raises fund school. An advantage, parents, t

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Soothing children's first-day fears

You breathe a sigh of relief at your child's return to school after a long, hectic summer only to discover that he or she has started wetting the bed. Why?

Going back to school can be one of the most upsetting experiences in a child's life, as stressful as starting a new job is for adults, say researchers at The Catholic University of America. Unable to express anxieties about school verbally, many children mystify their parents by projecting fears of school onto seemingly unrelated incidents or by regressing to earlier behaviors, such as thumb-sucking.

Elizabeth M. Timberlake, CUA professor of social service, and her research associate, Christine Sabatino, have studied children's fears of going to school. They find that many parents are not sensitive to the enormous stress that children experience over going to school.

"Parents should be alert to any change in the child's usual habits," says Professor Timberlake. "Physical symptoms of stress, such as nausea, sleeplessness and loss of appetite are warning signs that something could be wrong."

Children who bully other children, cannot complete assignments, or have difficulty relating to other children may be trying to express fears of school about which they themselves are not aware. Like adults starting a new job, children entering a new school must find their way around an unfamiliar building, take in and process information, and produce documents by a specified time.

"Think about the adult who must work with an unsupportive boss, is nervous in large groups, or must com-

plete a difficult or unrewarding task," says Sabatino. "Children experience similar anxieties at school. Adults unhappy at work can get a new job. Children have no choice; they must go to school."

Both researchers say that parents can help their child anticipate both the fun and potentially frightening aspects of school by knowing how the child's strengths and weaknesses match up with school experiences.

School "rehearsals" help, say the researchers. Parents and children can walk or ride the school route together, meet the principal and teachers before classes begin, and talk about what clothes the children will wear and what kinds of lunches the school will serve or the children will bring from home. Children can draw pictures of what they imagine school will be like.

Professor Timberlake also suggests games such as "playing school" in which parent and child reverse roles. A child pretending to be a parent who complains about poor schoolwork may be sending the real parents a signal about their child's fears. Role reversals can also give children a sense of control when they pretend to be the teacher or principal, she says.

Communication between home and school is essential. Parents should inform teachers of any problems the child may have and should be open to suggestions from the school.

"Too many parents take a call from the teacher as a personal criticism of their product, which happens to be their child," says Sabatino.

"Most teachers simply want to work with parents to resolve problems and provide the best education possible for their children."

Overtown school saved

St. Francis Xavier beats the odds, celebrates 50th

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munity."

"Our parents pay a greater percent-
age of their income for the school than
other parents in schools of the Arch-
diocese," he adds. "It is a tremendous
sacrifice. But it's done because they
see that education is the way out of the
cycle of poverty."

Both he and Sr. Rose Martin, prin-
cipal for the past five years, credit the
school's turnaround to "a tremendous
amount of support from different
avenues," in Sister's words.

In addition to the Archdiocesan
subsidy, the parishes of St. Louis in
Kendall and St. Joan of Arc in Boca
Raton help fund a free, after-school
enrichment program which also serves
neighborhood children who don't at-
tend the school.

The three-year old program keeps
the kids off the streets until their
parents come home from work, and
allows them to participate in activities
which otherwise are not within their
reach, such as a computer club, arts
and crafts, sports and dramatic shows.

Lourdes Academy's girls also chip
in by tutoring the children one on one.
Last year, 15 of the high-schoolers
volunteered for the twice-a-week
program, and a similar turnout is ex-
pected this year.

But St. Francis' community, though
quite grateful, is not content with
handouts. A parish women's club
raises funds year-round, solely for the
school.

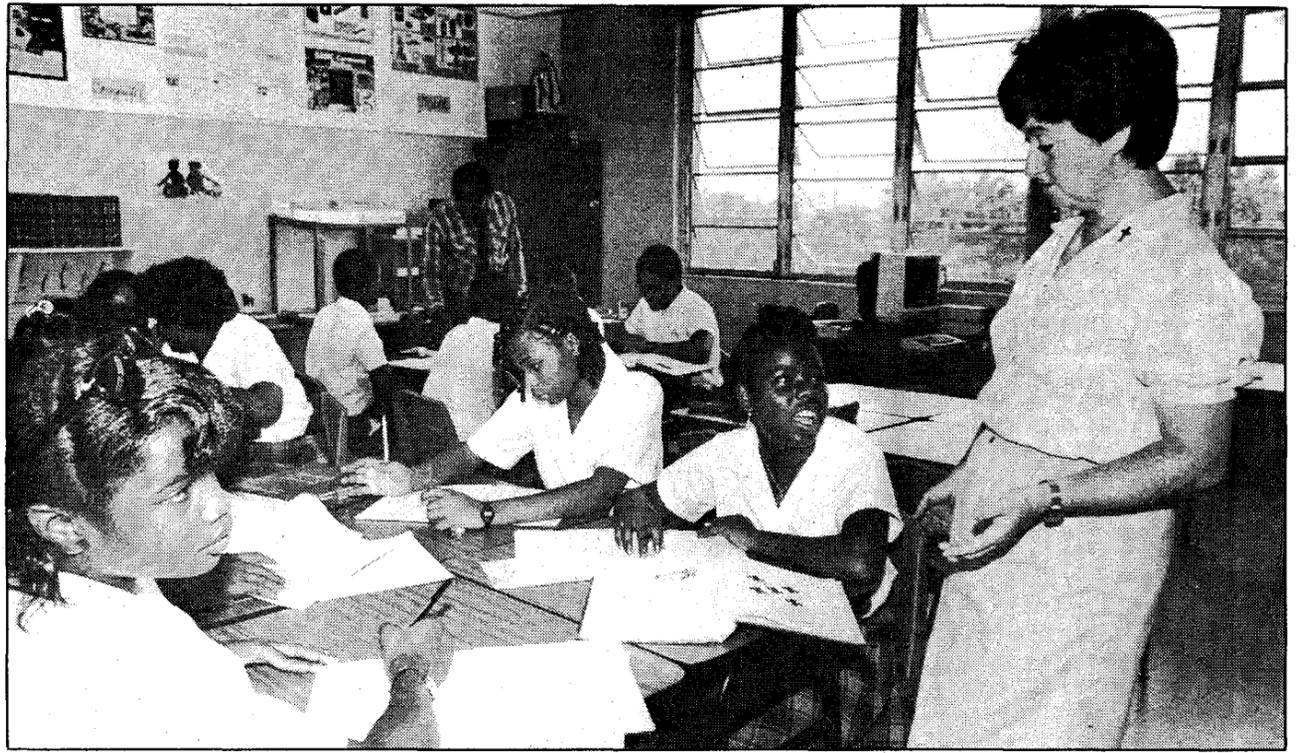
An advisory board composed of
parents, teachers and parishioners,

*'Ours is not just a parochial school. Ours is a
Catholic school for the black community.'*

— Fr. William Mason, pastor
St. Francis Xavier

working hand in hand with the parish
council, provide stability, support and
a steady stream of constructive sugges-
tions, including ideas for fundraising.

The latest gimmick: Staffing a con-
cession stand in the Orange Bowl dur-
ing Dolphin and Hurricanes home



Principal Sr. Rose Martin and eighth-grader Marie Shirley Gabriel both came to St. Francis Xavier School five years ago, when its continued existence seemed in doubt. Next May, Gabriel will join nine others for the Overtown school's first eighth-grade graduation in "a long time," proof positive of St. Francis' financial turnaround. (Voice photo/Ana Rodriguez-Soto).

games. Ten percent of the profits,
which could be as much as \$10,000 for
the year, will be plowed into the
school, and parents who take turns
working the booth will get a reduction
in their children's tuition.

members and the community see our
children as the future."

That's especially obvious when you
consider that the majority of
parishioners do not have children in
the school, a rarity in the Archdiocese.
Of the close to 130 students, in fact,
only 40 percent are Catholic.

That statistic is very much at the
heart of St. Francis' mission.

"We know that we are developing
leaders, helping the children to take
pride in their ethnic heritage and
teaching them to deal non-violently
with conflict. We're trying very hard
to highlight God's presence in their
lives," Sister says.

So even within their limited
resources, St. Francis offers whatever
scholarships it can afford to "children
who absolutely couldn't begin to pay."
Sister would like to see more such
scholarships offered, because "some
of the neediest cases" in the com-

munity have not been reached.

In the meantime, the school is plan-
ning to celebrate its 50th anniversary
with all the joy and pride it can
muster, which means plenty.

The kick-off date for the year-long
celebration is Sept. 29, with a home-
coming for past principals and alumni
slated for Feb. 1 and 2 of next year.

Golden anniversary awards also will
be given out once each month to
students who have excelled in specific
academic areas, and an oral history of
the school will be prepared by the
children, who will go into the com-
munity seeking St. Francis alumni and
asking them to tell their stories.

The celebration will culminate with
the eighth grade graduation in May.

"It's been a long time," Sr. Rose
said with a happy sigh, speaking of the
graduation. The statement could apply
as well to the tough little school's
rebirth.

Mass confusion:

Schools trying to cope with court ruling on Chapter I program; officials say needy children hurt

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ls in Dade and
ted by the mid-

summer ruling, which effectively pro-
hibits public school teachers from
entering private schools' classrooms to
give remedial instruction in reading
and mathematics.

The court did not strike down the
program itself, known as Chapter I,
but reasoned that since it is funded by
the government and the teachers are
hired by local public school districts,
their presence in the private, mostly
religious-oriented schools, violates the
so-called wall of separation between
church and state.

That means the whole controversy
revolves around a rather minuscule
issue: *where* the classes are held — a
distinction which many supporters of
private, and especially Catholic,
education find absurd.

"Somehow, bureaucrats who are
biased... have negated an avenue of
assistance that had proven successful,"

said Fr. Vincent Kelly, superintendent
of Schools for the Archdiocese, in a
recent interview with *The Voice*.

*'Because of some reli-
gious bias, they are
now penalizing chil-
dren who need help.'*

— Fr. Vincent Kelly,
Superintendent of
Schools

"Because of some religious bias, they
are now penalizing children who need
help."

"We don't wish state or federal
monies to help us religiously at all," he
continued. "We don't want or need

that interference. We're asking for
nothing more than what's due to us in
justice. We're asking for assistance to
children who are in need."

Educators' current concern is how
to retain Chapter I and get around the
court's decision, perhaps by having
children bused to the public schools or
holding classes in a neutral location
such as a public library.

But any of these maneuvers, the
educators say, would cost more money
and create disruption in the schools,
not to mention hardships for the
children affected.

"We're hoping that we're not forced
to do something in a hurry that will be
less than effective. We're hoping that
we can postpone the change," at least
for the current school year, said Sr.
Marie Danielle.

Both U.S. Secretary of Education
William Bennett and Florida Com-
missioner of Education Ralph D.

Turlington support such a delay. Turl-
ington, in fact, announced at the end
of August that Florida schools would
have a year to make the transition.

But nobody is sure that the Supreme
Court would permit the delay. A test
case awaits hearing in the New York
courts.

In the meantime, local representa-
tives of private schools are meeting
with their public school counterparts
to try to find ways of circumventing
the decision.

Their efforts are complicated by the
fact that some school districts have
laid off Chapter I teachers, or the
teachers themselves have found other
jobs because they were unsure of the
program's future.

"We're not even sure we're going to
have all our teachers if this doesn't get
settled soon," said Sr. Marie Danielle.
"And unfortunately it's the children
who are going to end up the losers."

More schools add Pre-Kindergartens

(Continued from page 1)

who stresses that pre-Kindergarten should not be demanding academically.

"They're really not ready to be forced into an academic world at four years old," she said. "The curriculum is not to gear them to read, but to give them experiences that they will bring to reading."

The day revolves around activities in different areas, such as arts and crafts, plants and pets, playing with blocks and putting puzzles together, and learning to keep house.

There are also quiet times, periods when the teachers read out loud and an outdoor play period. Religion, in the form of Bible stories and visits to church, is emphasized.

'This kind of happened when there was an empty space and some parents would say, "Why don't we?" Now, some parents are saying, "Why don't we?" and pressuring the administrations, (but) they just don't have the space.'

— Patricia Cantieri,
Department of Schools

Recent publicity about child abuse in nursery and day-care centers may have prompted many worried parents to petition for early childhood programs in the Catholic schools, but Cantieri suggested a more longstanding concern: The fact that for years, Catholic parents have been enrolling their children in pre-schools operated by other religious denominations.

"Many of the principals and pastors (as well as parents) felt it was important to get the children at an early age in the evangelization process," she said. "I think more of our (schools) would like to have pre-Kindergarten,"

Back to School

tens," but lack the money and space required to set them up.

Some of the schools which began programs this year, however, made the space.

When Immaculate Conception's pastor and principal noticed a house go up for sale across the street, they jumped at the opportunity, according to Jill Bishop, vice-principal at the Hialeah school.

"Parents kept calling and asking," she said, and "we'd been talking (about it) for quite a few years."

About 50 children are now enrolled in Immaculate's two pre-Kindergarten classes, and even though it's only the program's first year, 60 names are on a waiting list.

