NEW DRAFT OF U.S. BISHOPS' PASTORAL CITES MORAL IMPERATIVES

"No' to all N-war

By Jerry Filteau
WASHINGTON (NC) — "We are sure of one moral imperative: a rejection of nuclear war," declares the second draft of a planned national pastoral letter on war and peace by the Catholic bishops of the United States.

"Our arguments in this pastoral must be detailed and nuanced, but our 'no' to nuclear war must, in the end, be definitive and decisive," it says.

The new draft repeats the moral condemnation of some aspects of current U.S. nuclear deterrence policy that was contained in the first draft of the letter.

But it goes beyond the first draft in giving a more detailed analysis of what kinds of policies or policy goals it can support or must oppose.

It also goes further in explicitly challenging the current international geopolitical order and offering an alternative geopolitical framework for achieving and maintaining peace and justice. At one point it calls the 300-year-old political principle of absolute national sovereignty obsolete.

Rejecting any simplistic solutions to world peace or disarmament, the new draft calls for a "major effort of intelligence and courage" to overcome the "definite crisis" of nuclear war threatening the existence of the earth.

The draft, released at the headquarters of National Conference of Catholic Bishops in Washington Oct. 22, is to be discussed at length by the country's bishops at their annual meeting in mid-November. An extraordinary national meeting seems likely to be called next spring for the bishops to debate and vote on a final version. The committee writing the pastoral letter is headed by Archbishop Joseph L. Bernardin of Chicago.

Expanded draft

The latest draft, 120 typewritten pages long, considerably expands and clarifies the controversial first draft, a 70-page document that became public in June.

In their second version of the letter, the five bishops on the committee state their opposition to current nuclear policy more bluntly.

They more clearly address the letter to the public at large. They spell out the bishops' goal: to influence the U.S. government by forming a public attitude which sets stringent limits on U.S. nuclear defense policy.

Even within the just-war moral tradition that acknowledges "some legitimate use of force," says the new document, "contemporary nuclear strategies push the moral limits beyond the permissible."

"Certain aspects of both U.S. and Soviet nuclear strategies fail to meet the limits imposed by the moral principles of discrimination and proportionality in the justifiable use of force," it says.

Addressing specific issues concerned.

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1350 EVANGELIZERS TOLD HERE

See poor, wage peace

By Ana Rodriguez-Soto
Voice News Editor

Unless North American Christians seek Christ "among the poor" and oppose the nuclear arms race as "a sin against heaven itself," their evangelization efforts will remain nothing more than "gimmicks."

With those tough and unequivocal words, an Evangelical Protestant pastor urged 1350 priests, religious and lay people gathered this weekend on Miami Beach for the fourth annual National Catholic Lay Celebration of Evangelization to convert "to Christ and the kingdom of God."

Jim Wallis, pastor and founder of the Sojourners community in Washington, D.C., and editor of the magazine of the same name, spoke Sunday before the closing liturgy of the celebration.

HE CALLED the nuclear arms race "a heresy, a rebellion, a blasphemy, an idolatry ... a sin not only against the earth but against heaven itself" because through it mankind has usurped the Creator's power over life and death.

Before anyone can hope to evangelize in Jesus' name, Wallis said, he or she must choose between "the sign of the nuclear age ... the bomb, and the sign of the Christian ... the cross." They must repent and strive to "halt the mindless momentum of the arms race," realizing that "every missile is aimed finally at Jesus."

Christian involvement in every aspect of the nuclear arms race, as well as the preoccupation with material success at the expense of the poor, are causing a credibility gap in evangelization efforts, Wallis said.

"Our Scriptures, our Bible, our confessions, our creeds, our holy words, are out in the open. They're.

(Continued on page 12)
Soviet weekly blames church for Polish unrest

MOSCOW (NC) — The Catholic Church in Poland is inspiring and funding opponents of the martial law government of Gen. Wojciech Jaruzelski, according to an article in the Soviet weekly publication, Literaturnaya Gazeta.

Diplomatic sources said it was the hardest attack on the Polish church in the government-controlled Soviet press in two years and they suggested that it was also meant to pressure Jaruzelski for more rigorous action against anti-government forces.

"Priests in churches offer up frenzied prayers for arrested state criminals and the agitated parishioners, leaving the churches, turn into political footloose," said the article, published Oct. 20.

"When the thugs, instigated in the churches, are detained and made to compensate for damage they have caused, it is the church that provides the funds," it added.

"The Catholic Church thus gives to fascist thugs the right to impunity and is financially maintaining the counter-revolution. So much for the pastoral mission," the article said.

The Polish government outlawed Solidarity Oct. 8 sparking street demonstrations and strikes in several Polish cities.

The Literaturnaya Gazeta article appeared on the same day that a funeral took place in Nowa Huta, Poland, for a 20-year-old steelworker, Bogdan Wlosik, who was shot by a policeman during an anti-government demonstration Oct. 13 and died the following day.

ABOUT 20,000 PEOPLE went to the cemetery Oct. 20 for the funeral, many of them carrying Solidarity banners. Prior to the funeral police had broken up several demonstrations protesting Wlosik's death.

Pope prays for Polish schools

VATICAN CITY (NC) — Pope John Paul II prayed Oct. 20 for teachers and students in Poland at his Wednesday General Audience. Before a group of 25,000 pilgrims in St. Peter's Square, the pope continued his practice of concluding the audience with a prayer to Poland's patroness, Our Lady of Częstochowa, entrusting to her care the schools in his homeland.

Pope condemns embryo experiments

VATICAN CITY (NC) — Pope John Paul II told a group of scientists that the "whole man" and not just tissues and organs must be the ultimate concern of scientific experimentation. As a result, said the pope, some types of experimentation aimed at curing chromosomal defects should be fostered, but "experimental manipulations of the human embryo" must be condemned. Pope John Paul made these comments in a talk at a week-long conference sponsored by the Pontifical Academy of Sciences on biological experimentation.

Guerrillas capture archbishop by mistake

LISBON, Portugal (NC) — A senior official of the Angolan National Union for the Total Independence of Angola, opposing Angola's Marxist government, said that the organization had mistakenly captured a Catholic archbishop in Angola and wants to contact the Vatican to arrange his release. The group kidnapped 57-year-old Archbishop Alexandre do Nascimento of Lubandgo, Angola, Oct. 15 while he was making a pastoral visit to the southern part of the country. In a statement made available in Lisbon, the official said, "We did not kidnap the archbishop deliberately and we had no intention of showing any disrespect for the Roman Catholic Church."

Bishop defends pastoral work with guerrillas

SAL SALVADOR, El Salvador (NC) — Bishop Arturo Rivera Dumas, apostolic administrator of the Archdiocese of San Salvador, has defended priests who are doing pastoral work among guerrillas by comparing them to priests working among military men. "Doing pastoral work among the armed forces does not mean a priest becomes a soldier . . . And by engaging in pastoral work in conflict zones it does not mean that the priest becomes a guerrilla," said the bishop in a homily Oct. 11. Bishop Rivera spoke a few days after government officials had accused several Jesuit and diocesan priests of aiding the guerrillas in El Salvador.

St. Teresa hailed at symposium

WASHINGTON (NC) — Speakers at a symposium on St. Teresa of Avila hailed the 16th-century Spanish Carmelite mystic and doctor of the church as a "pastoral mission," the article said.

"South Africa' Challenge and Hope." The publication comes at a time when church groups in South Africa, including the Catholic bishops there, have been increasingly critical of apartheid.

Diocese control of religion teachers may jeopardize aid

HARTFORD, Conn. (NC) — The controversial provision in the new Code of Canon Law, which says that teachers of theological disciplines ought to have a mandate from a competent ecclesiastical authority (usually the local bishop) to teach in Catholic colleges and universities, could be perceived as contrary to the basic rules of academic freedom in the United States, threatening civil accreditation and government aid, said Msgr. John Alesandro, a church law expert. This provision, allowing for non-academic control of teachers, could jeopardize $500 million a year in government aid, he said. Giving the keynote address at the opening of the 44th annual convention of the Canon Law Society of America Oct. 18-21 in Hartford, Msgr. Alesandro pointed out this problem and other weaknesses, but he expressed a generally positive view of the new code.

Quakers urge economic pressure against apartheid

WASHINGTON (NC) — The American Friends Service Committee, a Quaker organization, has urged economic pressure, from boycotts to corporate disengagement, on South Africa to oppose that country's apartheid system of strict racial segregation. The committee made that recommendation in a new publication, "South Africa' Challenge and Hope." The publication comes at a time when church groups in South Africa, including the Catholic bishops there, have be...
Vote is no solution in N. Ireland

By John Maher
NC News Service

The relatively strong showing of Sinn Fein, the political arm of the Provisional Irish Republican Army, in elections for a new provincial Assembly in Northern Ireland, coupled with the closing of an auto company near Belfast, dimmed prospects for the latest British move to resolve the conflict there.

But James Prior, British secretary of state for Northern Ireland, who developed the proposal for the new Assembly, said he would contact the political parties about setting a date for the Assembly to convene. "I will do all I can to make it succeed in making government more responsive to the wishes of the people."

Taking part in an election in Northern Ireland for the first time since a party reorganization in 1969, Sinn Fein won a little more than 10 percent of the votes cast and five of the 78 seats in the Assembly.

PARTIES COMMITTED to keeping Northern Ireland in the United Kingdom won a majority of seats in the Assembly. The Official Unionists won 30 percent of the vote and 26 seats, and the more militant Democratic Unionists, led by the Rev. Ian Paisley, won 23 percent of the vote and 21 seats.

Both Unionist parties have said they believe British proposals for sharing power with representatives of the Northern Irish minority which favors a united Ireland won't work.

The Social Democratic and Labor Party, considered most representative of that predominantly Catholic minority, won 19 percent of the vote and 14 seats.

The Alliance Party, advocates of cooperation between the pro-British majority and the Irish nationalist minority, won nine percent of the vote and 10 seats.

The day before the election, the British government announced the closing of the Delorean automobile plant near the Catholic section of West Belfast. The plant had at one time provided 2,600 jobs for an area with 21.5 percent unemployment.

Overall unemployment in Northern Ireland is about 20 percent. Bishop Cahal Daly of Down and Connor, the diocese which includes Belfast, said recently that unemployment as high as 50 percent in some Catholic areas makes groups proposing violent solutions to Northern Ireland's problems more attractive to young men.

IT IS DOUBTFUL whether the Assembly can begin to function at all. The SDLP has said its members will not take their seats because there is no guarantee that power will be shared with the minority community and because there is no recognition in the British proposal of the Irish dimension to the problems of Northern Ireland.

Sinn Fein has said also that its members will not take seats in the Assembly.

British officials privately expressed dismay at the showing of Sinn Fein, which has supported the guerrilla campaign waged by the Provisional IRA to end British rule in Northern Ireland.

One of the Sinn Fein candidates elected was Danny Morrison, who said last year, "The best way to gain power is with an Armalite in one hand and a ballot paper in the other." The U.S.-made Armalite rifle is the IRA's favorite weapon.

Another victorious Sinn Fein candidate was Gerry Adams, the party's vice president and former Provisional IRA commander in West Belfast who spent two years on the run from British security forces.

The vote "encourages hard-liners" on both sides, a British official said.

THAT ASSESSMENT seemed to be borne out by a murder and tit-for-tat kidnappings in the days after the elections.

Thomas Cochrane, a 55-year-old part-time sergeant in the mainly Protestant Ulster Defense Regiment, a militia, was kidnapped by the IRA Oct. 22 in South Armagh as he drove to work.

Hours later, Joseph Donegan, a 48-year-old father of seven, was kidnapped after leaving a bar in Catholic West Belfast. The Ulster Volunteer Force, an outlawed Protestant paramilitary organization, threatened to kill Donegan if the IRA did not release Cochrane by midnight Oct. 24. His mutilated body was found early the next day in an alley in Protestant East Belfast.

Let state spread around the anguish

TALLAHASSEE — "The sick, the needy, and the dependent children have suffered the impact of the last 18 months of budget cuts and its time for the rest of state government to share in the anguish," was the reaction of the Catholic Church in Florida to the announcement that the state faced large additional budget cuts.

Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference, called on the Florida Cabinet, and the Legislature to be elected next week, to protect these people who lack organization and professional spokesmen, but who need the very basics of life, such as food, shelter and medical care.

The Department of Administration announced in Tallahassee that all departments of government will probably be asked to cut further 5.7% across the board reduction in budget. The Department of HRS, which administers the bulk of programs for poor families, dependent children and the elderly poor has absorbed very drastic funding reductions during the past year. It was dealt the hardest blow of any department of State Government by the Federal budget reductions in 1981-82. It was forced to reduce its expenditures by $44 million, which meant reductions in staff, training and administrative services in nearly all programs.

AS A RESULT of the reduction over 28,000 elderly people were deprived of support services. In December 1981 another $12 million was cut from the department's budget reducing state revenue losses. The December cut had a direct impact on the poor by eliminating or reducing services for the mentally ill and dependent children. This summer the Department of HRS was again ordered to take another $22 million reduction due to the economic slowdown and anticipated shortfalls in revenue at the state level. $1.5 million which should have been used for improved services for children were eliminated with this cut.

"In the past year $78.4 million has been trimmed from a department which suffers from an overworked staff and insufficient funds to provide quality support services for the poor," Horkan said. "Florida now ranks 49th among the states in provision to health care for the poor through medicaid and 47th in funding for public assistance."

"According to the Governor's Office of Planning and Budget, an additional 5.7% across the board reduction would mean that the Department of HRS would have to reduce its expenditures by another $60 million. Conditions for the poor in our State were very grim even before the Federal cuts. The programs must not be cut further. We urge that the administration looks elsewhere to make up for the shortfall in revenue."

FLORIDA IS prohibited by its Constitution from deficit financing.
Hispanic office urges more evangelization

The Board of Directors of the S.E. Regional Office for Hispanic Affairs urged several steps to improve Hispanic evangelization at their board meeting in Memphis, Tenn.

Need for an all-out campaign by the Catholic Church to reach out and minister to Hispanics was evidenced by the growth of the Hispanic population in the last 10 years throughout the entire southeast and the nation, reaching 61 percent nationwide growth total.

Further documentation was presented in the shift of denominational percentages shown by the maps of “Major Denominational Families by Counties of the United States” prepared by Glenmary Research Center in Atlanta, Ga. Comparison of the maps indicate that Catholics have lost percentages in states with heavy Hispanic population, such as Arizona, California, New Mexico, Nevada and Texas.

If the trend continues as it is, in the next ten years the Catholic Church will continue to lose Hispanics to other denominations.

Of the 22 dioceses of the S.E., only seven have well-established Hispanic ministry, eight others have some beginning efforts at organizing Hispanic ministry and seven dioceses have no organized Hispanic ministry at all. Lack of trained religious personnel and clergy was cited as one of the primary reasons for this shortcoming.

The Board made the following recommendations for extending the Hispanic Evangelization:

- TRAINING and formation of Hispanic lay leadership.
- TRAINING and formation of seminarians from the various dioceses in Spanish language and mainly in Hispanic culture, as attitude is more important than language.
- THE USE OF popular religiosity for pre-evangelization process. Reach out to non-practicing Hispanics through massive convocation once or twice a year of the entire Hispanic population of a diocese to a popular Marian festival. This event would re-initiate their contact with the Church from within their own cultural tradition.
- PROGRAM OF home visitation and formation of small Christian communities, responding in this way to the personalized approach favored by Hispanics culturally.
- CREATION OF “store-front” centers of Evangelization in heavily populated urban areas.

The conscientization of Chancery personnel and pastors of their role to be missionaries, to reach out and minister to Hispanics in their midst who are 90% Catholic by baptism. Emphasis should be made on analyzing the mistakes committed in the past in previous evangelization efforts of other immigrant populations.

- USE OF Media through advertising campaigns to bring Hispanics to participate in major liturgical events during the year such as Christmas and Holy Week celebrations (e.g. “Come HOME for Christmas”).

In order to insure the implementation of these concrete steps, the Board approved immediate communications to the Ad Hoc Committee for Hispanic Affairs of the National Conference of Catholic Bishops, and to all Ordinaries of the S.E. detailing these suggestions and urging them to act upon them in their dioceses.

The S.E. Regional Office Pastoral Team which covers the states of North Carolina, South Carolina, Tennessee, Georgia, Alabama, Mississippi, Louisiana and Florida, is ready to put their resources at the service of the dioceses in these states to implement these concrete steps for Hispanic evangelization.
Bishops: No to all N-war

(Continued from page 1)

5 Moral issues

The committee's draft document identified five basic moral issues involved in a policy of nuclear deterrence:

1) The possession of weapons of mass destruction;
2) The accompanying threat and/or intention to use them;
3) The declared, or at least not repudiated, willingness to use such weapons on civilians;
4) The moral significance of the prevention of use of nuclear weapons through a strategy which could not be morally implemented; and
5) The value of deterrence in preventing the use of nuclear weapons in any form.

Calling deterrence "morally acceptable" only as an interim strategy while sincere efforts are made to get rid of all nuclear weapons, the committee said that this judgment of acceptability is "strictly conditioned." "Clearly these criteria (involved in the development of the pastoral letter) would make it clear that we cannot approve of every weapons system, strategic doctrine or policy initiative advanced in the name of strengthening deterrence," the bishops said.

Deterrent value

They insisted that the one positive

only to be an attempt to acknowledge the role attributed to deterrence, but not to support its extension beyond the prevention of use of nuclear weapons as a normative feature of international relations. The moral judgments on nuclear weapons and nuclear deterrence have been the major source of public controversy in the development of the pastoral letter so far. But a potential source of new controversy in the second draft comes from its expanded judgment and recommendations on the political actions needed to move toward nuclear disarmament and peaceful resolution of international conflict.

"One of the primary functions of Catholic teaching has been to point the way toward a more integrative international system," says the draft. It cites the growing interdependence of the world today and comments: "The missing element of world order today is the absence of a properly constituted political authority to shape our material interdependence in the direction of moral interdependence... In the nuclear age it is in the regulation of interstate conflicts and ultimately the replacement of military by negotiated solutions that the supreme importance and necessity of a moral as well as a political concept of the international common good can be grasped."

In addressing the congeries of issues involved in global interdependence, the pastoral draft focuses on the considerable body of papal teaching from recent decades.

Support of UN

Among a wide range of policy proposals that urges the United States to undertake or emphasize support for the United Nations and support for diplomatic, political, economic and legal forms of international justice and peace. The draft document hints at a separate future pastoral letter on justice toward developing nations. It cites this as a crucial global issue "which would itself require a pastoral letter."

The second draft, like the first, addresses an appeal to all Catholics for penance and conversion toward peace. It addresses messages to specific groups as well, citing their role in contributing to peace.