St. Rose of Lima School in Miami Shores decided a pre-Kindergarten was more necessary than an extra seventh-grade classroom for children transferring from public schools.

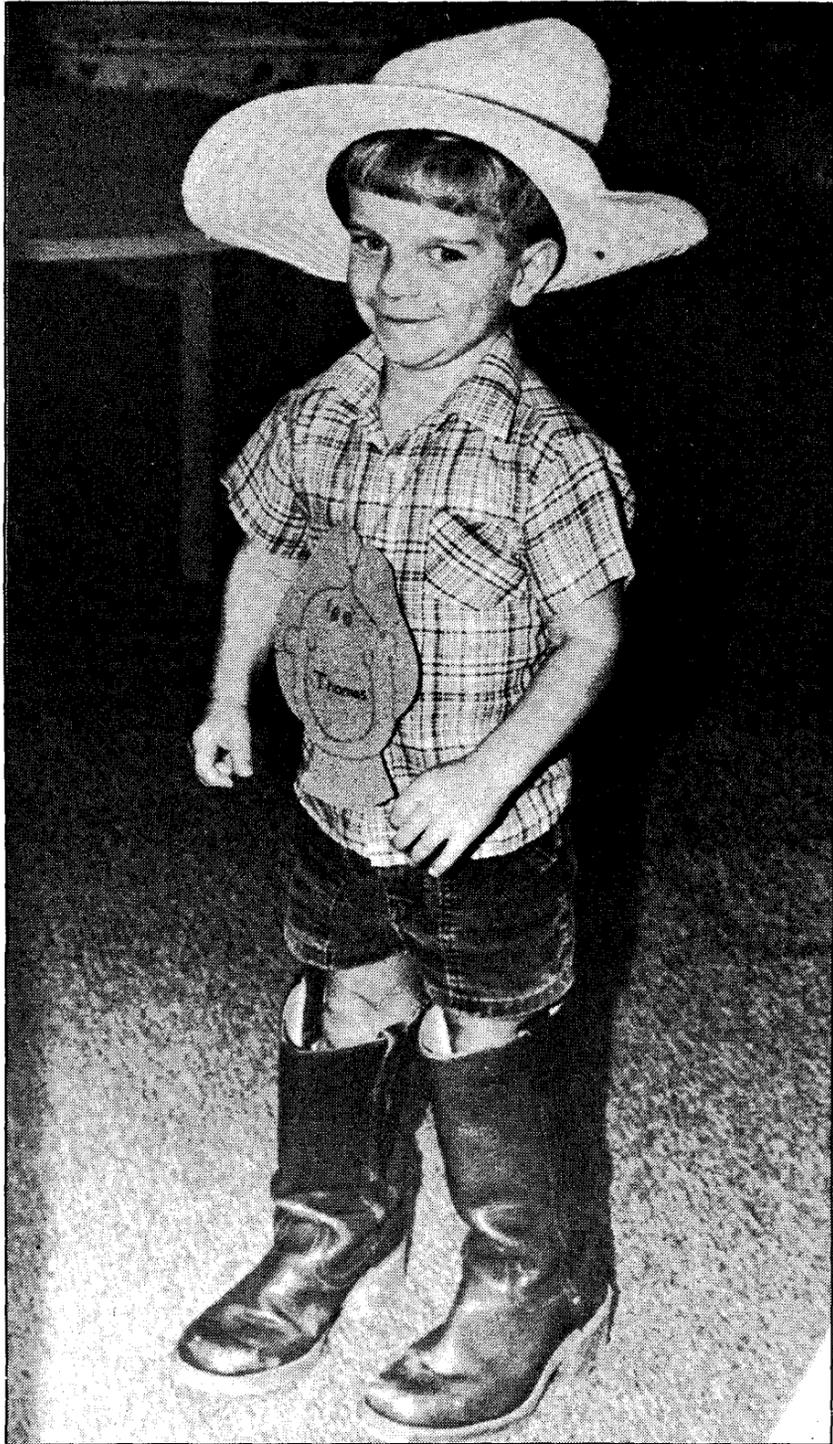
According to Sr. Anne Bernard, principal, "A lot of (parents) expressed concern that the Catholic school did not go down that far. They really wanted their children to have Catholic training early."

At St. David in Davie, Principal Mariann Kiar said the pre-Kindergarten began last year as a service to the school's teachers.

"We wanted our children to be with us and the pastor agreed," Kiar explained. "People heard about it and inquired and we started accepting other children, although not that many because our capacity is small."

"It's a real big need in this area," said Marie Lambert, principal of Our Lady of Perpetual Help School in Opa-Locka. "The parents need to drop the children off" before they go to work.

Over the summer, the school experimented both with a pre-Kindergarten



Thomas Dyer, 4, dresses up as a cowboy on his first day at St. David School's pre-Kindergarten in Davie. (Voice photo/Ana Rodriguez-Soto)

and a separately run nursery for children as young as infants. The trial run was so successful that administrators decided to keep both programs, as well as an after-school program that cares for the children until 6 p.m. every day.

The needs of working parents also were cited by Sr. Maria Cartaya, prin-

incipal of Our Lady of Divine Providence School in Sweetwater, and Sr. Corinne Ritchie, principal of St. John the Apostle School in Hialeah.

Divine Providence, which broke ground for a parish school just this year, nevertheless offered one Kindergarten and two pre-Kindergarten classes last year.

'We wanted our (teachers') children to be with us and the pastor agreed. People heard about it and inquired and we started accepting other children.'

Mariann Kiar
St. David principal

Enrollment for '85-'86 now totals 130 in two pre-Kindergarten, two Kindergarten and one first grade class.

Other schools which began pre-Kindergarten prior to this year are: St. Agatha and St. John Neumann in southwest Dade; Sacred Heart in Homestead; St. Patrick on Miami Beach; St. Mary Cathedral in Miami; and Epiphany in South Miami.

In Key West, Mary Immaculate-Star of the Sea is the only school in the Archdiocese that goes from pre-Kindergarten through the twelfth grade.



Teacher Sally Enea goes over children's names with one half of St. David's pre-Kindergarten class which began last year as a service to the Davie school's teachers but grew to accommodate parents' needs as well. (Voice photo/Ana Rodriguez-Soto)

NICARAGUA

The battle for public opinion

By Liz S. Armstrong

WASHINGTON (NC) — As Nicaragua waged bloody civil war, another battle — over U.S. public opinion and Central America policy — persisted in Washington.

Before it left town in August, Congress reversed an earlier decision and authorized \$27 million in humanitarian aid to the "contras," rebels fighting the Marxist-influenced Sandinista government of Nicaragua.

One factor in the congressional change of heart was lingering irritation over the visit of Nicaraguan President Daniel Ortega to Moscow right after Congress refused to fund the contras this spring.

But if Ortega's eagerness to visit Soviet communists proved troublesome, the contras demonstrated they could raise doubts about their conduct as well.

In early August, the rebels were accused of capturing and holding for a day 29 American peace activists, including a priest and three nuns, members of a Witness for Peace mission, a group that sends Americans to Nicaragua to view conditions there firsthand.

Witness for Peace describes itself as "politically independent" and denies it is pro-Sandinista. In a statement, it said it "condemns our country's funding of the contras, who are responsible for torture, rape, kidnap, murder, and other acts of terrorism against the civilian population of Nicaragua."

Identifying its abductors as members of the Revolutionary Democratic Alliance, or ARDE, Witness for Peace said the rebels boasted of U.S. support.

President Reagan backs aid to the contras and has a National Security Council official whose job it is to advise them on military strategy and on eliciting U.S. public support. To the president, the contras are the "moral equivalent of the Founding Fathers" and "freedom fighters" comparable to the World War II anti-Nazi underground.

Earlier this year, reports accusing both the contras and the Sandinistas of brutal atrocities against civilians further confused the issue of where morality might lie in the Nicaraguan civil



U.S. peace activists 'Witness For Peace' released after capture. (NC photo)

war.

The U.S. bishops, several of whom have visited Nicaragua in the last year, rule out use of military means, including U.S. military support, to end the Nicaraguan dispute.

"Direct military aid to any force attempting to overthrow a government with which we are not at war and with which we maintain diplomatic relations is illegal and in our judgment immoral and therefore cannot merit our support," the U.S. Catholic Conference stated in congressional testimony in April.

Details of the goods to be allotted under humanitarian aid — if Congress does not change its mind yet again when it reconvenes in September — are unclear.

Backers in the House of Representatives have suggested medical supplies, food and other basic necessities might be provided.

Critics, who include Network, the Religious-led social justice lobby, have complained that humanitarian aid might include military uniforms, tents, trucks, construction equipment for road-building and other items to help the contras wage war.

"Funding of any kind for the contra army in Nicaragua will perpetuate the conflict rather than resolve it through diplomatic channels," Network wrote in May as Congress pondered the issue.

Meanwhile, the Witness for Peace escapade pointed out that even if Congress and the presi-

dent have gone on vacation, the controversy over their Nicaragua policy has not.

At a news conference, Witness for Peace — which denied an accusation from some quarters that it staged its own abduction to make the contras look bad — Aug. 14 got support from Bishop Maurice Dingman of Des Moines, Iowa, Bishop Walter Sullivan of Richmond, Va., and Auxiliary Bishop Thomas Gumbleton of Detroit.

Reagan drew some hierarchical criticism.

"Witness for Peace is the only way the people in this country can learn the truth about what is going on down there. It's a sad time when we can't trust our government to tell us the truth," Bishop Gumbleton said.

Bishop Sullivan, who has made two trips to Nicaragua, cited reports of contra atrocities and said "our government is supporting terrorists of the first order."

Congress and the president probably have not heard the end of the debate.

The same day that the three bishops backed Witness for Peace, another group, Common Cause, demanded Congress investigate whether the White House violated the law by supporting the contras during a time when aid to them was banned.

So the war goes on — over territory and political power in Nicaragua, over public opinion and policy in the United States.

SIN: Magazine's readers still believe

CHICAGO — Almost as many American Catholics think stealing work supplies is sinful as think having an abortion is wrong. An equal number think profanity and premarital sex are sinful. And more people think spanking is sinful than do voting for nuclear arms.

Surprising statistics emerged when U.S. CATHOLIC readers were surveyed on sin in their lives for an article in the national magazine published here by the Claretian Fathers and Brothers. James Breig analyzed the survey and asked three moral theologians to interpret the results.

Most people accept a much wider understanding of sin than in previous years, says Breig. Nine in ten readers consider some policies of government sinful (the nuclear arms race, apartheid, the Soviet invasion of Afghanistan). Self-destructive acts, such as alcohol and drug abuse are sinful to 79 percent of the readers.

Asked to choose other "usually sinful" actions, more Catholics mentioned reading pornographic magazines than using artificial birth control or missing Sunday Mass. Telling anti-Semitic jokes is sinful to more readers than skipping school or work.

Most readers (76 percent) don't think the Catholic Church overemphasizes sin. Breig says that even though Catholics' idea of sinfulness is changing, they still accept the classic distinction

between mortal and venial sins. Six in ten Catholics say they have committed a mortal sin.

With more ways to feel sinful, more Catholics feel more guilty and less able to rid themselves of guilt. Only half the readers surveyed say they use a private confessor.

Instead, they find forgiveness in doing good works, receiving Communion, praying, and simply asking people for forgiveness. But 70 percent of the readers say they need to go to Confession to feel truly forgiven, and more than half say they have a difficult time convincing themselves they are absolved.

What do the statistics mean? According to Father Timothy O'Connell, director of the Institute for Pastoral Studies at Loyola University in Chicago, "Catholics are taking religious categories and putting them into their daily lives."

Father Richard McCormick, SJ, Rose F. Kennedy Professor of Christian Ethics at Georgetown University in Washington, D.C., notes two changes in Catholic thought in recent years. "First there has been a greater emphasis on charity as the heart of moral life — of the demands of charity. Second, a greater emphasis on social morality is seeping through, but people are inexperienced in dealing with the demands of social morality, so there is a sense of commission." more than two-thirds of the readers surveyed feel guilty about social sins, such as poverty, racism, and injustice.

Breig says what Catholics want most from their priests are better guidelines. But there's an aversion to checklists, a reaction against the confessional prayer books where people listed and counted their sins. All three theologians describe sin as a rupture in a relationship — primarily with God, but also with family, neighbors, and oneself. Father Charles Curran, professor of moral theology at Catholic University of America in Washington, D.C. says, "Once we change the format and define sin as a rupture in our relationships, then we can start with those relationships when we examine our consciences."

Readers answered the question, "When I hear the word sin, the first image that pops into my head is..." with: a disease, a cancer, rolling backwards down a hill, a dirty mirror, a hamster or burrowing animal, a spotted milk bottle.

What are the worst sins a person can commit? U.S. CATHOLIC readers include: killing someone, failing to forgive someone, to be deliberately abusive to someone who cannot defend themselves, not to trust in God's forgiveness, despair.

Readers would most like to be forgiven for: selfishness and inability to share God's gifts, moodiness and impatience, cynicism, laziness, years spent ignoring God's presence, and "the apathy with which I live, considering the wrongs of this world."