Like the first draft, the second also addresses issues of military service, conscientious objection to military service and the Christian tradition of non-violence. It praises the pacifist position as a legitimate moral view of love. Members of the committee that drafted the proposed pastoral were Archbishop Bernardin; Auxiliary Bishop George Fulcher of Columbus, Ohio; Auxiliary Bishop Thomas Cumbellon of Detroit; Auxiliary Bishop John O'Connor of the Military Ordinariate, and Bishop Daniel Reilly of Norwich, Conn.

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"Under no circumstances may nuclear weapons be used for destroying population centers."

5 Moral reasons cited in draft

Despite admitted complexity of issue, the U.S. Bishops' draft letter gives the following reasons for opposing nuclear deterrence:

1) The intention to use strategic nuclear weapons which would violate the principles of discrimination and proportionality;
2) The human consequences if deterrence fails;
3) The political relationship which sustains deterrence, a relationship of radical distrust which John XXIII described in 'Peace on Earth' as the root of our international problems;
4) The threats made or implied by deterrence give no assurance of any limits which would be maintained if deterrence fails;
5) The diversion of vitally needed resources which are consumed by the arms race.

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Following a nuanced argument that administered the complexity of the deterrence issues and their interrelatedness, the committee passed a fusion which, it said, "is the root of our international problems."

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New world order is goal

WASHINGTON (NC) — There are two major thrusts in the second draft of the U.S. bishops' pastoral letter on war and peace: A resounding "no" to any use of nuclear weapons and to all but the most strictly circumscribed forms of nuclear deterrence, and a call for the formation of a new international order to achieve and maintain peace.

The "no" to nuclear war and many aspects of U.S. nuclear deterrence policy in the pastoral draft will almost certainly get the lion's share of public attention: It strikes at the heart of a raging debate today within the general U.S. public community and within the Catholic community that forms nearly a quarter of that general public.

But the second draft's call for moral and political commitment to a new international order transcends, more than the more radical and far-reaching part of the document. That section, although it is likely to receive far less public attention, presents a fundamental challenge to the American people and their traditional self-image.

It gives the document a prophetic cast that was lacking in the first draft, which alluded to the idea but did not develop it.

The new draft letter, written by a committee of five bishops headed by Archbishop Joseph L. Bernardin of Chicago, was released Oct. 26. It will be discussed at length by the U.S. bishops at their annual meeting in mid-November, and their statements will serve as the basis for a third draft, which are to vote on at a national meeting next spring or fall.

Nuclear assumptions

The critical question that the document confronts, whether it moves beyond its condemnation of nuclear warfare and its critiques of nuclear deterrence, is whether or not the decentralized order of sovereign nations is any longer adequate for establishing peace.

"Preventing nuclear war is an absolute moral imperative," says the document. "But the avoidance of war, nuclear or conventional, is not a sufficient condition of international relations today. Nor does it exhaust the content of Catholic teaching," says the document in introducing its important new section on "Shaping a Peaceful World."

Moral challenge

"Both the political needs and the moral challenge of our time," it adds, "require a positive conception of peace... This positive conception of peace sees it as the fruit of order; order in turn is shaped by the values of justice, truth, freedom and love... The popes of the nuclear age, specific about the international order and the international rights and duties that circumscribe the sovereignty of individual nations, the document says.

It describes "the interdependence of nations today," as the basic category underlying the growing body of Catholic social teaching in this area, saying that this growing political and economic interdependence is "manifested in a whole range of international issues."

Political authority

"The missing element of world order today," it declares, "is the absence of a properly constituted political authority with the capacity to shape our material interdependence in the direction of moral interdependence."

It recalls Pope John XXIII's statement nearly two decades ago, in his encyclical "Peace on Earth," that "the moral order itself... demands that such a form of public authority be established."

Moving from the general principles of Catholic teaching on a world order to an analysis of the East-West superpower conflict today, the pastoral draft acknowledges that the United States and the Soviet Union "are divided by philosophy, ideology and competing ambitions. Their competition is global in scope and involves everything from comparing nuclear arsenals to printed propaganda."

It also acknowledges "the fact of a Soviet threat as well as the existence of a Soviet imperial drive for hegemony, at least in regions of major strategic interest."

It adds that "Americans need have no illusions about the Soviet system of repression, or about the lack of real democracy in that system for human rights, about Soviet covert operations (which the U.S. itself does not eschew) or pro-revolutionary activities."

But it also emphasizes "the central danger of a superpower rivalry" and the "common interest both states have in never using nuclear weapons."

It emphasizes a belief by many Europeans in the possibility of détente not only in the field of weapons, but in "economic and scientific areas as well."

It urges Americans "to see the other as potentially more than an adversary. Soviet behavior in some cases merits the adjective monstrous, but neither the Soviet people nor their leaders are monsters; they are the beings created in the image and likeness of God."

Creative diplomacy

It calls for "creative diplomacy" aimed at overcoming the U.S. Soviet adversary relationship and opening up the potential sites for cooperation and friendship. With "God's action in our midst," it suggests, this could lead to "changes we could barely imagine."

Under its critical third heading -- the implications of interdependence, the draft argues that, as important as the East-West conflict is to global politics, "it is neither politically wise nor morally justifiable to ignore the broader international context."

The pastoral draft says, "the continuing chasm in living standards between the industrialized world (East and West) and the developing world..."

It calls that issue a "moral question which rivets the nuclear issue in its human significance."

"Neither of the superpowers is conspicuous for its initiatives in addressing the 'absolute poverty' in world society that live today," it says.

The draft document situates global poverty and the unmet challenge of the underdeveloped world at the heart of the issue of global justice, and the issue of global justice at the heart of the issue of peace to which the whole pastoral letter is addressed.

As an integral part of the search for world peace and an end to the threat of world war, it calls for a many-sided attack on the challenges of international justice.

U.S. support

It calls for U.S. support for "multilateral forms of cooperation toward the developing world," accusing the U.S. in "times of being at times minimalistic, or obstructionist" even though "the U.S. capacity to act through these multilateral institutions is not obstructed by Soviet policy or practices."

It calls for "U.S. support, not only financial but political, for international institutions," and particularly for the United Nations.

It calls for a reversal of "the arms race in all its dimensions," declaring that the political will to redirect industrial, scientific and technological capacity to meet those needs is part of the challenge of the nuclear age.

It calls for recognition of "mutuality of interest and major areas of international policy."

"If the monetary and trading systems are not governed by sensitivity to mutual needs, they can be destroyed," the document says. "If the protection of human rights and the promotion of human needs are left as orphans in the diplomatic arena, the stability we seek in increased armaments will eventually be threatened by rights denied and needs unmet in vast sectors of the globe."

"If future planning about conservation and access to resources, like that for oil and rich in the sea, is relegated to a pure struggle of power, we will simply guarantee conflict in the future," it says.

The moral challenge of global interdependence "tests our idea of human community, our policy analysis and our political will," the draft says.

"No single issue transcends the need to prevent nuclear war," it concludes, "but even if this is achieved, there is much more to be done."
Two Catholics debate N-freeze

Debate and demonstration over the nuclear arms issue has escalated in recent months all over the world. The current focus of the nuclear issue for Americans is whether to push for a freeze of nuclear weapons at their present levels and then attempt to negotiate a reduction, or whether to increase America's current level before attempting to negotiate.

The Reagan administration supports the nuclear build-up first, while opposition groups, including most Catholic bishops, support a freeze now.

A nuclear freeze question will appear on Dade County's ballot in next Tuesday's Nov. 2 election and on many ballots around the country.

Because of the paramount moral and practical implications of the issue, The Voice has invited two involved spokesman to present their arguments in a "print debate." Following is their discussion based on four questions raised by The Voice.

For N-freeze

1. Dade County plans to have a nuclear freeze question on the November 2 ballot. "Should the president of the United States propose to the Soviet Union, and to other nations which possess nuclear weapons, a mutual and verifiable nuclear weapons freeze, including an immediate halt in the testing, production and further deployment of nuclear weapons and of new missiles and aircraft designed primarily to deliver nuclear weapons?" Please answer yes or no, then elaborate on the reasons for your reply.

Yes, I believe that the nuclear arms race must be halted immediately, and that a nuclear weapons freeze is the only sane way to start. Common sense, reason, and political analysis of the world situation show that in the long run, the nuclear arms race will almost certainly bring catastrophe on much, if not all, of the human race. At the present time, the U.S. has a stockpile of weapons capable of destroying every Russian city 40 times over. The Soviet Union in turn can destroy every major U.S. city 20 times over. The Soviet Union and U.S. stockpiles together contain the equivalent of 12 tons of TNT for every man, woman, and child on earth. Yet, every MINUTE the world spends $1 million dollars on weapons while two thirds of the world starves. Many persons have termed the freeze movement "idealistic" and naive. I think that it is naive to think that you can possess all these weapons and never use them. A nuclear freeze is the only sane thing to do. In the nuclear era, reliance on nationalistic military defense for security is doomed and not true security. True defenders are those who cry to the nation to stop and turn back. After all, when one is on the edge of the brink, an abyss, progress is not stepping forward, progress is stopping and then going back.

In other words, the freeze is a first step to immediately stop things from getting worse. It is merely an agreed upon ceasefire. But it would establish the right climate for negotiations and arms reductions. It is an essential, verifiable, first step toward lessening the risk of nuclear war and reducing the world's nuclear arsenals. It would halt the development of first strike weapons, reduce the momentum of the arms race, and divert funds from military to human needs. Granted there are risks with arms control, but we must compare these risks with the ultimate risk of not controlling these weapons.