Anti-church bias hurting needy kids

Catholics are already paying billions of dollars to educate millions of American children, with little or no help from the tax dollars we pay. Until recently the government did help a little with remedial programs for poor children in Catholic schools.

But the Supreme Court, in its recent Felton decision, somehow concluded that our Founding Fathers would consider it an establishment of religion to help poor kids in religious schools — even though our nation's founders were educated in just such schools.

So the court cut off programs wherein public school teachers taught remedial lessons to needy kids — the children of taxpaying parents.

Now at the beginning of this school year, as reported in today's Voice, many of our schools are in "mass confusion" over these programs. Congress has mandated that certain needy kids get help but the court is making that almost impossible.

The schools are now trying to find ways of legally getting around the ruling, as is U.S. Secretary of Education William Bennett. Some alternatives considered are using trailers on a public site near Catholic schools, busing the kids to public schools for the remedial lessons, using "neutral" sites

EDITORIAL

such as libraries, or using technology such as closed circuit TV. But such solutions just add greatly to the cost and complexity of the problem created by a Supreme Court ruling which is, as dissenting Chief Justice Burger described it, "hostile toward religion and children who attend church-sponsored schools."

And if that isn't enough, Americans United for Separation of Church and State, a hostile anti-Catholic group, is suing Bennett for allegedly trying to block the court ruling. The group's head believes that if tax funds are used to implement some alternate solution forced by the court, this would unfairly favor the Catholic schools. To Americans United, if Catholic schools get even one per cent of their tax dollar back this "favors" the Catholic schools.

Of course, the ones who suffer because of this hostility to religion are the 155,000 educationally deprived children who need this extra help to gain the basic skills to succeed in life. These are the ones who need the help the most. These are the ones Congress intended to help with Chapter 1 funds.

We, too, believe in separation of church and state. But denying needy kids help because they sit in a religious school building while being taught how to read?

Is this really what Jefferson intended?



BACK TO SCHOOL

Letters

Mohammed honors Mary in Koran

To the Editor:

With Pope John's August visit to Africa (his third), including nations rich in Mohammedan traditions (Togo, Morocco), plus the Holy Father's previous statement and overtures for dialogue with Moslem/Muslim religious leaders elsewhere, it will be a source of heartening insights to learn that Mohammed (6th century Arabian) in his Koran ("bible-like" book) has some surprising and inspiring professions of belief in regard to the Blessed Virgin Mary, Mother of God. Herewith are noted five separate instances where Mary is devoutly honored in the Koran.

1) Referring to the Blessed Virgin Mary, God in the Islam Koran says to the prophet Mohammed: "O Mohammed, attend also to her who kept her virginity and into whom we poured part of our spirit. Of her and her Son we have made a sign for the universe."

2) In the Koran at least a hint of the Immaculate Conception can be found in the following lines: "O Mary, God has chosen you and purified you. He has chosen you above all the women in the world."

3) The Koran says that the mother of Mary (Saint Anne), after many years of sterility, conceived Mary and said to the Lord: "O Lord, I vow and consecrate to you what is already within me. Accept it from me."

4) The husband of Mary (Joseph), according to the Koran, asked Mary how she conceived a child without a father. And Mary answered: "Do you not know that God, when He created the wheat, had no seed that God by His power made the trees to grow without the help of rain? All that God had to do was say 'So be it!' and it was done."

5) Addressing his daughter, Fatima, Mohammed said: "Thou shalt be the most blessed of all women in Paradise, after Mary."

Further, it may be recalled that Mary's Portugal Shrine (from 1917) at the village of Fatima is named after a Moslem maiden who moved into that region, married a Portuguese prince and converted to the Catholic faith. This Fatima had been named in honor of the daughter of Mohammed, Fatima, who lived centuries earlier.

There's no end to wonder about God's provident wonders, some sightings of which we can recognize and, on hindsight in mosaic-fashion, piece together as undoubted evidence of God's divine master plan — vibrantly at work in the world today. In the unique office he holds, no wonder that the Pope's role is so intimately engaged between Moslems and Christians, earth and heaven, people and God.

Fr. Aloys Held, OFM
Cincinnati

Falwell not bad

To the Editor:

As a Roman Catholic, I do not believe that the Reverend Jerry Falwell has given religion a "bad name" as you stated in your editorial of August 23.

Rev. Falwell has stated his abhorrence for apartheid on many occasions, but believes that the best way to end that repugnant system is not by disinvestment, which would only hurt the blacks we are trying to help, or by turning the country over to the Marxist ANC, UDF, or Zappo organizations.

Instead, Rev. Falwell believes that the best way to change apartheid is through economic growth (re-investment) and diplomatic pressure on the South African government.

I agree with Rev. Falwell that we should strive to "cut out the cancer without killing the patient!"

No, it is not Jerry Falwell who gives religion a bad name, but clergymen like Jesse Jackson who embraces Fidel Castro, Bishop Raymond Hunthausen who refused to pay his taxes, and Nicaragua's Miguel D'Escoto who mixes Christianity with communism.

Furthermore, the political views expressed by the editorial board of *The Voice* and the National Catholic News Service (NC), do not, in my opinion, reflect the views of the Catholic community.

Patricia J. Seitzler
Miami

Polytheism prayer?

To the Editor:

How sad is the prayer (*The Voice*, 8/9/85, Page 15) of the Bogota, Colombia, children: "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." It smacks of polytheism, with a god of rain and a god of sun and many other gods and goddesses.

We Christians have but one God, and the universe is His. The saints are not little gods and goddesses; they are simply humans like us. As Vatican Council II reminds us, we look to the saints for "example in their way of life, fellowship in their communion, and the help of their intercession." (*Lumen Gentium*, 51)

When asking a saint to intercede for us, we should use the same format

that we use when asking a fellow Christian in this life to pray for us. We should state our intention and then, being guided by the Litany of the Saints, simply say: "Saint So-and so, pray for us."

And then, if the intention is granted, we should thank God for the blessing and thank our intercessor for praying for us. To thank the intercessor for the blessing is to confuse the Creator and the Creature.

Terrence J. Thompson II
Miami

Miamians' generosity praised

To the Editor:

I wish to thank the people of the Archdiocese of Miami for their continuing and generous support of the Campaign for Human Development. A check for \$64,364 has been received here at the national office.

This amount is the 3/4 portion to be distributed nationally to self-help projects controlled by the poor themselves and designed to remove the causes of poverty.

Thus far, the Archdiocese of Miami has received 16 national CHD grants totaling \$508,200 for a return of 75 percent.

CHD provides an opportunity for us to make the same option Jesus did, to live in solidarity with the poor, the wounded, the marginalized, and those considered "least" in our society.

On behalf of the entire CHD family, I express sincere thanks also to Archbishop Edward A. McCarthy, and to Sr. Ann McDermott, your Diocesan Director.

Rev. Marvin A. Mottet
Executive Director,
Campaign for Human Development

Abortion: The unforgiveable sin?

Two anguished letters came to my attention this summer, both asking if God will forgive the sin of abortion or is it an unforgiveable sin.

• The first note appeared in the "Dear Padre Bulletin" printed for June 23 by Liguori Publications:

"Nearly ten years ago I got pregnant before I was married. A friend of my fiance suggested I get an abortion. Since I didn't want to hurt my parents and because my fiance and I were very confused, I

'The more I read the Bible, it sounded to me like God wouldn't forgive such a terrible sin as mine (murder), It sounded to me that God would forgive anything but this.'

had the abortion. Later we were married and have been blessed with three beautiful children. We go to church regularly, but I've never been able to confess this sin to a priest. I'm afraid he will say that I am excommunicated and cannot receive absolution. Not a day goes by that I do not beg the Lord for forgiveness. Does God love me? Can I ever be forgiven?"

• The other letter, a personal one to me, arrived by mail from a man burdened in a similar way. He wrote:

"Two years ago I got involved with a younger girl sexually. She was 19 and I was 24. She became pregnant. This girl had few morals and told me she also had sex with her old boyfriend while seeing me. However, she knew that this baby was mine."

"I became very scared and didn't know what to do. I told her that because she was with her old

BY FR. JOSEPH M. CHAMPLIN



boyfriend while she was with me she was on her own. I probably would have made up any excuse at the time."

"Eventually the girl came to me and said she was going to have an abortion. I knew it was wrong and that it was murder, but we went ahead and had the child aborted anyway. It seemed like the easy way out. She didn't have the money to get it done so I gave her the money. I couldn't stand to look at her anymore, because it reminded me of the whole mess I caused. I broke up with her."

"This winter my guilt became so great I couldn't bare it."

"I began to fall away from my religion after my father died of cancer during the last year of high school. I began to drink heavily and frequent the local bars and night clubs. I was drinking heavily when I was seeing this girl."

"A few months ago I joined a small Protestant bible study group. The more I read the bible it sounded to me like God wouldn't forgive such a terrible sin as mine (murder). It sounded to me like God would forgive anything but this."

"Would you please write and tell me if the Catholic Church teaches that God could forgive such a thing? Would you explain to me why or why not God can or cannot forgive abortion?"

The answer is simple to state, but perhaps will be harder to accept for that married woman and the single young man. The sin of abortion is not unforgiveable. God will forgive both the one who

has the abortion and those who willingly help another have an abortion.

This teaching seems so obvious when we study the life and teachings of Jesus. His message repeatedly speaks of God's always available mercy or forgiveness; his ministry similarly often reaches out to sinners — the paralytic, woman caught in adultery, good thief on the cross.

However, a person afflicted with heavy guilt, like the two correspondents mentioned here, may doubt those words and deeds, slip into despair and give up hope.

Years ago the Church had to deal with a similar question. But the issue or sin was not abortion, but apostasy or denying the faith. Those who then followed a current belief called Novatianism maintained that anyone who renounced the Christian faith during a persecution could never come back. The Church in the year 251 officially and formally rejected this concept, termed it heretical and maintained that repentance is always possible, that as long as a sinner is alive, there is hope for a reunion with God, if the person only repents.

A puzzling phrase from the gospel slightly clouds this question. In Matthew 12:31, Jesus speaks about a sin "against the Holy Spirit" which will never be forgiven in this world or the next. It is, therefore, an unforgiveable sin.

Scholars have debated the meaning of the particular text over the centuries. Probably the most generally accepted interpretations hold that a sin against the Holy Spirit involves denying God's existence or mercy until the very end. Such a denial therefore by choice puts oneself outside the range of grace and excludes the person from God's grace or forgiveness which is always available for the asking.

Having an abortion or helping another with one is in the Church's teaching a terrible deed. But the Church likewise maintains that our mistakes are no match for God's mercy.

Clarifying celibacy controversies

Back in 1963 at the Better World Movement headquarters north of Rome, I met a man, newly received into the Catholic Church, who was at the instant of his reception into the Church, already a priest and a bishop. What was baffling the leaders of the Church was what should be done with this gray-haired, broad-faced, stockily-built smiling man. He was not only married but he had children and grandchildren.

He had been born in Brazil into a schismatic church that the Catholic Church recognized possessed valid orders. When he chose to study for the priesthood, he married before ordination and was validly ordained as a priest. He was a good and intelligent man, he served among humble people and when he was designated a bishop in his schismatic church, his ordination as a bishop was valid.

In his work, he came to know Catholic priests and began a study of the Catholic Church. After a long period of study and prayer, he came to the conclusion he must in good conscience become a Catholic. His wife and family joined him in this decision. He had thought he was giving up his vocations as well. But he learned when he became a Catholic, the Catholic Church recognized the validity of his ordination as a priest and his ordination as a bishop.

He was at Father Lombardi's Better World Movement Center as a guest while a decision was made as to what he should do, now that he was a Catholic. I'm sorry I can't give you the end of the story, it wasn't a story that reached the press and whatever was decided it was done very privately.

BY DALE FRANCIS



I mention it because it presents a perfectly logical instance of convert to the Church who was, because of the validity of the orders of a schismatic church, already validly a priest and a bishop. There was no special privilege involved, it was just the way it was.

I suspect there are many Catholics who would be confused by this even though it is not confusing. I make this judgment because so many seem not to understand the situation in which men who were Episcopal Church priests as married men, become Catholics, begin studies in the theology of the Catholic Church and are ordained as Catholic priests, although they are married and may have families.

This has brought a reaction from some Catholics who say if it is possible for former Episcopalian priests who are married to be ordained as Catholic priests then why can't those Catholic priests who left the active priesthood to be married have the privilege of returning to the active priesthood again.

The two situations are not at all similar, and they involve entirely different questions. While it is ordinarily true in the Western Church that unmarried men are ordained to the priesthood, in the Eastern Church ordination of married men has been a continuing tradition and ordination of married men has occurred within the Latin Rite by way of exception. But what is key here is not that priests marry but that married men may be ordained. The former Episcopalian priests first became Catholics and, it was after this that some were admitted to preparation for ordination. They were married before they became Catholics, when they first chose their vocations. They were ordained in the state of life in which they entered the Church.

There are very good and committed men among those who chose to leave the active priesthood to marry. Without making any judgment on them or their sincerity, it is simply true that consideration of returning them to the active priesthood involves verifying the right of priests to marry. Ordination of married men is a part of the tradition of the Church: allowing priests to marry is not. The two situations are totally unrelated and we must take care not to build controversies as if they were the same.

The church must make decisions logically and consistently. Controversies often fail to make the distinctions.

(Dale Francis is a nationally syndicated columnist)

Time capsules

By Frank Morgan



'An instrument of thy peace'

This beautiful prayer was written by St. Francis of Assisi seven hundred years ago:

"Lord, make me an instrument of Thy Peace. Where there is hatred, let me sow love. Where there is injury, pardon. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. Where there is sadness, joy.

"Grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive. It is in pardoning that we are pardoned and it is in dying that we are born to Eternal Life."

James Buchanan was engaged to a beautiful young woman in his youth, but her parents were worried that he would never amount to anything. They managed to break off the engagement. Two weeks later, the woman killed herself and Buchanan remained a bachelor throughout his life.

After he died, executors of his estate found a packet of letters from his sweetheart, which had been repeatedly opened over the years and apparently stained with tears.

A penned note was attached which advised, "Do

not open these for within them you will find naught but the broken heart of Buchanan."

The first automobile-airplane combination was the Arrowbile which was built by the Waterman Arrowplane Corporation of Santa Monica, California. After its testing was completed on February 20, 1937, delivery of five Arrowbiles was made to the Studebaker Corporation of South Bend, Indiana. In the air, its 6 cylinder Studebaker engine gave it its top speed of 120 miles an hour and its cruising speed of 105 miles an hour.

Remembering M.I.A.'s

Recently the United States declared a week to remember prisoners of war and servicemen missing in action. The observance was intended to help raise awareness of the 2,477 U.S. servicemen still unaccounted for in Southeast Asia.

I interviewed several people at the time of the observance, including Bill Gruber, a 24-year-old journalist. A teen-ager when the Vietnam War ended, he told me how he

BY
ANTOINETTE
BOSCO



came to wear a bracelet with the name of a missing American soldier on it.

"In a rush of patriotism and the beginnings of a sense of social responsibility, I pledged to wear it until he, Major William Grace, came home," Gruber said. But, after a while, he put the bracelet away in a drawer.

Then, two years ago, Gruber visited the Vietnam Veterans Memorial in Washington, D.C. Among the 58,000 names of the killed and missing, he found the one so familiar to him with a cross next to the name, still missing.

"I cried then. No heavy sobs, just a single, embarrassing tear," Gruber said. He cried because he had stopped wearing the bracelet, because Grace was just lost among so many names; he cried for Grace's family and because "there was nothing I could do."

Another person I interviewed was Art Putnam, 44. In 1974 he bought a bracelet with Major William Fuller's name on it and the date, Aug. 26, 1967. He has worn it ever since. Wearing it has had a profound effect on his life, Putnam said.

"I wear it now not so much because it's tied to the hope of a man coming home. I don't think he will. It's more a connection of spirit. It's like a talisman... that says to me, sometimes you have problems but nothing near what this could be," Putnam told me.

"Some people wear a cross, some have other things to remind them of what's good about their lives. I have the bracelet. I think I'll wear it for the rest of my life," Putnam said.

I spent hours talking to the brother of Army Air Force Officer Morgan Jefferson Donahue, missing in action since he was shot down in Laos Dec. 13, 1968. Jeffrey Donahue,

38, remembers how he was "dear buddies" with his older brother.

Donahue explained that he and his retired Air Force father, Vincent Donahue, have gone to Laos numerous times trying to find American servicemen. They still believe that their brother and son is alive.

I also talked with a spokesman for the Department of Defense, Maj. Keith Schneider. He told me the department has had 771 "sightings" reported since the end of the war, most of which have been discredited. He explained what these sightings usually involve a person, primarily through refugee channels, reporting that "at such and such a time and location, I saw what I believe to be an American" being held against his will in a prison camp in Southeast Asia. But Schneider said the Defense Department has not accounted for some 19 percent of the reports.

That's part of the reason why the government, with private groups like the National League of Families of American POWs and MIAs in Southeast Asia and the Forget-Me-Nots, has embarked on a public awareness campaign, Schneider said.

Any Americans still missing in action are a tragedy beyond understanding.

I felt chilled when Donahue explained why his life revolves around bringing his brother home: "I can't celebrate his absence nor mourn his death."



Have a little fun

Q. I think that doing all the homework for school is going to take up so much time on weekends and on school night this year that I won't have time to do fun things. Yet if I don't do my homework, I won't get good grades and my parents will really get on me for that. What should I do? (Tennessee)

A. Let's turn to St. Thomas Aquinas, the patron of Catholic schools, for some surprising advice on your situation.

In a 3,000-page book, he tried to

BY
TOM
LENNON



sum up all he knew about religion. In one part of it, he wrote about doing fun things.

He was solidly in favor of putting some fun into our lives. Indeed he considered fun, mirth and pleasure to be necessities of life.

St. Thomas pointed out that we must relax at times from the tensions of life or "the mind will break." Today we call this a "mental breakdown."

But fear not! You don't sound like you're anywhere near a mental breakdown. Still, all work and no play is a bad idea. It sounds like you need a little more time for fun things. But how to find such time?

Can you talk with your parents or a favorite teacher or a school counselor about your situation?

Possibly too much work is being piled on you. Of it may be that your study skills could be improved in some way so that you could do your homework with greater efficiency and speed.

Try to talk at length and in detail with one or all of these people about your schedule of schoolwork and your study habits.

Avoid as far as possible complaining; don't let a tone of whining creep into your voice. Be cooperative in the search for solutions to your problems.

Consider too that your present situation may be only temporary. Many adults can tell you about periods in their lives when work piled up and there was very little time for fun.

It was hard for them, as it's hard for you. But they lived through their temporary situations of hard work and finally had some fun again.

As you try to resolve your problems at school, could you take time now and then (perhaps just before you go to sleep at night) to pray to St. Thomas Aquinas to help you acquire three things:

1. The ability to study well;
2. The courage to persevere in studying;
3. Time for fun things, wonderful laughter and relaxing pleasure.

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

(NC News Service)

On birth control

Birth control is a simple issue; yet it has done more to change the thinking of people toward the Catholic Church than any other issue since the Inquisition.

In the 30s and 40s, Catholic couples struggled and sacrificed in fear of committing serious sin. Large families were commonplace. In the 50s and 60s, pressures built and controversy developed; eventually, a papal commission was established to investigate whether the discipline

BY FR.
JOHN CATOIR



could change. The majority of the members of that commission said "yes," recommending in favor of private conscience. Pope Paul VI said "no" in *Human Vitae*; "every act must be open to procreation."

He set off quite a reaction. Many came to believe the church really didn't know what it was talking about in matters of sexuality. Today, most couples ignore the prohibition against birth control. Meanwhile, fewer children are being born.

I've been thinking about this. I try to analyze every theological question in relation to the central truth of God's unchanging love. And so, thinking ahead to the time when the world will have to come to an end: In the new kingdom where forgiveness and love will reign forever, I see life as a precious gift. People from large families, including those who were born unloved, unwanted and raised in rejection; those who died in confusion and isolation; all of them will be healed and whole, luxuriating in God's love. By the miracle of His mercy, God will renew the face of the earth and all manner of things will be well.

At that time, every generous sacrifice made in the name of human life will be revered and all those who enter the kingdom, no matter the circumstances of their birth or their life, will sing praises to their parents for enabling them to enjoy the banquet of God's kingdom for all eternity. It is in that context that birth control, when done out of

selfishness, doesn't look quite so reasonable and respectable.

I think the church is for life, happiness and the fullness of love. Sometimes it fails to present its case in positive, faith-filled terms. The Lord asks married people to be generous with the power entrusted to them. My advice is taken from St. Augustine, "Do what you can do, and pray for what you cannot yet do."

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



"TELL ME YOU WERE ONLY KIDDING."

When a friend is needed

Dear Mary: I have an older friend who is hurting because his wife and children will not have anything to do with him. My friend raised a large family and was married for 43 years before his wife left him.

Although he admits he was no angel and had a drinking problem for a while, almost 10 years have elapsed since the divorce. My friend has grieved deeply and begged to be taken back.

My friend is quite ill and does require care. He wishes he could die as he has given up hope; however he cannot get his wife out of his mind.

I have been contacted many times and tried to offer what help I could. However, even some of my friends suggested I abandon my friend, and they've washed their hands after a number of attempts. What type of consolation might I offer? — Iowa.

Thank you for your letter showing such concern for an elderly man that others have apparently given up on. It is not clear what your friend's needs are, how you have tried to intervene or why others have given up and encouraged you to do so.

It is evident that your friend is elderly and alone, that he has focused on the rift with his wife and children, and that he feels hopeless and depressed because of this.

It would be wonderful if you could effect a re-



BY
DR. JAMES
AND MARY
KENNY

conciliation. However, nothing in your letter suggests this is likely.

You are not in control of his wife and children. You are able to offer friendship. How might you best help him?

A person focused on a single event and depressed as a result can be very difficult to deal with. Typically, despite all the efforts of friends, he continues to ignore positive efforts, continues to see only misfortune in his life.

Faced with such a situation, you put more effort in trying to bring him around, only to be frustrated. This can lead to anger, then perhaps guilt over getting angry. Eventually, unable to be comfortable with your emotions, you do what others have done, wash your hands of the situation.

To avoid this, I suggest you schedule your visits. Decide when and how often you will see him and for what reason.

Plan an activity with each visit. You might take him shopping once weekly. You might go out for a meal once a week. You might play cards or fix a meal together.

Try to get him interested in an activity such as gardening, then visit him once weekly and garden with him. Take him to evening Mass, then out for a meal. Or take him to morning Mass where you join others for coffee and rolls afterward. Your friend might be drawn into conversation with friends.

When you visit your friend, he will probably want to talk about the misfortunes in his life. Arguing with him or even sympathizing will only focus on the misfortunes. Try instead to bring the conversation around to the activity you have chosen. Ignore remarks about his family and talk about the garden, the meal, whatever you are doing together.

You have taken on a difficult task, one which may not bring you much personal satisfaction. By scheduling the times you see your friend and planning an activity each time, you can keep your frustration level in bounds while being what this lonely man desperately needs, a friend. Bless you!

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)

Who is a stranger?

"I am so confused about teaching my children how to deal with strangers," a mother said recently. "Do we teach them to distrust all people they don't know? If so, how do we teach them to go to adults for help if they need it? Or not to live in fear of others?"

There was a chorus of agreement from other parents. We're torn between teaching children simultaneously to distrust and trust people they don't know. We run a risk of implanting a lifelong fear of others if we stress safety too strongly. Yet, we live in a world where the personal safety of children is of paramount attention.

Like everything else in parenting, it's a matter of balance. We must teach children that some adults are untrustworthy and dangerous but others are trustworthy and helpful.

Teaching them not to get into cars with or take candy from strangers is easy. But teaching them to seek out an adult to help them when they're lost is more difficult. If they're overly fearful of all adults, they are not going to be able to do this.

One mother commented that her 7-year-old son was so terrified of adults that he wouldn't ask anyone for change to use the pay phone to call home. He ended up walking over 2 miles home through some unfamiliar territory, which was probably more dangerous.

Sometimes children get fearful when an adult smiles at them in crowded supermarket. This is preventing grownups from exhibiting friendliness which merely enforces children's fears of adults.

I believe we can teach children to assess strangers the same way we do. Here are some points to consider:

1. We can distinguish the difference between stranger and acting strangely. All people we don't know are strangers but only some of them behave strangely. Add to that, 60% of crimes against children are committed by people who have some familiarity with the child. So it's not enough to warn the child away from strangers as the only untrustworthy ones.

BY
DOLORES
CURRAN



2. Acting strangely means trying to get children alone, inviting them to see something unusual, moving to sit next to them on a bus or at a theatre, giving them gifts, pretending to be lost or injured and telling them not to tell their parents.

Jay Howell of the Adam Walsh Center said, "Use language a child can understand. For example, you can tell her no one should be touching her in the bathing-suit parts of her body. Private parts, sexual parts — that's confusing. Bathing-suit parts of her body. Private parts, sexual parts — that's confusing. Bathing-suit parts she'll understand."

3. We can distinguish between situations where there are many people and only a few. Just as adults are not fearful of being accosted in a crowded parking lot but cautious in an isolated one, we can let our children know they can return smiles and friendliness from strange adults if there are others around, particularly people they know and trust.

4. We can teach children to "check it out" when they are wary of a particular adult's behavior. This policy is being used in school safety programs. When a child is unsure of an adult's behavior, we teach him to check it out by talking about it with an adult he or she trusts — a parent, teacher, school nurse, or any trustworthy adult.

Perhaps the behavior is normal, perhaps not. By having their experience and fears with a caring adult, children can be relieved of ongoing fear. Or a potentially dangerous experience can be nipped

by parents and teachers.