As Christians, it would seem that the freeze proposal is tailored to our philosophy. To Christians, the prevention of nuclear war should not be a radical goal. The Christian responsibility to God is to contribute to an atmosphere of sanity and trust in which negotiation and disarmament may eventually become feasible. In fact, in this modern godless world, peace and even the survival of mankind may depend on the heroic choices made by Christians. In the light of resolutions, such as the freeze proposal, we must not be morally passive. Unity in Christ reminds us of our responsibility to seek further insight on this issue.

2. Is it feasible to suggest that there could be a "winnable" or "limited" nuclear war?

The doctrine of a "winnable" or limited nuclear war is an insult to common sense. Persons have said that thinking about limited nuclear war is like thinking that the top third of a leg of dynamite will explode, only the top third! It's impossible. The process of modern military conflict with the use of nuclear and thermonuclear weapons is such that a limited nuclear war, no matter where it begins, will inevitably become a thermonuclear, global holocaust. An American first strike, on the other hand, could only be carried out with tremendous manpower or conventional weapons to stop them.

I have asked many people their opinion of the nuclear freeze. They enthusiastically support it but on the other hand they:

a) Believe the Soviet Union has the military edge over the United States.

b) Believe the Soviet Union would violate freeze agreements.

c) Believe the United States should not enter a nuclear freeze pact that would give the advantage to the Soviet Union.

The sooner the American public realizes that the Soviet Union is superior militarily to the United States and that the nuclear arms race has already been run and won by the Soviet Union with the result that a nuclear freeze agreement of this type will not be feasible, we must not be morally passive. Unity in Christ reminds us of our responsibility to seek further insight on this issue.

2. Is it feasible to suggest that there could be a "winnable" or "limited" nuclear war?

I am not only in favor of a nuclear freeze but also of a nuclear arms reduction program to zero with the following conditions:

a) Before the freeze becomes effective, there must be nuclear arms parity between the United States and the Soviet Union. We must catch up to the Soviet Union or the Soviet Union must reduce to our level or there must be a combination of the two programs.

b) Both powers must agree to "on-site" inspection to make certain that the agreements are being adhered to. We don't trust the Soviet Union and the Soviet Union doesn't trust us. Therefore, how is it possible for either side to enter into agreements of this nature without trust, or "on-site" inspections — in other words, the policy should be "seeing is believing" for both sides.

c) While both powers verifiably reduce nuclear arms, hopefully to zero, including those of other countries, the United States must build up its conventional forces (manpower, ships, tanks, airplanes, etc.) to achieve parity with the world. When this parity is achieved to the point that both agree neither can win a conventional arms war, it will be time to enter into agreements to verifiably reduce conventional weapons to zero with the rest of the world doing likewise. I know that this sounds crazy but if you think about it, I believe you will realize that this is the only course of action which could prevent the United States from becoming subject to Soviet blackmail resulting from the fact that a high percentage of Americans will believe it is better to be Red than dead and to have Peace at any Price.

If we were not for the fact that at the present time, the United States has the power to retaliate with nuclear weapons, Russia, if so desired, could march over Europe in a few weeks just as Hitler did in 1939, since we don't have the manpower or conventional weapons to stop them.

I have asked many people their opinion of the nuclear freeze. They enthusiastically support it but on the other hand they:

a) Believe the Soviet Union has the military edge over the United States.

b) Believe the Soviet Union would violate freeze agreements.

c) Believe the United States should not enter a nuclear freeze pact that would give the advantage to the Soviet Union.

(Continued on page 8)
For freeze

millions of people would certainly put us on common ground with Hitler.

The danger of terms like "limited nuclear war" and "first strike" is that they make nuclear war more palatable, more plausible. Once the unthinkable becomes thinkable, it becomes discussable as a rational and even prudent option. Far from creating a balance of terror, these policies create greater tension, confusion, suspicion and paranoid hate. This becomes extremely critical in a time of crisis when the military could be tempted into using an option that would otherwise not be available to them.

As Christians, we must come to grips with the fact that what is currently being prepared for, and would indeed be fought, would not be a war against an enemy country, but a war against all human beings. In the words of Thomas Merton, "It would be a moral evil second only to the Crucifixion." In the words of Johnathan Schell, who wrote *The Fate of the Earth*, "We who have planned the deaths of hundreds of millions of our brothers plainly have a great deal of work to do before we return to the altar. Clearly, the corpse of humanity would be the least acceptable of all conceivable offerings on the altar of God."

3. Christianity teaches us that killing one another is wrong because life is sacred and we therefore have a responsibility as Christians to respect life. With this moral issue in mind, can the possession, development and deployment of nuclear weapons be justified?

I believe that nuclear weapons and nuclear war must be forbidden by all standards of natural and divine morality, because they carry the seeds of destruction of God's world and humanity. These weapons are designed to destroy entire cities and their populations. That is their purpose. Use of these weapons would be a crime against God and humanity.

As Christians, we are obligated to avoid actions that would contribute to worldwide destruction. Our Christian mission is not to contribute to the blind forces of annihilation, which will destroy mankind and civilization together, but rather to protest clearly and forcibly against trends that would lead toward such crimes. Modern society is faced with a moral dilemma of monumental proportions. As Christians in this crisis where the very existence of man is threatened, our duty to God the creator is to strive in every way to protect this creation. As disciples of Christ, we are our brothers keeper. In this light, how can we ever justify the use of weapons that can destroy a whole nation, a whole continent, a whole race? If God is man, how can we be indifferent to man's fate.

We must realize that the real battle is no longer between Communism and Capitalism, between tyranny and democracy. The real battle is between nuclear armed militarism and humanity; between the forces of life and death. As Christians we must follow the words of Jesus and "choose life." We must say "NO" to these weapons of mass destruction. We must release ourselves from the overpowering influences of the nuclear freeze people as a Soviet capability which endangers the United States.

The sub-launched ballistic missile figures in the Salt II Treaty are 656 for the United States and 1,037 for the Soviet Union.

4. Recent statements issued from the U.S. Catholic Bishops indicate they no longer believe the "just war" theory applies. Please comment.

It may be that significant new developments on the "just war" theory will depend on our ability to free ourselves from the overpowering influences of the nuclear freeze people. (Continued on page 9)

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Van Orsdel
FUNERAL CHAPELS

Miami, Coral Gables, No. Miami, Hialeah, Gratigny Road, Bird Road
Rebuttal

For freeze

1. PRUSSMANN’S ARGUMENTS in all of his replies are based on the assumption that Moscow now enjoys military superiority. If this was true, American security interests would indeed seem to dictate that catch-up efforts, in terms of arms-build-up continue until both sides reach parity.

Unfortunately, Pruessman’s assumption that the Soviet Union now enjoys military superiority rests on false premises. The U.S. now possesses well over 50% of the world’s stockpile of 50,000 nuclear warheads, most of which would make the Hiroshima bomb look like a firecracker. Also, the Department of Defense posture statement for 1982 states on page 42, “while the era of U.S. superiority is long past, S. Inefficiency has replaced it and the U.S. and Soviet Union are roughly equal in strategic nuclear power.”

Both the U.S. and Soviets possess far more deliverable weapons than any military doctrine could conceivably require, and according to 1982 Department of Defense figures, the U.S. inventory of deliverable nuclear warheads exceeds that of the U.S.S.R. by 9,200-7,000.

The same document states that the U.S. has about 30,000 strategic and tactical weapons and the U.S.S.R. about 20,000. The fact that some people think the U.S. is ahead and some think the Soviets are ahead is a pretty good description of nuclear parity. So long as this condition exists, neither side can see the moral evil inherent in these weapons, and our resigned compliance in the face of the spiralling arms race. I am heartened to hear that the Catholic Bishops are beginning to take a stand on the morality of these weapons.

Thus, now is the right time for a disarmament agreement that would freeze.

(Continued on page 10)

Against freeze

1. I AM JUST AS INTERESTED as is Joette Lorion in preventing catastrophe on much, if not all of the human race, but I don’t believe that any citizen of our beloved country should act like a drowning man and grab at anything which “might” save his life. The majority of the freeze advocates are not Communists but they are frightened, uninformed, unreasoning people whose good intentions could take us all down a most horrible road.

The nuclear freeze proponents use as an argument that the United States has military superiority over the Soviet Union. Nothing could be farther from the truth and I wouldn’t want to be in Joette’s shoes if, as a result of her misinformation, God was of the opinion that Holland, Belgium, France and England were unjustified in defending themselves.

I believe that the actions of the United States have reflected that we are a peace-loving people and desire no war.

(Continued on page 10)
all further weapons development. The weapons of today are easy to count and monitor, but the first strike weapons of tomorrow will not be.

2. PRUSSMAN’S STATEMENT that there could be a winnable nuclear war fails to take into account the massive destructive capability of nuclear weapons and their long term effects. First of all, both the U.S. and U.S.S.R. possess enough nuclear weapons to destroy each other many times over. Even if the U.S.S.R. struck first and the U.S. failed to retaliate, the radioactive fallout would probably destroy the Russian civilization.

Pruessman’s list of bombers, ICBMs, etc., is impressive but fails to take note of the essential fact that both superpowers have amassed enough nuclear weapons to guarantee the mutually assured destruction first described in 1966 by Defense Secretary Robert McNamara. MAD is based on the concept that both superpowers would become smoking, radiating ruins following a nuclear war, regardless of which side strikes first.

This is the policy that our deterrence policy was based on after 1970 and will continue to be based on unless we develop first strike capability. I would also remind Pruessman, that if the way to get meaningful arms control is to frighten the Soviets with our overwhelming force, the arms race would have ended 20 years ago.

3. I CANNOT COMPREHEND how Pruessman is able to so neatly differentiate between killing and murder, and adjust his differentiation to his purpose. I definitely do not agree that I owe my allegiance to my country, right or wrong. My prime obligation is to God and his creation. It is very easy to confuse the kingdom of God with the American way of life, and we must take care not to fall into this trap.

Despite Pruessman’s concerns that the major problem in the world today is Christianity versus atheism, I believe that pseudo-Christianity vs. Christianity is just as threatening — people who taunt us with their “Red or Dead” rhetoric and do it in the name of Jesus, scare me more than the Russians do. These people neglect the fact that neither nuclear weapons nor Russians can obliterate Christianity because that exists in our hearts and souls and cannot be destroyed by a weapon. But it can be destroyed by irrational hatred and fear.

We should leave the nuclear weapons behind and as, Pruessman said, “pray for the conversion of Russia.” Fortunately for us, prayer and faith in God are the most powerful weapons we have.

4. PRUSSMAN’S vindication of the just war theory seems to be based on the premise that Jesus would approve of our policy to use nuclear weapons because the Communists are anti-human, anti-God and anti-Jesus. This proposition is again based on irrational fear of the enemy and seems to accept the fact that limited killing is permissible when a good outcome (the obliteration of Communism) is accomplished.

When and if this “just” nuclear war takes place, it will not be as a result of blind social forces or an act of God, but as a result of our own choices and decisions. Should we decide that the use of nuclear weapons is “just” we will be setting the stage for their use and we will be responsible for the outcome.

The real question is whether the Soviets are anti-God or whether they will conquer us. The more important question is what, as Christians, are our real intentions? Do we intend to settle our ideological differences peacefully or through nuclear force?
Head Latin bishop: Marxist bias small

NEW YORK (NC) — Although "Marxism influences some sectors of Latin American church, its impact is limited and indirect," said Archbishop Alfonso Lopez Trujillo of Medellin, Colombia, president of CELAM, the Latin American bishops' council.

"It is primarily a bibliographical phenomenon," Archbishop Lopez said in an interview in New York. "There are some theologians who use Marxist analysis, and their books are read but I don't believe this has a strong impact. At the basic level, the church instinctively rejects those opinions.

He added that Marxist influence was "practically nonexistent" among the Latin American hierarchy.

Archbishop Lopez stopped in New York on his way home following a visit to Rome. On Oct. 8, he preached at St. Patrick Cathedral for the 10th annual Hispanic heritage Mass. The Mass was part of a weekend Hispanic festival that also included a parade reviewed by Archbishop Lopez and Cardinal Terence Cooke on Oct. 10.

In the interview, which was conducted through a translator, Archbishop Lopez said the church-state situation in Nicaragua was "very serious" because of the "open Marxism" of the Sandinista government.

"There may be appearances of pluralism and may be persons of good will in the government, but the final decisions are taken by the Sandinistas," he said. "The church respects the independence of the political realm, but it cannot be silent when the promises of liberation given by the revolution are not fulfilled."

While not saying the Nicaraguan government persecuted the church, Archbishop Lopez said there were "symptoms that alarm" and that these were related to a lessening of respect for the church. "It will be a great error for the Sandinistas to forget that the soul of the Nicaraguan people is Christian," he said.

Vocations awareness weekend

St. John Vianney College Seminary has scheduled three vocation awareness weekends for those interested in attending the seminary. The weekends are Nov. 13-14, 1982, Feb. 26-27, 1983, and April 16-17, 1983. The weekends are for seniors in high school and college men, another weekend will be held at St. Vincent de Paul for those 25 years old and up. There is time to pray, reflect, to inquire about seminary life and to contact some priests. For further information call the vocations Office at 552-5689.

Explanation of Arafat meeting "no comfort" to Jewish chairman

NEW YORK (NC) — Julius Berman, chairman of the Conference of Presidents of Major American Jewish Organizations, sent a message of protest to the Vatican before Pope John Paul II's meeting with Yasser Arafat, urging that the meeting be cancelled. On Oct. 19, Berman released the text of a reply he received from a top Vatican official. But he said that the letter offered "no comfort" to Jews concerned about the pontiff's meeting with "archterrorist Arafat."

The letter, dated Oct. 7, was from Cardinal Johannes Wilbrands, president of the Vatican Commission for Religious Relations with Judaism. The cardinal said that the context and meaning of the meeting cannot "in any way be interpreted as hostile to Israel and the Jewish people around the world." Berman said that the papal meeting served to "encourage rather than deter terrorist behavior."

Boston using Adult Rite to get 'fallen-aways'

By NC News Service

The Boston Archdiocese is beginning a program of pastoral care based on the Rite of Christian Initiation of Adults to meet the needs of inactive Catholic adults seeking to return to the church, and a national training institute on the rite is set to begin at St. Mary's Seminary and University in Baltimore.

In a letter to priests of the archdiocese, Cardinal Humberto Medeiros of Boston recommended the fourth chapter of the Rite of Christian Initiation of Adults as the "the beginning of an effective pastoral process for welcoming home" those who have been away. The rite was issued by the Vatican in 1972.

The recommended program is to begin in the summer when parishes seek out adult Catholics who have not been going to church and might be interested in returning to the sacraments, especially the sacrament of confirmation.

During the fall and winter, the program provides catechesis geared to the age and background of such adults. The program includes formation in the beliefs of the church, liturgical celebrations, integration into the local faith community and participation in the social ministry of the church.

Lent is foreseen as a season of heightened spiritual preparation for the returning adults and their sponsors, chosen for them from the local parish. Prayer, fasting and reflection during Lent would lead to a liturgical climax with solemn renewal of baptismal promises in the local parish at Easter and confirmation for each of the four regions of the archdiocese during the week after Easter.

The nine-week national institute in Baltimore is designed to train laypersons, clergy and religious in all aspects of the Rite of Christian Initiation of Adults so they may act as leaders in their parishes' catechesis.
This "seige mentality" exists even today among fundamentalists, who by relying on a too literal and often selective interpretation of the Bible, are promoting a rigid world view, he said.

These people, according to Fr. Rohr are never able to move beyond the external authority to the "internal authority" where a person "will know that he knows" without relying on external validation.

Among the many speakers at the National Catholic Lay Celebration of Evangelization was Father Alvin Illig, executive director of the bishops' Committee on Evangelization, who spoke on the importance of the laity in spreading the Good News.
on specific quotes from the Scriptures to prove that he is correct.

Referring to fundamentalism he said, "It is a plague of petty minds — hearts that are afraid to recognize grandeur of God, the magnanimity of what God is doing."
The way out of this jumble of conflicting ideas, Fr. Rohr said, is the "historical critical method." Very simply this means clearing away long held prejudices and finding out "what the Bible really says."

This means humbling oneself and one's preconceptions but also, sometimes taking a humbler view of some of the church fathers and their faults. "If you can't deal with imperfection... you will not recognize God who has learned to love limitation."

PARADOXICALLY, those people who are often considered the most limited both educationally and materially — the world's poor — are often the ones who have the most freedom to express the gospel in their own unique manner.

Fr. Rohr referred to studies showing that the left part of the brain is the most logical and rational and the right part of the brain is responsible for creativity and artistic talent. Educated Westerners, he said, "are largely trapped in the left brain," that is, they show a tendency sometimes to be too analytical. Many of the poor people of the world are inarticulate and unable to express ideas in a strictly logical way but they are more "right brained," he said, that is more able to grasp paradoxes and synthesize original ideas.

Criticizing priests who remain aloof from their poor congregations, Fr. Rohr said, "what has happened instead of a religion "of" the people, you have a religion 'for' the people. "It's as if there are those who know and those who don't know... That doesn't mean you don't need the charisma of leadership."

Indeed, he recommended contact with the dispossessed of the world — the alcoholics, the refugees, the prisoners, the retarded — if for no other reason than to get in touch with "a real spirituality" stripped of theological jargon and seminar paper words.

"YOU NEVER know the truth," he concluded, "unless you are in touch with people who are not playing these endless games."

Before the talk given by Fr. Rohr Archbishop Edward A. McCarthy made some opening statements concerning evangelization.

The Archbishop spoke of four characteristics of evangelization.

"The first," he said, "is the urgency of evangelization, with the disintegration of our supportive Christian culture and the evolution of hostile influences to the Gospel and living the Gospel in entertainment, the media, social practices and education."

SECONDLY, the Archbishop said, "evangelization today is aimed at not only the individual but at social institutions also, the school, the family, the media and entertainment."

Thirdly, he emphasized that evangelization is the responsibility of everyone in the church and that it is indeed a top priority in one's life to "live and to witness to... the treasure and grace that is his..."

"And fourthly," he said, "evangelization, as we speak of it, means transmitting not only the creed, the articles of faith, intellectual formulae, but the living of that faith... the honesty, forgiveness, prayerfulness, the thirst for social justice, the camaraderie of Jesus, of Mary and the Saints that is the inseparable fruit of faith."

"We cannot waste any more time wringing our hands and complaining that someone should do something..."

Look for excerpts of Archbishop Edward McCarthy's talks during the Celebration in next week's Voice.