5. We can get a fine little book called *It's O.K. to Say No! A Parent/Child Manual for the Protection of Children* which is a book to read aloud with children. It's available for \$3.95 plus costs from Tom Doherty Assoc., 8-10 W. 36th St., New York, NY 10018.

(Alt Publishing Co.)



Family Nights

Opening prayer

Father, be present with us as we come to celebrate our family heritage. We recognize our rich ancestry in our family and in our church. We thank you for our parents, grandparents, and all those who have contributed to our family. Amen.

Activity time

Young and Middle Years Families

Place a tree branch in a can held in place with sand to represent your family tree. Decorate the tree stand and tree. Let the children hang pictures, snapshots or original illustrations of each family member on the tree. Go as far back into your heritage as your information permits.

Adult Family

Make a scrapbook of all the items you have that tell something about your past — valentines collected from grandparents, awards and achievements of family members, souvenirs, etc.

Photo Albums. Many families have pictures scattered here and there. Gather them together and decide on a meaningful arrangement and organize into your family photo album, which can serve as a record of your family's history. It will become more valuable with each passing year.

Design your own family Coat-of-Arms. It can be as simple or as elaborate as you choose — anything from paper and pencil, cardboard, wood, paints. The completed product

should express the uniqueness that your family is — what you believe and value, what your family name means, where you came from, etc.

Tape Recordings — with cassette tape recorders found in so many homes today you can have an audio rather than only a written record of family events. Prepare a beginning entry to be recorded that tells all that you have found out about your ancestors. Add to it as new information appears.

Snack

Popcorn or popcorn balls.

Entertainment

Play "Did I ever Tell You?" by letting each person tell a story begin-

ning with the words, "Did I ever tell you about the time when...?"

Sharing

1. Share why you are happy and proud to be a member of this family.
2. Share your happiest family memory.
3. Share what you would like to be remembered for in the future family history.

Closing prayer

— Suggested Prayer: Father, all of us have our roots in you, who have given us life. Help us to treasure that life and appreciate those who have given us our family name and heritage. Amen.

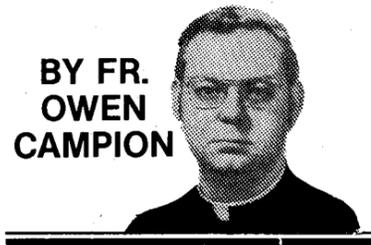
Sunday, September 8, 1985

READINGS: Isaiah 35:4-7; James 2:1-5; Mark 7:31-37.

The just will find peace

BACKGROUND:

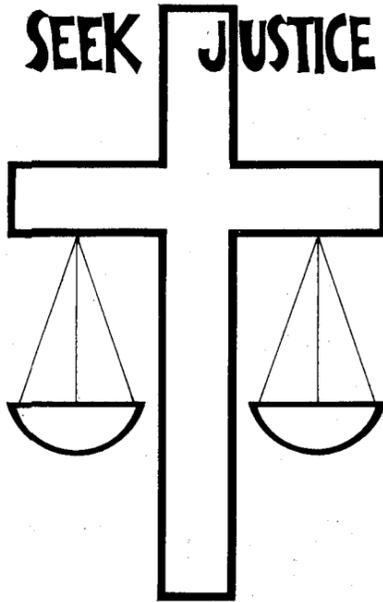
Three sections comprise the book of Isaiah in the ancient Jewish prophecies. A different authorship is responsible for each. This Sunday's reading is taken from the



BY FR. OWEN CAMPION

first part of Isaiah, in which the prophet speaks quite emphatically about the Jews' plight, and likely peril, in the face of Assyria's massive — and vicious — military strength.

The writings of First Isaiah definitely have a context in history. But they live now, as they have always lived, in the eloquence in which they were composed and in the everlasting worth of the values they proclaim.



As was the case last week, the Church again this Sunday offers the epistle of James for the second reading in the Liturgy of the Word at Mass. A brief work, uncommonly read in the liturgy, the epistle's great interest is faith.

St. Mark's gospel, also brief and the first of the four gospels to be written, supplies the gospel read this Sunday. The section in this week's Liturgy of the Word identifies Jesus again as the servant of God, merciful, compassionate, but almighty.

REFLECTION:

Typically, Isaiah's writing read in this Sunday's Liturgy of the Word is exhilarating in its assurance that peace and every good await those faithful to God. Then, James' epistle reminds us all of the poor's privileged place in God's kingdom. And, finally, the gospel of St. Mark recalls the Lord's mercy — and power — in healing the deaf and the speechless. Together, what do they say to us in our twentieth century world?

Last week, the Church counseled us in its Liturgy of the Word to give our faith not simply lip serv-

ice, but rather our total loyalty — loyalty even to death if ever that choice should arise. In its lesson, the Church reminded us that the world around us, the world in which we live, most often is indifferent or even hostile to the values of unselfishness and forgiveness we profess in our memories of the Lord. The world most often misunderstands us, as it misunderstood our spiritual ancestors and ancestors since Jesus himself walked the shores of Lake Tiberias.

Today's readings, in a sense, repeat that lesson. Not all share the same physical handicaps. But no one knows with precision what best course to pursue in the search for meaning and happiness in life, or indeed what meaning and happiness actually are. We are all blind to the future. Fears make us silent when we should defend, or proclaim. We often do not know which voices speak the truth.

God is truth, the Church reminds us. We are poor. God's word, perfected in the message of Jesus, is vast in riches. Those riches, filled with every satisfaction and blessing of peace, await the faithful and the just.

Can a white lie ever be justified?

Q. I have read that while a lie is never permissible one may limit or change a statement even though a deception may result. The book spoke of a "mental reservation" that may be used when there is sufficient reason to protect a secret, or when someone who has no right to the information asks a question.



BY FR. JOHN DIETZEN

In your opinion could the use of a mental reservation also be a serious sin if it caused serious harm to another person? (Pennsylvania)

A. Many, perhaps most, moral decisions in our lives involve making a choice between two or more good

things we should try to achieve.

The example you gave is a good one. Lying is wrong because good common sense ("reason") tells all of us that our faculty of speech is meant to convey honestly what is in our minds to someone else. We have an obligation to respect that purpose.

We have, on the other hand, another obligation to respect the right to appropriate privacy for ourselves and others. Suppose someone asks you for information which he or she has no right to know, and which you could reveal only at the cost of violating someone else's right to confidentiality or privacy. You face a conflict of moral "values," the integrity of the power of speech versus the right of the other person to personal privacy. Without realizing you are doing it, you would quickly judge that the obligation to protect privacy at this particular moment takes precedence over the obligation to tell the truth.

We may call it a mental reservation,

white lie or whatever else; but it comes down to a judgment on moral priorities in that particular circumstance. Here and now, what is the highest, most important good to be accomplished?

You could be adding consideration

can give.

The right of the parent to that information, and your obligation to give it, adds another dimension to the judgment that must be made in deciding whether to tell the truth or not.

'Without realizing you are doing it, you would judge that the obligation to protect privacy takes precedence over the obligation to tell the truth.'

of a third obligation ("good") in speaking of serious harm to another. Suppose the person asking you for information is a parent who would be seriously handicapped in providing the necessary care and guidance for his or her child without the information you

Obviously making such decisions rightly requires a sincere desire to do what is good, sensitivity and delicacy of conscience, a habit of being morally honest with oneself and God, and much prayer, the more so as our decisions affect the lives of others.

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TV is stuck on gluey cereal

(Too much of what you see isn't real)

My morning Cheerios don't look the same since I found out that they are sitting in Elmer's Glue instead of milk.

No, my wife didn't suddenly begin plotting my demise (at least, I don't think she did). What happened is that I watched an HBO special produced by



BY
**JAMES
BREIG**

Consumer Reports magazine about television advertising. On the show, a "food stylist" revealed how he doctors edibles which are to be filmed for commercials.

For instance, real milk photographs with a bluish tint and begins to spoil under hot studio lights so those ads for Wheaties and Count Chocula show the flakes sitting in a mixture of milk and Elmer's Glue. The glue provides not only a bright whiteness but also the ability of the drops to cling to the cereal. Appetizing, eh?

Want to hear some more about food on television? I hope you're not eating right now. Especially chicken, which is painted with a mixture of gravy and coffee grounds to give it a freshbaked hue on the tube. As for coffee, a spoonful of dishwashing detergent gives it a just-brewed bubblyness.

Had enough? Me, too. The reason I bring it up is that it seems to me that the food is a symbol of people on television. They, too, are gussied up, painted over and otherwise artificially colored to give an impression of succulence which does not exist in reality.

I told my wife recently that her life could be as glamorous as that of any woman in a TV commercial whose hair whirls in slow-motion,

whose children smile beatifically at her kitchen concoctions and whose husband is attentive and flower-bearing. I recall her reaction: "Sure."

But it could be done. In fact, I think someone could make a tidy fortune by filming a day in the life of ordinary people and then editing it into a one-minute commercial or five-minute music video. (If you do it, remember me in your will.) Even without the benefits of hair-dressers and make-up specialists, each of us could look happy, successful and contented if our lives were edited properly.

A little slow-mo photography here; a touch of romantic music there; a soupcon of back lighting

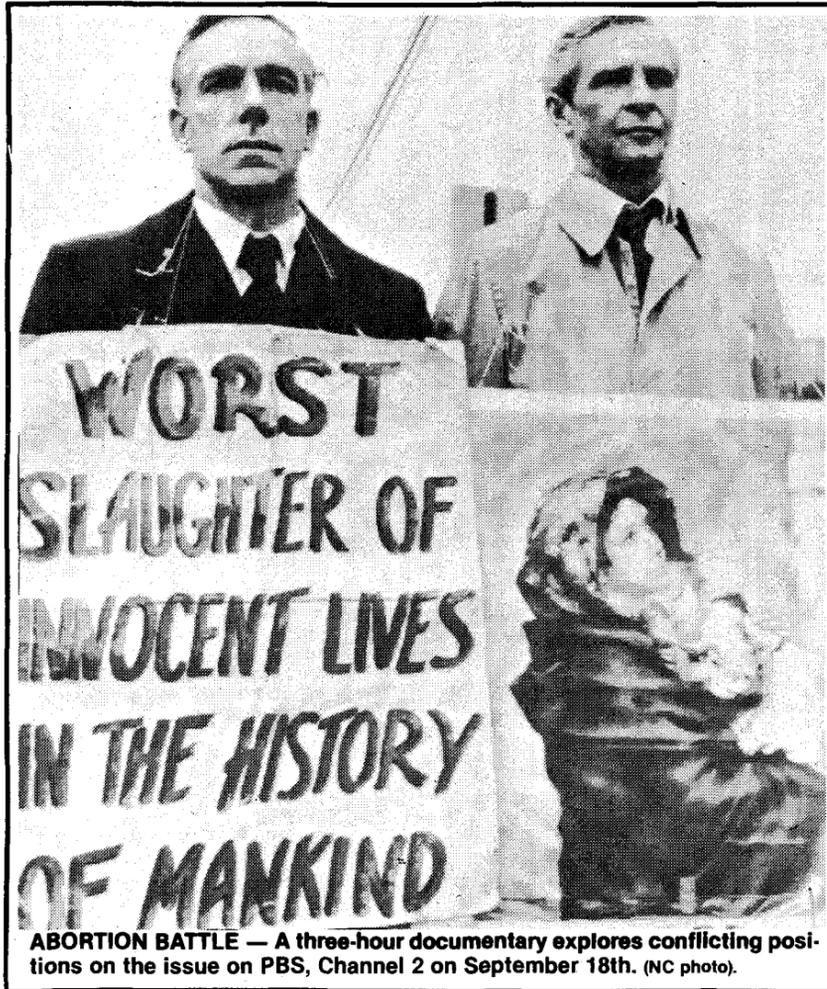
'It might look tempting in a shampoo ad, but it would be a horror to actually experience.'

— and, voila! we could match Christie Brinkley or Tom Selleck.

But would we want to? As a lark, it would be fun, but, in the end, it is phony. Our lives are not perfect bodies, perfect teeth and perfect emotions. Our days are filled with popped buttons on blouses, toothaches and outbursts of anger, sorrow, disappointment or shame to go along with the more positive emotion shown on TV commercials.

If life were like a TV commercial, not only would we dine on glued cereal; we would also live monochromatic lives of dull sameness. It might look tempting when we see it in a shampoo ad, but it would be a horror to actually experience. Don't believe it? Then check out your nearest asylum for people impaled on a single emotion or devoid of any ability to interact with their surroundings.

So much of TV is devoted to presenting such distortions of



ABORTION BATTLE — A three-hour documentary explores conflicting positions on the issue on PBS, Channel 2 on September 18th. (NC photo).

reality and on more significant levels than the color of roasted chicken. We are given phony emotions, plastic creatures who try to act human, and contrived plots which warp our sense of reality. That leads, for example, to people being more afraid of their surroundings because they think crime is more prevalent than it is simply because they see so much violence on television.

And it isn't only in fictional programming and on commercials that such distorting can happen. It can also extend to news and to presentations by politicians. There's gluey cereal to be found

everywhere and the alert viewer should be wary of it and knowledgeable about the tricks of the trade which permit such unreality to occur.