"HE QUOTED an American Indian who spoke a few years ago during a conference on social justice. "If you are Christians," he said, "you would not long accumulate. You would share everything you had with the poor and with each other."

"Remove God's demand for justice, God's great work of reconciliation... and there would be not much left of our Bible today. We would be left with the American Bible, full of holes," Wallis said. A staunch pacifist active in the civil rights and anti-Vietnam war movements of the 60s, Wallis called it ironic that Catholics were part of the crew that dropped the nuclear bomb on Nagasaki, the largest Catholic city in Japan. Ground zero that day, he said, was the spire of a Catholic cathedral.

HIS OWN WASHINGTON, D.C., neighborhood is an example of the dichotomy between what Christians today preach and what they do, he said. Unemployment there affects one-third of the people and nearly two-thirds of black youths who "believe very deeply that they have no future in our society."

Less than two miles away, "Men with clean consciences and cleaner fingernails sit in carpeted boardrooms and make plans for nuclear war... What is wrong is that the two cities never see each other."

"I believe the root cause of the arms race is that we just don't see the faces. To really look into their faces would be to face up to what we have done, to face the future of our race... Unless we see neighbor now in the face of the one we have called the enemy, we have no future worth speaking of," Wallis said.

He urged Christians to convert to the poor and convert "to our enemies, which is to say seeing a neighbor in the face of the poor and in the face of our enemy, which is to say seeing the face of Jesus again in the flesh."

"WE HAVE to show the people who are watching that we believe," Wallis said, and ask ourselves, "Are our lives Good News to the poor, are our churches Good News to the poor?"

If the Gospel we preach is not Good News to the poor it is not the Gospel of Jesus Christ."

Christians must also show they believe in the victory of Jesus on the cross by waging peace.

"We will not participate in the nuclear arms race. We will place our lives and our faith as roadblocks to war and signposts to peace," Wallis said.

Although some may call this position naive and unrealistic, "to believe that nuclear weapons can defend us and save us, that is naive and unrealistic," he said.

The sacrifice for peace will not be any less than the sacrifices people throughout the ages have made for war, he added, and the cross "is the enduring reminder that reconciliation can never come cheaply."

"Only a miracle will end the arms race," Wallis said. "It is time for those who believe in miracles to make their presence felt."

Miami, Florida / THE VOICE / Friday, October 29, 1982 / PAGE 13
Mankind is now poised before the greatest moral abyss in its history. We have stumbled and meandered our way up from prehistory, along a path of tears, tragedy and an ocassional triumph.

We now stand at an apocalyptic precipice where we will either plunge into hell or build a bridge and pass over onto a promised land of peace.

EDITORIAL

The world can no longer afford business as usual in the affairs of man, the globe a patchwork of blocs and alliances, this group against that group. The reason, of course, is appalling simple: The human race is now able to destroy itself; indeed, the ultimate moral and historic question of all may well be whether we can avoid destroying ourselves and most of civilization, given the situation we have created for ourselves.

That is why the U.S. Bishops have addressed the issue of nuclear arms. It is an act of courage, rife with pitfalls and dangers, and yet one that is completely unavoidable.

Some would say churchmen should stay out of such areas. But why? How? How not to consider the very survival of the human race?

The bishops in their proposed letter make clear that they are aware of the complexities, both moral and technical, of the question of nuclear deterrence.

Yet beneath all the discussion and pros and cons, there remains one simple fact. Nuclear bombs indiscriminately destroy millions of human beings in a matter of seconds. And with thousands of such weapons poised and ready — and with even more on the way! — the conclusion is unavoidable: "We are sure of one moral imperative: a rejection of nuclear war." There is no imaginable way one can justify slaughtering millions of people at the push of a button.

And the only conceivable way you can justify possessing such weapons is as a deterrent to ever using them. And that is, of course, where a great dilemma occurs. To disarm ourselves would almost surely lead to exploding conquests by the other side. History has never been short of willing conquerers. Yet to continue an arms race will equally as surely lead to holocaust. History also has never yet produced a weapon that was not used.

Therefore, the only rational approach left is to carefully pull back from the brink. That is why the bishops support a nuclear freeze, one that is verifiable and mutual. Though they acknowledge some risk in this, they feel the risk of the current course is even greater.

The point is, something must change.

Someone once said, "We have grasped the mystery of the atom and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about killing than we know about living."

The man was the great five-star General Omar Bradley.

Married priest article inaccurate

To the Editor:

In making her point, "Give Us Back Our Married Priests" (I agree), your columnist Dolores Curran interjects the case of Father James Parker, the first married former Episcopal priest to be ordained to the Catholic priesthood, under the Vatican decision. Father Parker and I (a former resident of Miami) are native Charlestonians and he was ordained for the Charleston Diocese. Father Parker and my two oldest brothers (one a priest) have been close friends since their teen years, over 35 years. I would like to correct some inappropriate assertions Ms. Curran made about Father Parker.

Ms. Curran says "Fr. Parker is one of those who switched from the Episcopal Church when it began to ordain women." While he does oppose that, his journey to the Catholic Church started many years before. He was always "High Church" or Anglican, he recognized the primacy of the Pope many years ago, he thought the early fervor of the ecumenical movement would lead to reunion of our churches. He was librarian for both a Catholic seminary and a Catholic college for a number of years. He was the leader of the group that organized and petitioned Rome for admission to the Catholic priesthood. He joined the Catholic Church with the support of his former Episcopal bishop.

Father Parker is a married Catholic priest, not a "married Episcopal priest." He gave up his Episcopal sacramental ministry and he and his wife were formally received into the Catholic Church. (Their children, adults, had previously been received into the Church.) His application and credentials had to be examined as far as Rome and he underwent a rigorous examination in Catholic theology by a board of theologians at Catholic University. He was finally ordained deacon and priest (absolutely, not conditionally.) This process took about a year.

Father Parker will not begin his priestly ministry in the Charleston Diocese until next spring because he is assisting Bishop Bernard Law of Springfield, Missouri, the Vatican Delegate in the matter of admitting the Episcopal priests to the Catholic Church and priesthood. I have not heard of any negativism by laity or clergy in the Charleston or Springfield Dioceses. I agree with Ms. Curran, that marriage should not be an impediment to priestly ministry.

Robert A. Condon
Charleston, S.C.

P.B. also in Archdiocese

To the Editor:

I write in response to your article (Catholic Television) in the September 24th issues of The Voice. Candidly, I was a little surprised that while The Voice is the newspaper for the entire archdiocese, your comments on religious programming were restricted to the television stations licensed in the city of Miami.

Respectfully, may I remind you that the archdiocese encompasses three distinct television markets. The other two markets are West Palm Beach and Fort Meyers. Additionally, Scripps-Howard Broadcasting totally sustains the weekly production and broadcasting of the Catholic Mass. Parenthetically, Father Nickse and this writer were responsible for bringing this about after much travail . . . I am certainly empathetic to your situation. Speaking personally, I feel that there should be no paid religion, i.e., religious service on commercial television. Perhaps, naively, I think local broadcasters should sustain a certain amount of time for religious services.

As far as docu-dramas and other religious-affiliated programming, I feel that they should meet the rate card. As I am sure you are aware, there are many so-called preachers and/or theologians who are in reality hucksters and theological pinheads polluting the waves. Unfortunately they have some ability to memorize certain passages of the Sacred Scriptures but manifest a total lack of understanding of the Gospel message. Did you ever see Kenneth Copeland out of Texas?

William J. Brooks
Palm Beach
(Editor's Note: Fort Meyers is in the St. Petersbug Diocese.)
How much do you trust God?

There are a multitude of Christians who want to be better followers of Christ, but are not sure where to begin. Suppose they reflected seriously on the matter and asked themselves, "Which is my weakest virtue?" Notice now I did not say "Which is my greatest sin?" Weakest virtue? Love? Meekness? Truthfulness? Faith in Christ's teachings? Chastity? Charitableness?

I may indeed be wrong, but I strongly suspect the weakest virtue for many dissatisfied Christians is trust. Do you really trust God as much as he asked? Do you take the promises of Jesus so literally that you put full trust in Him?

I may be wrong, but I strongly suspect the weakest virtue for many dissatisfied Christians is trust. Do you really trust God as much as He asked? Do you take the promises of Jesus so literally that you put full trust in Him?

The human body is a magnificent machine, a marvel, the crowning achievement of God's creative genius in the natural order. Good health habits are the least you can do to show your appreciation for such a gift.

What's a body to do?

The George Washington Bridge and I have a lot in common; we're both beginning to show our age. A half-century of living takes its toll. We require more maintenance than we used to, and we carry more weight. When the bridge opened some 50 years ago, it carried only 5.5 million vehicles a year. Now it carries 82 million vehicles a year. Which brings me to my point: Whether you're a teenager or an octogenarian, modern life has a way of wearing you down.

In this column, I often talk about the soul, but today I'm going to talk about you and your beautiful body. What a friend you have in this body of yours. God has given you an incredible gift. Just think, your subconscious mind is working day and night making thousands of decisions every minute to keep your heart beating, your food digesting, your eyes blinking; the list of unconscious bodily functions goes on and on.

The human body is a magnificent machine, a marvel, the crowning achievement of God's creative genius in the natural order. Good health habits are the least you can do to show your appreciation for such a gift.

Promises. Here is where we are weakest. We really don't believe that strongly in the promises of Jesus. We gloss over them. They don't penetrate our hearts and grip our wills. They remain words.