As we watch, we should constantly ask ourselves, "Is that really how it is?" And we should expend some effort to answer our question. If we can give 50 hours a week to the tube, we can also devote a great deal of time to discovering, through reading, conversation and other means, how accurate TV is being. The tube can sell us a lot of fake goods disguised as the real thing; it's up to us not to buy.

Catholic Viewers' Choice

"The Decline and Fall of Il Duce," a historical drama on the life of Benito Mussolini, the fascist dictator of Italy, will air on HBO in two parts beginning Sept. 8th.

"Quest for Killers," presents five true stories on modern medical achievement. Dr. June Goodfield, who authored the book on which the series is based, appears in several segments on PBS, Channel 2, beginning Sept. 9 at 9 p.m.

"Death of a Salesman," the classic play by Arthur Miller will be re-cast for TV with star Dustin

Hoffman in the leading role of Willie Loman, on CBS, Channel 4 on Sept. 15 at 8 p.m.

"45/85," a three-hour news presentation, will examine how America has changed in the four decades from 1945 to present day on ABC Channel 10 on Sept. 18 at 8 p.m.

"The Heart Has Its Reasons," an award-winning documentary about Jean Vanier and the L'Arche Community for men and women with mental handicaps is scheduled on Channel 9 EWTN on Monday, Sept. 9 at 9 p.m.



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Capsule reviews

THE HEAVENLY KID A-III, P6-13 is a feeble effort that is nothing less than yet another movie about a gawky teenager being tutored in what does duty for the social graces these days.

His tutor (Lewis Smith), as in the classic "It's a Wonderful Life," is a teen-ager killed in the early '60s and sent back to Earth to earn his wings by helping a young nerd (Jason Gedrick) who turns out to be his own son. (The

boy is only 16 and our hero has been dead for at least 20 years, and so it's a tossup as to whether writer-director Cary Medoway is biologically or arithmetically illiterate or perhaps both).

Predictably, the boy turns out to be too quick a study and has to be taken down a peg before the happy ending.

Mediocre entertainment at best. Contrived, clumsy, not very funny and manipulatively sentimental.

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Message to Jewish friends

A happy and blessed New Year to our Jewish neighbors, as the High Holy Day, Rosh Ha Shannah approaches.

Today, as we did twelve months ago in the name of the Catholic Community, the Ecumenical and Interfaith Commission of the Archdiocese of Miami sends greetings to all our Jewish friends. It is indeed a time to thank God for the special opportunities we have experienced to know and appreciate each other better.

In May, there was the two-day celebration of Nostrae Aetate that culminated in Temple Israel with the shared Shabat meal and beautiful service led by Rabbi Bernat with guest homilist, Archbishop Edward McCarthy.

In June, Fr. James Fetscher joined Rabbi Tabachnikoff in St. Louis Church,

Kendall, in a well-attended discussion on Jewish-Christian issues.

On August 23, the Religious Leadership Coalition brought together in the Miami Shores Presbyterian Church Hall a large gathering of Christians and Jews to spearhead a drive in support of the Miami Daily Bread Food Bank, so that no one in Miami need go to bed hungry. For these joint efforts and many other blessings we thank God and say to you, dear Jewish friends, on September 16, "SHANNAH tovah!"

"May you be inscribed in God's Book of Life."

Sister Noel Boggs, O.P.
Member, Interfaith Commission

New director named for Parish Community Service

Msgr. Bryan O. Walsh has announced the appointment of Hugh Clear as director of Parish Community Service, a program of Catholic Community Services (CCS) of the Archdiocese of Miami.

Clear has a Master's degree in Religious Studies from the Catholic University of America in Washington. He has been associated with CCS since 1978 as an administrator and as a counselor in the St. Luke substance abuse program.

In January of 1984, he was appointed director of DARE (Drugs, Alcohol, Rehabilitation and Education) which is the substance abuse prevention program of CCS in Miami.

As director of Parish Community Service, which for the immediate future will

operate out of 9401 Biscayne Boulevard, Clear and his team of facilitators will spend much of their time working with parish volunteers to establish vibrant and visible service programs at the local level. CCS will train the volunteers in community organization and needs assessment as well as respond to referrals for services from the parish.

The current centrally organized program is not entirely new to the Miami Archdiocese. For several years, CCS personnel have helped establish Parish Social Ministry programs in several parishes throughout the Archdiocese. At this time, because of support from several foundations, it is possible to launch an intensive effort toward expansion of the program.

St. Catherine presents film series

"Creating Family," a five-part film series on marriage and family will be presented at St. Catherine of Siena parish, Tuesday evenings from Sept. 10 through Oct. 8. Featuring Clayton Barbeau, noted marriage counselor and family therapist, each evening will be held at 7:30 in the Orange Room of the Religious Education Building at 9200 SW 107th Ave.

An inspirational, energetic speaker, Barbeau has lectured throughout the

United States and Canada. Through his cassettes, films and books he has reached thousands.

The film of "Creating Family" including the following topics: Husband/Wife Relationships, Creating Family, The Male/Female Crisis, Teens, Singles and Love vs. Sex, Parents as Roles Models.

The public is invited. A \$5 fee will be charged. For further information contact Mrs. Irene Tomonto, Director of Adult Education, 274-9262.

Three sisters, one lay worker, in Florida Who's Who

Four women associated with the Church in South Florida are among those listed in the first edition of Who's Who and Why of Successful Florida Women.

Those recognized include three Adrian Dominican Sisters, Sister M. Trinita Flood, former president of Barry University and now academic dean at St. John Vianney College Seminary; Sister Jeanne O'Laughlin, president, Barry University;

and Sister John Karen Frei, professor and dean of Barry Biology Dept.

Also recognized as one of Florida's "outstanding women achievers" was Marjorie L. Donohue, director of the Archdiocese of Miami Bureau of Information.

Some 2,000 Florida women, their backgrounds and major achievements are profiled in the book.

Respect Life training, information nights

Respect Life training and information nights have been scheduled as follows: Hialeah Office — (883-2229) at Immaculate Conception Church 10/3/85; Hollywood Office — (963-2229) at Hollywood

Respect Life Office 9/26/85; Ft. Lauderdale Office — (941-5228) at St. Clements Church 9/17/85; N. Dade Office / Miami Beach Office (653-2921) at N. Dade Office 9/19/85.

It's a Date

The Dominican Retreat House, 7275 SW 124th St., Miami, Fl. 33156, will offer adult, scripture classes on the Book of Genesis taught by Sr. Ruth Elsner. Emphasis on its original meaning for its hearers, its interpretation by the Catholic Church and its meaning for today. Begins week of Sept. 15. Classes will be offered on Wednesday evening (7:45 to 9:45 p.m.) and on Thursday morning (9:30-11:30 a.m.) For information call Sr. Ruth at 238-2711.

The Ladies Guild of St. Augustine Catholic Church will hold its first meeting, of the club year, Sept. 10, at the church. Members encouraged to bring prospective members to meeting.

St. Bernadettes Parish Hall will be the location of an Irish Sweepstakes Derby Dance on Sept. 21 at 7:30 p.m. at 7450 Stirling Rd. in Hollywood. Sponsored by Columbiettes of St. Bernadettes Knights of Columbus. Donation \$5. Tickets and reservations call Irene Pontillo at 432-6596.

St. Timothy parish hall will host a meeting of divorced, separated and all singles on Sept. 16th at 7:30 p.m. Peter Lauritzen will speak on "Effective Communications in Relationships."

St. Henry's Women's Guild and Men's Club are sponsoring a Membership Party Sept. 15th at St. Henry's Parish Hall, 1500 North Andrews Extension, Pompano Beach. Music featured by The Pete Bertasso Trio. Public invited to attend. The hours from 4 p.m. until 8 p.m.

St. Basil Catholic Church is sponsoring a bus to carry pilgrims to a two day pilgrimage in honor of the Mother of God, on Oct. 4th and 5th. Bishop John Synder of St. Augustine and Bishop Michael Dudick of Passaic, New Jersey will present Eucharistic Liturgy on Saturday at 11:00 a.m. Public is invited. Information and reservations for the bus and room may be obtained by phoning 651-0991.

Chaminade launches silver anniversary campaign

For 25 years, Chaminade has held a reputation for academic excellence in its college preparatory programs. To assure the school's success in the years ahead, Chaminade has organized its first general public fund-raising effort — the Silver Anniversary Campaign.

The money raised during the Silver Anniversary Campaign will be used to build new facilities and create endowment funds to increase teacher salaries, increase financial aid and scholarships, and promote staff development. Funds will also be used to make building improvements and to acquire computer equipment.

Goals of the Silver Anniversary Campaign are the following: \$1 million endowment fund, with interest earnings to pay for increased teacher salaries; \$400,000 endowment fund, with interest earnings to pay for scholarship; \$90,000 endowment fund, with interest earnings to pay for professional updating and continuing ed-

ucation for staff; \$350,000 to construct a new locker room facility and to construct a second-story Guidance/Finance department; \$100,000 for general building improvements; \$60,000 for a bus and van; \$48,000 for computer equipment.

Many of south Florida's most prominent citizens are participating in the campaign. Among them are Charles Lantz, Chairman of the Atlanta National Bank of Broward; Dave Shula, assistant coach of the Miami Dolphins; and Tom Kearns, of Meekins, Inc.

Chaminade's faculty, staff and student body are also involved in the campaign. Besides devoting their time and energies to the campaign, these groups have made "more than generous" pledges to be applied to the \$2 million minimum goal.

Those involved with the campaign are optimistic about the its outcome including Charles Lantz.

"We can't stop until we have \$2 million. We won't be achieving it for us. We'll be achieving it for Chaminade," Lantz said.

Two Miami residents pronounce vows

Among seven Southern Jesuits pronouncing their first vows this August at St. Charles College, Grand Coteau, La were Rafael Garcia and Dr. O. Kenneth Johnson, both formerly of Miami.

Garcia, 32, came to Miami from Cuba with his parents in 1962. He graduated from the University of Miami's School of Architecture and was in private practice for five years. His parents are Mr. and Mrs. Emilio Garcia.

Johnson, 33, had directed an intensive care unit and practiced cancer research surgery before his novitiate. A graduate of Northwestern University's School of Medicine, he did his residency at Jackson Memorial Hospital in Miami.

His parents, Dr. and Mrs. O. Kenneth Johnson, are members of Gesus parish, Miami.

Pastors' retreat

A five-day convocation and retreat for pastors of the 105 Catholic parishes in South Florida opens Sept. 9 at the Konover Hotel, Miami Beach.

Archbishop Edward A. McCarthy will serve as retreat master during the convocation in which the pastors of Catholic parishes in Dade, Broward, and Monroe Counties will participate.

CCS appointments

Catholic Community Services has announced the following appointments:

Fintan Muldoon, former Administrator of St. Vincent Hall, has been promoted to Director of the Child Welfare Division (effective Aug. 26).

Hugh Clear, former project director of the D.A.R.E. program, will assume the position of project director of the new Parish Social Ministry Program located in Central Office (effective Sept. 1).

Patricia Miller, former assistant director, Catholic Family Services, Broward Region, will be promoted to executive director (effective Oct. 1).

Anna Geoghan, has been appointed administrator of the new Kendall Shelter program within the Child Welfare Division (effective Aug. 1).

Jose Cruz, will assume the position of project director of the D.A.R.E. program (effective Sept. 1).

Francis X. Manning, will assume the position of administrator St. Vincent Hall (effective Sept. 9).

Anthony O'Shea, assumed the position of administrator of St. Luke's Methadone Treatment Clinic June 1.

John Jamieson, was appointed administrator of Catholic Home for Children on May 1.

Catholic Daughters of the Americas, Court Holy Spirit No.1912, Pompano Beach, Fla. will hold their regular Business Meeting on Sept. 13th 1:00 p.m. St. Elizabeth's Gardens Pompano Beach.

The Mens Club of St. Maximilian Kolbe Parish will sponsor their First Annual Golf Tournament on Sept. 14 at the Raintree Golf Club located at the intersection of Pembroke and Hiatus Roads in Pembroke Pines. Tee off time at 1 p.m. The donation \$30. Non players are welcomed to join in the fun and dinner for a donation of \$15. For tickets and information call 961-3647 and 432-3298.

North Dade Group for Catholic Separated and Divorced will join the "happenings" at 9:00 p.m. Sept. 13 at the Diplomat Hotel in Hollywood with a live band and continuous Hors D'ouvres for \$5.00. Call 754-6754.

St. Henry's Church is sponsoring a "Falling Leaves Dinner Dance" on Sept. 21, at St. Henry's Parish Hall, 1500 North Andrews Extension, Pompano Beach. Cocktails: 6:30 p.m. Dinner at 7:30 p.m. Dancing from 8 p.m. 'til midnight. Music featured by The Pete Bertasso Trio. Reservations necessary. Reservation necessary. For tickets call 943-3932. Tickets \$12.00 per person.

The Cross Direction, an instrumental and vocal group, will present a concert Sept. 13 beginning at 7:30 p.m. at St. Vincent Church, 6350 N.W. 18th Street, Margate. This newly-formed group performs a mixture of gospel, country and contemporary music. No admittance fee. Refreshments will be served in the hall of the DePaul Center immediately following the concert.