For instance, do we really believe this, "If you ask the Father anything in my name it will be granted you?" Come on now! If we really trusted him that much, as soon as we made our prayer of petition we would make another of thanksgiving, so sure would we be that "it will be granted us."

"Ask and you shall receive; seek and you shall find. . . . Isn't it true that we suspect God is like us in some respects, namely, that he is not going to give all of himself?"

Where the church is concerned, he said, "I am with you all days to the end of the world!" What an extraordinary promise! The meaning is very simple. The preservation of the church from century to century will not be due to popes and bishops and priests and laity, but to His Spirit whom he sent to his church.

So why do we get nervous and anxious about the "poor church" when society ridicules her stand on moral problems and some more bold than bright theologians come up with what they think is an improvement on the church's teaching? Yes, where is trust in this case? How peaceful we should be about the church and if we must be anxious, let it be for ourselves, so that we will be right with God.

Then notice the petitions in the prayer. A wonderful thing. We "trust" God is going to give us three things:

1. Pardon of our sins. The prodigal son, the lost sheep, the lost coin were only a few of the cases Jesus presented to us to show that God's mercy has no limits, no matter what the sin.

2. The help of thy grace. Here again is a very weak spot. Most of us still believe we've got to do it all. We still do after failing flat on our faces so often in failure after failure. Remember the warning, "Without me, you can do nothing." Jesus was not orating to get attention.

3. Finally, life everlasting. Here's the whole purpose of life — union with God in his kingdom after death.

RECENTLY, 505 DOCTORS associated with the Harvard Medical School were surveyed on their own health habits. Results were reported in the school's Health Letter. Here are some of the findings:

- Only eight percent of the doctors smoked and of those, a third admitted to being concerned about the habit.
- Seventy-three percent use seat belts while driving.
- Seventy-nine percent limit their intake of eggs and other high cholesterol foods.
- Fifty-four percent routinely undergo regular medical examinations, the figure rising to eighty percent of those over sixty.
- Eighty-four percent visit their dentist regularly.
- Eighty-three percent take vacations in which they do absolutely no work.

They all encourage regular exercise, well-balanced meals. "And most manage to follow their own good advice.

LIFE IS a precious gift. Treat your body with respect and you'll enjoy your life more. St. Paul prayed for God's people: "May we lead a quiet and peaceful life, godly and respectful in every way. . . ." (1 Tim. 2:3).

Be at peace with yourself. Love your body, forgive it if it has failed you; help it where it needs you most; accept it as you would a cherished treasure. And thank God for the gift of life. (Fr. John Catoir, director of the Christophers.)

Miami, Florida / THE VOICE / Friday, October 29, 1982 / PAGE 15
Getting interested in the elderly

Elderly people who keep in training always have something to offer. "In training?" Yes, a psychologist once used the words "in training" to refer to older people who continue to read and to think — to develop intellectually, physically, mentally or spiritually.

People who continue to develop spiritually are people who keep in touch with the facts of their own lives and purposes. What I have found is that a great many elderly people do this.

BY ANTOINETTE BOSCO

That is one reason I have maintained a lively interest in the elderly over the years. So many elderly people I have met are interesting individuals whose lives have purpose. And they are a reminder of the continuity of life, of life's connections.

OF COURSE, it is always possible to stop looking at anyone as an individual and to begin seeing him or her in terms of a category. One has to be conscious of the danger of categorizing people to avoid it. Ten years ago it was much more common to categorize the elderly as unproductive or purposeless individuals than it is today.

When I began to maintain an interest in the elderly, I tend first to think back to my grandmother, my mother's mother. She would come to visit every couple of months when I was a child. My grandmother was from Italy and she spoke with an accent. I recall how she let me comb her long white hair, how she taught me to knit.

My grandfather was from Ireland and he would play the piano and sing songs every night. I remember how much he enjoyed spending time with my great-uncle, who was a poet and writer. He would read to us from his books and tell us stories about his travels around the world.

Those active in the peace movement say that the struggle against legalized abortion is important but the people committed to that cause seem totally oblivious to the importance of nuclear disarmament.

Respect for Life Week

It seems to me that every time we come to Respect for Life Week, there's a little squabble over where the emphasis should be.

Those who are committed to the battle against legalized abortion say they don't get much support from those who are involved in the peace movement or those working in areas of social injustice.

Those active in the peace movement say that surely the struggle against legalized abortion is important but the people committed to that cause seem totally oblivious to the importance of nuclear disarmament.

BY DALE FRANCIS

THOSE INVOLVED in social justice programs say it is not showing full respect for life to be concerned only for the unborn or those critically ill and not for the care of the children of the poor already living in the world.

Is there a real dissonance between Catholics who respect for life is concerned? I think probably not. What we have is natural. Everyone can't do everything. When people choose an area in which they are going to center their efforts, they become enthusiasts for that cause. So whether they choose the effort to find a way to protect human life from conception, the cause of bringing peace to the world or social justice to society, their dedication is complete.

In so many ways, my grandmother was like a miracle to me. She captured my imagination.

But beyond that, I don't think I thought a lot about aging until I began later in life to notice the derogatory comments people made about the elderly. I didn't like that. But it became another factor stimulating my interest.

THE READING: I did also stimulate this interest of mine. I was, for example, quite impressed with the reverence of Oriental peoples for old age.

Later, as a newspaper writer, my interest was again stimulated when I heard a Catholic Charities worker speak of his work with elderly people in nursing homes. He was experiencing some difficulties in the line of work and he commented:

"When you get older, you need three things — someone to love you, somewhere to be and something to do. At that point, he said, some people he was working with had only one of the three, somewhere to be, and it appeared to be shutting down. That intensified my concern for the elderly.

Later, at one point in my career, I had an opportunity to survey the needs of a university department of health sciences. I came back and found that it had no program in gerontology. That was 10 years ago.

I could go on with this list, for many factors have generated my interest in the elderly. I find, for example, that the elderly are fun. All the elderly! No, Many of them! Yes, The majority of old people I meet have fantastic senses of humor.

THEN AGAIN, there is the wisdom of old age. Of course, not all old people are wise.

But I have found that old people who are really mature, who have found a basic philosophy of life, are a joy. When I think of reasons why I have maintained an interest in the elderly, I tend first to think back to my grandmother, my mother's mother. She would come to visit every couple of months when I was a child. My grandmother was from Italy and she spoke with an accent. I recall how she let me comb her long white hair, how she taught me to knit.

For when we are old, we'll want it to be good. (NC News Service)

Growing fast

Q. I'm tired of hearing my parents say 'I don't understand you.' What's there to understand? I do things that I like and that interest me.

In the past two months I've developed a big interest in cars, and they seem to think this is mysterious. They say, 'You were never interested in cars before. I don't understand you.' Well, I don't understand them!

BY TOM LENNON

Last summer an eccentric uncle mailed her some recordings of classical music, all nine of Beethoven's symphonies.

For a while Stacy just let them sit. She not only wasn't interested, she was miffed that her uncle had "wasted" all that money on classical stuff.

Then one day, out of mild curiosity, she picked out one of the symphonies at random and played it. And she found she liked the "Pastoral Symphony," the sixth in the group.

IN THE WEEKS that followed she played it quite a few times and her lik- ing for it grew. She began sampling the other eight.

Stacy still plays mostly rock music, but her interest also includes other types of music.

And her father said to me one day: "Stacy's mother and I simply don't understand her. Why should she suddenly like Beethoven?"

What's happening to Stacy — and you — is that you are growing, developing and changing — at an exceptionally rapid rate.

Young people like you are avid explorers of the world around you. One day your exclusive interest may be soccer or bowling. Then you discover how fascinating cars can be and you grow in your knowledge of automobiles.

OR LIKE Stacy, a young person may leap from CEO Speedwagon to the Pastoral Symphony almost overnight.

Swift changes and unexpected growth often take place in such a short period of time that they bewilder some parents.

They may feel now and then that they don't even know their child.

And then they say, "I don't understand you." You may be interested to know that in marriages that have gone on for 50 years, one of the partners may suddenly do something that surprises and perhaps puzzles the other.

And the other partner may silently say, "Perhaps I'll never fully understand him (or her)."

(Send questions to Tom Lennon.) (NC News Service)
Finding a middle ground with adult children

Dear Dr. Kenny: How can parents prevent their children from continuing to make stupid mistakes with their lives after they have left home? By listening to their parents. You say that parents must be friends with their adult children. I say: Bah! Where does the Bible say that your children are no longer your children when they reach age 18? They are always your children and should listen to you. Much pain would be spared if children of all ages would obey their parents. Yes, I say "obey." Whatever happened to the virtue of obedience? Just because you are older does not make it OK to behave selfishly and jeopardize the welfare of small children and neighbors and society. My children are young now, but I expect them to listen to me even after they are grown. — Illinois

You stress obedience. Must children always obey their parents, even when the children are fully grown? Are children never to be free to make their own mistakes?

One parent told me that he would let his children go their own way and make their own decisions when he thought they were mature enough to do so. I asked what he meant by "mature." "When they see things the right way," he replied. "When they see things the way I have learned to see them."

Another parent took the opposite approach. He felt that children should be weaned from parental direction gradually. "When they are little, I let them make little mistakes. When they are big, I let them make big ones."

I DON'T AGREE with either parent. I believe the best parenting lies in the middle.

Parents must not make all the decisions for their children. As Kahlil Gibran says so beautifully in "The Prophet": "You may give them your love but not your thoughts, for they have their own thoughts. You may house their bodies but not their souls . . ."