Women's Aglow Fellowship will hold a covered dish party 10 a.m. to 1 p.m. on Sept. 12. For information call 431-6060.

Parish mourns for 'outstanding' family

The community of Corpus Christi Church in Miami still is reeling over the tragic deaths of a parish family whose kindness, humility and unparalleled willingness to serve had endeared them to all.

Evangelista Valentin, 53, his wife Carmen and their four children, Nelida, 18, Lourdes, 17, Reinaldo, 12, and Jesus, 7, were killed on a rural Florida highway two weeks ago when their Ford pickup truck collided with a tractor-trailer. The Valentins were on their way to a vacation.

The news of their deaths struck a deep chord of sadness among the entire Corpus

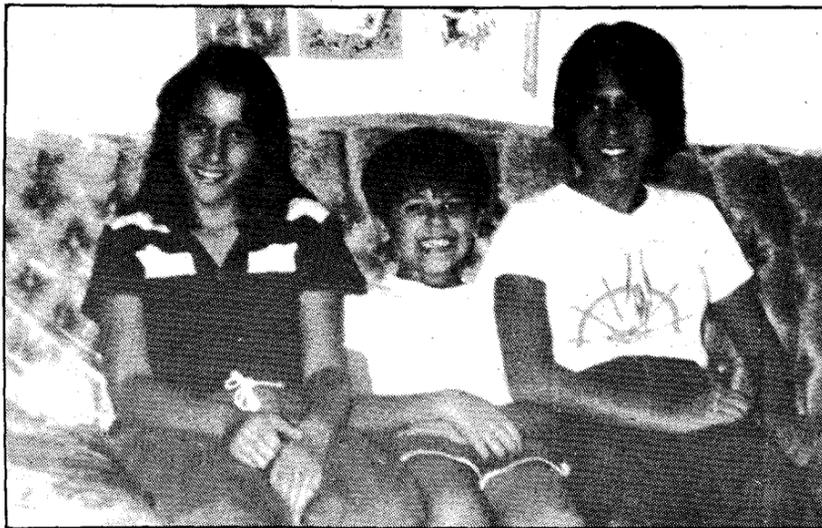
Christi community, which last week turned out en masse for a memorial in the family's honor. (Burial was in Puerto Rico, since the family had no close relatives in Miami).

"They were people totally committed to serving their fellow man, whoever he might be," said Sr. Carmen Alvarez, director of Religious Education at the parish.

The Valentin girls, both students at Curley-Notre-Dame High School in Miami, had served as volunteer catechists at the parish for several years. The boys, students at Corpus Christi School, mowed lawns and helped around the parish whenever needed.

They were merely following the example of their parents. Their mother once told Sr. Alvarez, "You put me wherever you need me," and most recently that meant patrolling the school's hallways during Saturday CCD classes. The father, a cook, never failed to make the Puerto Rican dishes for the parish's annual carnival, despite a demanding work schedule.

Sr. Alvarez said their unity as a family, their ever-present smiles and the humility



Three of the Valentin children in a Christmas snapshot: From left, Lourdes, Jesus and Nelida.

with which they served one and all marked them as "outstanding" parishioners.

"God has welcomed them with open arms, I'm sure," she added. "I think we

who worked with them and have been extremely privileged. We at Corpus Christi now have an entire family in heaven interceding on our behalf."

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Espiritu Santo. Tu que me aclaras todo, que iluminas todos los caminos para que yo alcance mi ideal. Tu que me das el don Divino de perdonar y olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo, yo quiero en este corto dialogo agradecerte por todo y confirmar que nunca quiero separarme de Ti, por mayor que sea la ilusion material. Deseo estar contigo y todos mis seres queridos en la gloria perpetua. Gracias por tu misericordia para conmigo y los mios. Gracias Dios mio. Elvira

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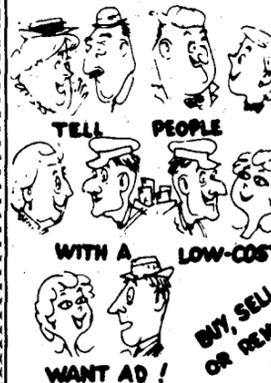
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'If we're doing a story on some poor family and my pictures are used and some good comes out of it, that makes all the difference ... I'm out trying to find the guy living under a bridge.'

James Baca,
award-winning
photographer,
Denver Catholic Register



(NC photo by James Baca)

Snapping pictures...

...To make a difference

By Joe Michael Feist
NC News Service

From time to time, James Baca cruises Denver's back streets and seamy neighborhoods. He drives slowly through poor sections of the city, sections like the one he grew up in, searching for those who have fallen between the cracks, lost hope or been abandoned.

And when he finds them, he photographs them.

Baca, the award-winning staff photographer for the *Denver Catholic Register*, says he feels a "sense of mission" about his profession.

"I believe I'm here for a purpose," he said in a recent interview. "I love people and the church is all about people. If we're doing a story on some poor family and my pictures are used and some good comes out of it, that makes all the difference."

Baca, 35, was raised in an impoverished Denver household. "I have a soft spot in my heart for people who are down and out, maybe because of the way I grew up," he said.

So, as part of his work, Baca consciously seeks out the disadvantaged and the poverty-stricken to tell their story in the *Register*.

"I'm out trying to find the guy living in a box under a bridge. I know where the bridges are and I'm not scared to go down there. I'm not intimidated."

A few years back, Baca discovered a woman, her three children and a puppy living in car. The woman, recently widowed, had been evicted from her apartment.

"She was devastated and crying to me," Baca recalls. "She didn't know what to do. It was very, very hard for me to ask if I could take

some pictures of these people at their worst. But I said (the paper's readers) need to see this, they need to be aware. After talking a long

time, they let me."

Baca, who has worked for Denver's Catholic newspaper for nearly five years, feels he must

"proceed with caution" when working on such an assignment.

"I never want to make someone uncomfortable," he said. "I want to let them know I'm not there to embarrass them in any way."

Baca said he usually takes time to get to know his subjects. "We sit down, have a cup of coffee and talk." Then, he added, he tries to capture the essence of the person on film.

When the pictures of the family living in a car appeared, they were "flooded with checks" and offers of assistance, Baca said. Being able to tell these kinds of photo stories is what makes his "the best job in town photographywise."

"Living in Colorado," Baca noted, "I could take all the pretty pictures in the world." But he prefers the satisfaction that comes from "making people aware" of the sometimes desperate needs of the poor.

"The aim is to catch authenticity to show in pictures who a person is," said Dwight Cendrowski, a free-lance photographer who has worked extensively for the *Michigan Catholic*, Detroit's archdiocesan newspaper.

A good photograph, he said, has "guts and a soul" that reflects reality and "shows that person in a special moment, a tender moment." An excellent photo "touches you, it makes you want to look at it again."

Cendrowski agreed with Baca that patience is a necessary trait for photographers. It takes a while to gain people's trust, he said, which means that the "best pictures usually come at the end of shoots."

His job, Cendrowski said, is to "be the front row seat for all the people who can't be there."

A legacy for our children's children

Down marbled corridors deep within a magnificent columned structure in Washington, D.C., paintings of the men and women who make up the American drama are on display. Here, in the Smithsonian's National Portrait Gallery, are images of American Indians and western explorers, philosophers and schemers, heroes and villains.

A special gallery in the museum contains a number of photographs taken by Mathew Brady, the great 19th-century chronicler of American leadership. The dominant public figures of the 1860s are here: Jefferson Davis, president of the Confederate States; Union generals Ulysses Grant, William Sherman and Philip Sheridan; Henry Ward Beecher, Protestant clergyman and writer; and Cardinal John McCloskey, the first American cardinal.

And there are the haunting images of Abraham Lincoln, with eyes sunken, face wrinkled and the sad expression of a man watching his children engage in a savage struggle.

Thinking it over

People seem to be drawn to the Brady photographs. But why? What value is there in studying the stern expressions of men and women in stiff poses and peculiar dress? What relevance does it have?

These same questions were asked in Brady's time. One answer was offered in the Oct. 6, 1960, edition of the *New York Times*.

Brady's photographs, the newspaper said, are "the means which we shall bequeath to our posterity of knowing what manner of men and women we Americans of 1860 were. All our books, all our newspapers, all our private letters... will not so betray us to our coming critics as the millions of photographs we shall leave behind us."

"Our children's children may look into our very eyes and judge us as we are. Perhaps this will be no great advantage to us, in our children's children's name, we ought to thank Mr. Brady and those who labor with him to this end," the newspaper said.

What manner of men and women are we today? Wiser than our forebears? More tolerant? What will our children's children, flipping through a worn and faded photo album, discover in our eyes?

The mysterious face

If we fail to look beyond the obvious, we may miss the chance to see God

By Neil Parent
NC News Service

The scene began with a slow scan of the bodies — literally hundreds of them. They lay scattered like so many stalks of wheat felled by the reaper's sickle.

Pausing from time to time, the camera's eye focused on a clenched fist, a bloodied tunic, a bootless foot. Finally, it rested on the face of a young soldier. He lay there on the side of the dirt road, facing upward, his bare head propped against the back of a fallen comrade.

Seeing this German soldier's boyish face on television some 40 years after the Battle of the Bulge in which he died, I was struck by its distinct lack of expression. It was the eyes more than anything else. They were open wide and locked in a vacant stare at the gray sky.

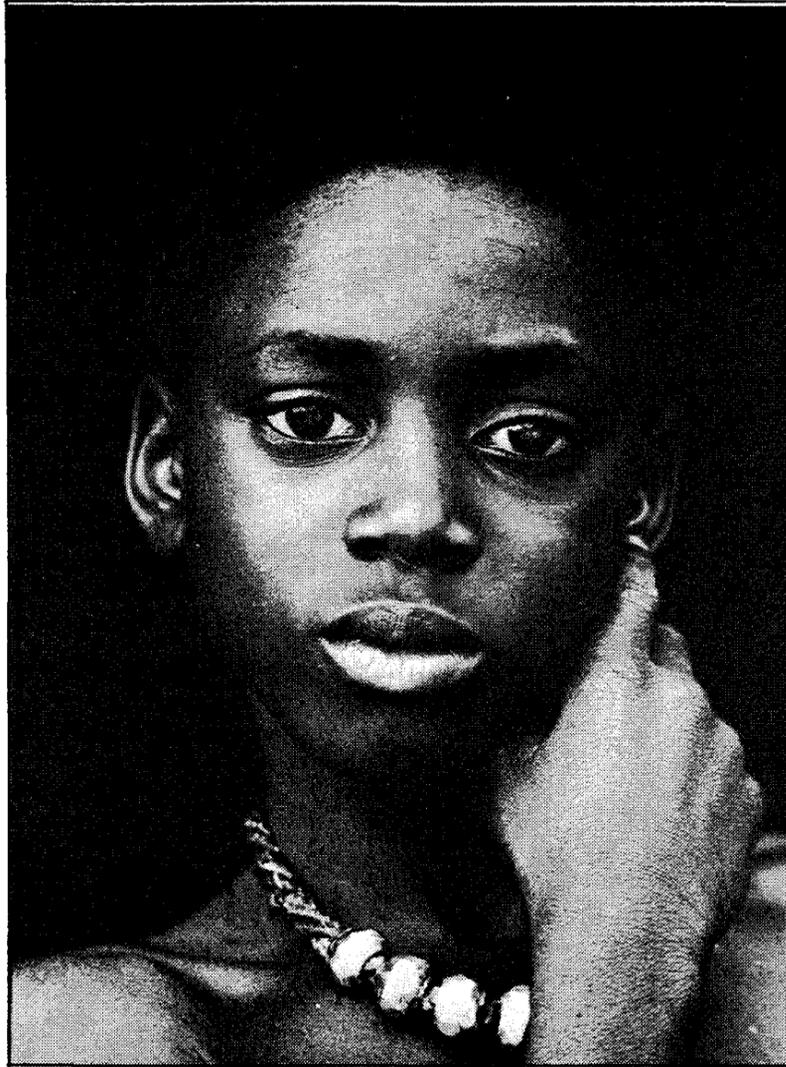
In a way it was fitting that as a stranger I should be deprived of intruding into this young man's last moments of life by somehow reading his face. Whatever his final thoughts, whatever his feelings, death had completely extinguished their traces.

Even so, his face communicated with me. He was Aryan and terribly young.

The face is truly a wondrous thing. It is not only the beacon of our personalities, it is the calling card of who we are as a member of a people, a tribe, a nation. Our face bears the image of thousands of years of genetic shaping. We are not just humans; we are Asians, Africans, Europeans and so on.

Indeed, taken together, the vast array of human faces bespeaks the incredible complexity and diversity of the human family.

"The face is the mirror of the mind, and eyes without speaking confess the secrets of the heart," wrote St. Jerome, fourth century scholar and translator of the Bible.



The face is truly a wondrous thing. It is not only the beacon of our personalities, it is the calling card of who we are as a member of a people, a tribe, a nation. We are not just humans; we are Asians, Africans, Europeans and so on. (NC photo)

Our thoughts and feelings can take shape instantly on our faces — and just as quickly dissolve. A furrowed forehead, pursed lips, a raised eyebrow can and often do speak volumes. No wonder so much

human interaction entails our searching each other's faces for clues to deeper meaning.

But, if the face is a window to the heart, it is also its mask. Not infrequently, we feel compelled to

hide behind our faces rather than speak through them.

For example, it would be unthinkable for us to weigh down others with our more troubling thoughts and feelings each and every time we meet.

At the same time, wrongly deceiving another breaks down the trust on which human communication is built. "A false face must hide what the false heart doth know," wrote Shakespeare in "Macbeth."

As much as possible, our faces should harmonize with our hearts.

A special challenge in relating to others is not to interject our own predispositions and prejudices. We too easily and frequently assign meanings to a face because its skin color, shape of the nose or slant of the eye is different from our own.

We read the face as we are wont to read the person; we see what we want to see. Unfortunately we are often more comfortable staying with our prejudices than facing up to them.

On a purely human level, this presents problems of its own. But when we remember that every human is a bearer of divine life, to foreclose on an authentic human encounter because we cannot or will not go beyond the face's most apparent image is to foreclose on God as well.

Is God to be identified only with the comely face, a particular skin color or a look of intelligence? Don't we also encounter God in the unattractive face, the heavily lined or weary face, the faces of the retarded, the face different from ours?

To fail to seek the mystery behind such faces means failing not only at meeting other humans, but also to fail at discovering the face of God.

The flesh-and-blood world of Jesus

By Father John Castelot
NC News Service

1. Jesus was involved with flesh-and-blood people who were wedded by nature to the world around them.

On one occasion some people brought a deaf man with a speech impediment to Jesus. They begged Jesus to lay hands on the man (Mark 7:32).

Jesus could have gone ahead and cured the man while telling the people to forget gestures like the imposition of hands. Instead he acceded to their request and, in fact, went beyond it.

"He put his fingers into the man's ears and, spitting, touched his tongue; then he looked up to heaven and emitted a groan. He said to him, 'Ephphatha!' (that is, 'Be opened!')."

Why all these gestures, signs and words when Jesus could simply have willed the man's cure? Part of the answer is found in the second chapter of the New Testament letter to the Hebrews: "Surely he did not come to help angels, but rather the children of Abraham"

(that is, human beings).

He entered into their world with its language, its symbolism, its people.

2. God revealed himself in the very earthy history of his people.

In fact, to accomplish his purposes God used ordinary, sometimes scandalously ordinary, human beings: "God chose those whom the world considers absurd to the shame the wise; he singled out the weak of this world to shame the strong" (1 Corinthians 1:27).

In similar fashion, God chose everyday things of the world as signs and vehicles of his presence: things like water and bread and oil — and the wood of the cross.

Actually, a sacrament is basically a sign and vehicle of God's presence and power. And the whole sacramental system is summed up in one key verse: "The Word became flesh" (John 1:14).

Absolutely speaking, God could have spoken through some spiritual, mysterious inner voice — and he sometimes has done this. But the most effec-

tive way for him to speak to flesh-and-blood people was through one who shared their humanity to the full and spoke their own language: Jesus.

God is encountered through the humanity of Jesus.

3. Everything God created reflects in some way his power, his beauty.

"The heavens declare the glory of God, and the firmament proclaims his handiwork" (Psalm 19).

But having made men and women in his own image and likeness, they especially convey his creative love. To the extent that they do this, they are signs of God's presence and love.

• Thus, every time a fellow human being is encountered, God also is encountered.

• And one's response to a human being becomes a response to God.

Jesus of Nazareth, the perfect image of the Father, put this quite simply: "I assure you, as often as you did it for one of my least brothers (or sisters) you did it for me" (Matthew 25:40).

Polish church becomes the stage for artists who seek freedom

By John Thavis

When people in Poland want to see a good film or play, chances are they do not buy tickets at the local theater. More and more often, they are filing into their parish church.

For Poles, it's not just a case of supporting the backyard production or the parish collection plate. The audiences — in big cities and small towns — are going to where the talent is.

One popular play in Warsaw recently, for example, was "The Upper Room," by Poland's best-known dramatist, Ernest Brill. The play, staged in a downtown Warsaw church on weeknights, concerns the time between Christ's death and resurrection.

According to church officials in Warsaw, it played to standing-room-only crowds and to critical acclaim.

Polish artists are rediscovering the Catholic Church, the officials said, and the church's patronage has helped bring about a renaissance of the "Christian culture" in recent years.

Parishes across the country are sponsoring poetry readings, sculpture and painting exhibits, concerns and academic lectures — often staged immediately after daily evening Mass.

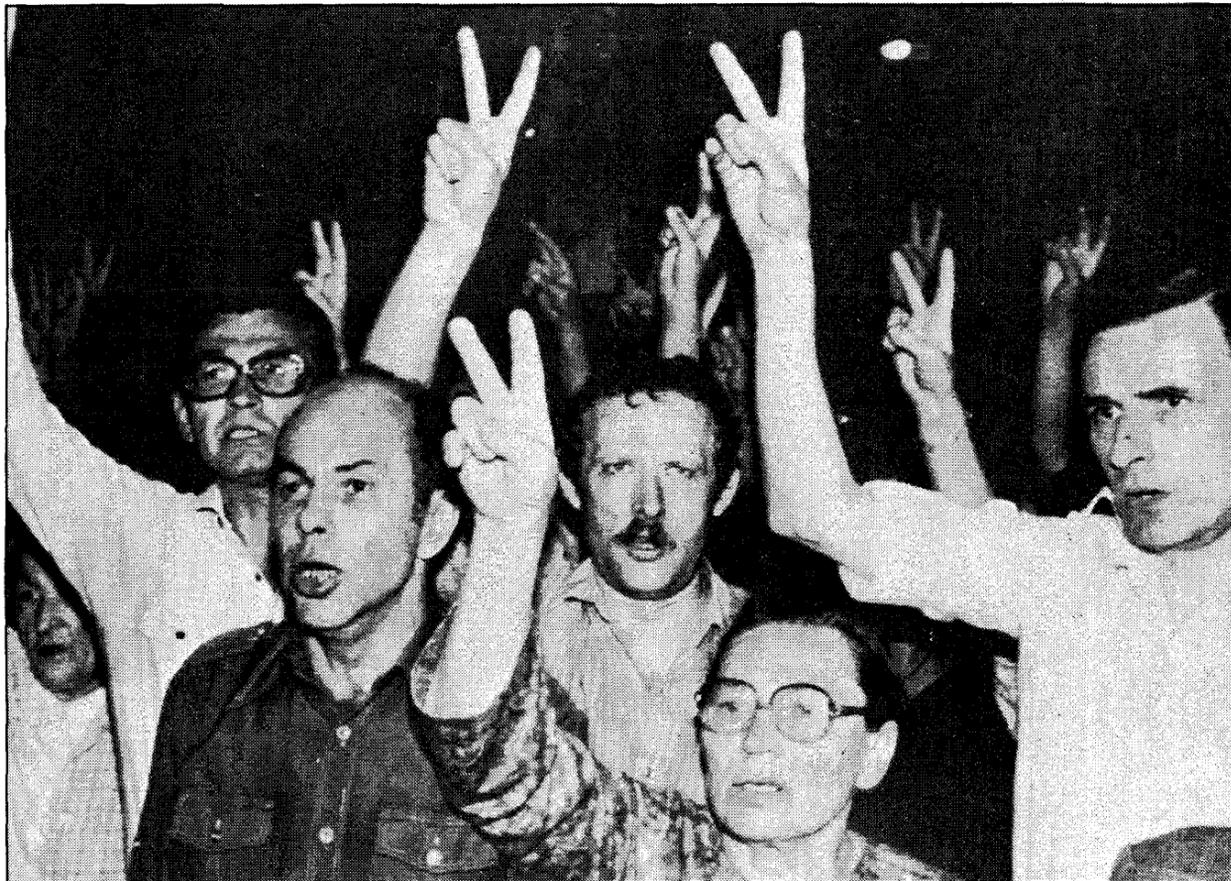
The phenomenon dates from the 1981-83 period of martial law, when many artists began boycotting state-controlled theaters and media, church officials said.

"Many of us abandoned radio and television because it is a place of deceit. We can no longer serve deceit," said Kataryn Lamewska, a former member of the Polish Art Theater in Warsaw.

"By my very presence there, I was approving what was going on," she said.

Ms. Lamewska spoke after she and two others had "performed" in a church in Sosnowiec, Poland. The small troupe gave a dramatic reading of Poland's 1791 constitution following a Mass May 3, Constitution Day.

With an emphasis on key words, like "freedom from foreign powers" and "authority beginning with the will of the peo-



Church plays have become popular in Poland because many artists have abandoned government-censored traditional theater, radio and TV. At a recent performance following Mass in a Warsaw Church, members of the audience — many of them political prisoners — sang patriotic songs. (NC photo)

ple," the reading made a strong political statement, the kind artists outside the church can no longer make.

The group closed the show with a rousing rendition of the song, "A Pole is not a Slave." It included the line, "A day will come when Poland will be free."

"The church is the only place we can think aloud, speak aloud and really express ourselves," said Ms. Lamewska, who left her state position after a play in which she was performing was censored. "Our programs today would never pass the censors — especially because we often include street songs of the martial-law period."

An official of the Polish bishops' conference, who asked not to be identified, said the way artists and the church have

"found each other" has had two benefits.

"First, the artist does not dry up. The church gives him a chance to be creative," he said. "A dramatist who cannot get his work published, for example, can at least have it performed in the church."

"And second, all this activity fills a tremendous need in the hearts of people for Christian culture," he said. Performances and exhibits occur weekly at most urban churches and are catching on in more and more rural parishes, too, he said.

The church, he said, has welcomed the artists, even establishing a special national commission to deal with their problems.

But their activity and that of

other Polish groups who have turned to the church in recent years also has illustrated the risk of "politicized" congregations, he said.

"The full range of groups — from left to right — now comes to the pastor and says, 'you've got the space, you're relatively free here, you've got to help us.' The church usually gives its support, but that's where the trouble can start." The political content becomes too "dense," he said. "It ceases to be a church and becomes a convention."

"The authorities are not indifferent to our work," said Ms. Lamewska. She added that not all of Poland's "public" was always appreciative, either — her car once was burned outside a church in which she was performing.

the Saints *by Luke*

NOTBURGA WAS BORN IN RATTENBURG IN THE TYROL IN 1264. SHE WAS THE DAUGHTER OF PEASANT PARENTS AND BECAME A KITCHEN MAID IN THE HOUSEHOLD OF COUNT HENRY OF RATTENBURG WHEN SHE WAS 18.

NOTBURGA WAS DISMISSED BY HENRY'S WIFE, OTTILIA, BECAUSE OF HER PRACTICE OF GIVING LEFT-OVER FOOD TO THE POOR INSTEAD OF THE PIGS. SHE LATER BECAME A SERVANT TO A FARMER. SHE CONTINUED TO GIVE FOOD FROM HER OWN TABLE TO THOSE IN NEED.

WHEN COUNT HENRY REMARRIED AFTER OTTILIA DIED, HE REHIRED NOTBURGA, AND SHE SPENT THE REST OF HER LIFE AS HIS HOUSEKEEPER. SHE DIED IN 1313.

ST. NOTBURGA IS THE PATRONESS OF POOR PEASANTS AND SERVANTS IN TYROL. HER FEAST IS SEPT. 14.

ST. NOTBURGA



A kids' birthday

(Many painful returns of the day)

By Hilda Young

I am not good with children's birthday parties. I have friends who have thrown birthday parties for 3-year-olds that have made the society page.

I'm lucky mine don't make the police blotter. Mine have been compared to a cross between a tar and feathering and a riot.

I have seen 5-year-olds flick cake frosting with a plastic spoon so hard it raises welts. One year the paper tablecloth caught on fire when "birthday boy" blew flaming candles right off the cake. Another time he blew the tiny sugar sprinkle and decorations into the eyes of two kids across the table from him.

We learned hard, but have now fallen into line with the mainstream of America who take their children out of the house for birthdays.

It might cost more up front but it saves in the long run — from having to clean hardened ice cream out of the dog's ears, to pulling birthday

hats out of the commode, to turning on the oven and broiling a plastic car someone stored in there, to seeing your tropical fish floating on the top of the aquarium after being fed candy.

The sound of ice cubes being poured down the ball return has been indelibly etched in my mind.

You cannot believe the tension of watching a ball approach the pins at a snail's pace only to stop a foot in front of them.

And we learned the hard way that rolling another ball down after it is not a good idea.

We also learned that a paper cup is not strong enough to hold a bowling ball, that pushing the reset button in rapid succession drives the owner wild, and that the water fountain can be rigged to shoot a good 10 to 15 feet.

Actually, I am considering miniature golf for the next birthday. For one thing, it will be a lot less painful if one of the kids drops the ball on my foot again.