Sometimes, I would try to stop anyone, especially my adult child, from making a big mistake. I would not, however, rely on obedience to parents as a way to get them to change their minds. A major change takes place in the parent-child relationship when children become adults. This happens legally in our society when children reach age 18, and certainly by age 21. While parents clearly maintain some control as long as they continue to provide financial support, nevertheless, parents do best when they treat adult children as friends rather than children. This is partly a practical solution. Parents have little choice. When children reach age 18, they can leave home, take a job, sign contracts and get married. The good parent will recognize this reality.

THE RELATIONSHIP between parents and adult children is deeper than ordinary friendship. Parents will always feel a protective concern to warn against disasters, and they will ordinarily want to be there afterward to help pick up the pieces. Adult children, conversely, should respect the love and concern that their parents show them. As their parents become older, this respect ideally should grow into a readiness to care for their aging parents.

Forming a new relationship between parents and adult children is not easy. Mistakes, even serious ones, will be made. But when the relationship succeeds, family ties based on mutual respect and support can be established for a lifetime.

—James Mary Kenny

BY DR. JAMES AND MARY KENNY

Farewell, Princess Grace


Who's Princess Grace? How could I explain to this child three years younger than her youngest that Grace Kelly came the closest to being an idol in my girlhood. I thrilled with her through Rear Window, cried with her through Country Girl, and agonized with her through High Noon.

Grace Kelly, the actress with poise, aloofness and white gloves was different, even then. Was it she who turned American girls of that era back to white gloves? I don't remember. I do know that her wholesomeness appealed to me. She was deeply involved in charitable activities in both Europe and America, lending a sense of grace and proportion. While never becoming an outspoken Catholic figurehead, she modeled a quiet believing Christian life that's hard to find in royal figures today. She didn't become involved in the tensions of the renewed church or choose sides in the Hans Kung affair.

She simply let her faith shine through her personal life and in so doing left a legacy to those who cynically doubt that one can have both fame and faith. She was active in the Red Cross and in La Leche League, founding a chapter in Monaco herself. She was deeply involved in charitable activities in both Europe and America, lending a presence to events that might otherwise go unnoticed.

Although I always enjoyed the many photos of Princess Grace, from royal wedding to TV Christmas specials, my favorite was a news photo published last year of her taking a snapshot of her son as he graduated from Anmerst. It was such a parent kind of thing to do and it spoke to me visually of Grace the woman over the many regal shots of Grace the Princess.

"Who's Princess Grace?" my son asked. She was a little bit older than us and the best of a lot of us. She will be missed. May she rest in peace.

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Family Life

OPENING PRAYER: Father, we know as we come together for this Family Night that you are with us in a very special way. Help us to use this opportunity to think and share and to have fun together. Let us never forget those who are less fortunate and remind us to always reach out to others in friendship and love. Amen.

SOMETHING TO THINK ABOUT: Think about the vast number of people who have successfully lived as God wanted them to and who continue to exercise their faith. What does this mean for us and for our family? Let's explore it during this Family Night.

ACTIVITY IDEAS:
- Young Families: Talk about the good people you know and why you consider them "saintly." For Halloween, or perhaps as a pre-Halloween celebration during Family Night, have each one dress up as a famous Christian from the past or present and have a Parade of Saints while singing "When the Saints Go Marching In."

SNACK TIME: Roasted pumpkin seeds, or some other kind of pumpkin treat.
Scriptural Insights

FOLLOW THE LEADER

Readings: Jeremiah 31:7-9; Hebrews 5:1-6; Mark 10:46-52

By Fr. Richard Murphy, O.P.

Children love to play the game of Follow The Leader. It gives them the chance to show that they too can climb, jump, skip, and do all sorts of things. They learn a lot from this game, and one day it will be their turn; they will be leaders.

The Christian way of life is the following of our leader who is Jesus Christ.

Many great men and women walk through the pages of the Bible. There was Abraham, with whom history begins. We see him leading his family to the Promised Land. Half a millennium later we see Moses at the mountain top, escaping from the land of bondage and making its way to meeting with God at Mount Sinai.

Still later is Jeremiah the prophet, spokesman of the Lord. Jeremiah delivered the Lord’s message calling for repentance, but to no avail. When the promised doom became a dreadful reality, Jeremiah became the prophet of hope. A remnant would be saved and brought safely home.

We of the 20th century have leaders we follow too; they are men of vision. Medical doctors visualize a healthy nation. Architects translate visions of comfort, efficiency, and economy into reality. Automobile mechanics dream of the perfect engine. And writers share their dreams and visions of humanity in their books. Ours is not a dream world, but a world where-in dreams play an important role.

Religious leaders are the really indispensable leaders, and Jesus Christ is truly “the” leader. He declared, “I am the light of the world!” Not only that. He also said: “I am the way, the truth, and the life” (ibid. 14:6). No other religious leader ever made such sweeping claims.

We Christians live by Jesus’ vision. He was sent by God. He is the high priest of the New Law, come to reveal to us the wonders of God’s plan to save us by one who was like us in all things but sin.

Remember Priests in your prayers

With All Souls Day coming up this Tuesday, Nov. 2, The Voice presents a list of all the priests serving in the Archdiocese of Miami who have died since its founding in 1958. On the first Friday of each month hereafter we will print a list of priests having died in that month. We urge you to remember them in your prayers.

FOR DECEMBER

Jan. 12, 1960 Msgr. Thomas Comber
Feb. 6, 1965 Rev. Noah E. Brunner
Feb. 27, 1967 Rev. Leo Kelly
Feb. 29, 1976 Rev. Matthew Grohan
March 4, 1978 Msgr. Patrick J. O’Donoghue
April 1, 1973 Rev. Timothy M. Carr
April 7, 1980 Msgr. Jeremiah D. Mahoney, P.A.
April 23, 1961 Rev. Robert P. Brennan
April 30, 1971 Rev. George C. Bucko
May 15, 1964 Rev. Cornelius J. Murphy
June 1, 1970 Rev. Joseph L. Brunner
June 28, 1973 Rev. Joseph M. Borg
July 11, 1976 Rev. Frank John Geri
July 14, 1978 Msgr. Romuald E. Philbin
July 26, 1977 Archbishop Coleman F.

April 23, 1961 Rev. Robert P. Brennan
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June 28, 1973 Rev. Joseph M. Borg
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I WISH I UNDERSTOOD IT BETTER

There’s a mystery here—in this story—of grace and sin. I wish I understood it better than I do. Let me tell you what happened so you can try to understand it too.

I never met him although he tried several times to see me, dropping over, taking a 20-minute, for $20.00. The place is open 18 hours a day.

Last week about three in the morning he came over again carrying a milk bottle filled with quarters, dimes and nickels. This is for your kids, he said. “We like what you’re doing. I’m in a bad business but I don’t like kids getting hurt. We collected this money from the girls and their Johns for your kids.” He handed the milk bottle filled with money to Peter, the young and by now bug-eyed, slack-jawed staff person on duty and walked away. “God bless you,” he said. “We like what you’re doing.”

He owns and operates the newest and raunchiest peep show and brothel in town just across the street: beautiful girls—25 cents a look. Over a dozen sick youngsters. He owns and operates the newest and raunchiest peep show and brothel in town. “He didn’t have the right to do that,” the Priest. He didn’t have the right to refuse a gift to God. I don’t hurry anybody. I’ve got four kids. I got to make a living. I cleaned up my place, made the girls stop stealing and ripping off the Johns. I go to church. I fast. I gave my money to Peter, the young and by now bug-eyed, slack-jawed staff person on duty and walked away. “God bless you,” he said. “We like what you’re doing. I’m in a bad business but I don’t like kids getting hurt.”

I had the Priest on the stand: “I wish I understood it better.”

I Wish I Understood It Better

March 4, 1978 Msgr. Patrick J. O’Donoghue
April 1, 1973 Rev. Timothy M. Carr
April 7, 1980 Msgr. Jeremiah D. Mahoney, P.A.
April 23, 1961 Rev. Robert P. Brennan
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June 28, 1973 Rev. Joseph M. Borg
July 11, 1976 Rev. Frank John Geri
July 14, 1978 Msgr. Romuald E. Philbin
July 26, 1977 Archbishop Coleman F.

All Souls Day

Cemetery Masses

The annual All Souls Day Masses will be offered at each of the three Archdiocesan Cemeteries at 10:00 A.M., Tuesday, November 2, 1982:

Our Lady of Mercy Cemetery
11413 N.W. 25th Street, Miami.
Queen of Heaven Cemetery
1500 State Road 7, North Lauderdale.
Queen of Peace Cemetery
10941 Southern Boulevard, West Palm Beach.

We invite everyone to attend these Memorial Masses.

Father Bruce Ritter

I still can’t take his money—as the Scripture says: “The sacrifice of an offering unjustly acquired is a mockery; the gifts of impious men are unacceptable—even though 95 more kids came in yesterday. And 72 of them needed a bed; the rest, food and counselling (that usually means comforting), it’s the help people like you that keeps us going. We are your hands and heart and love for these kids. That’s what the Lord said.

Pray for us all the time. Please. Pray for us. Pray for the guys across the street too. I wish I understood it better. Please help our kids if you can.

I, too, want to extend my hands and heart and love to the homeless and runaway boys and girls. Enclosed is my contribution of $ ______

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Because the street is NO PLACE FOR A CHILD.
By Michael Gallagher

NEW YORK (NC) — One of the talents of Franciscan Father Bruce Ritter, who has established Covenant House, a shelter for teen-age runaways just off Times Square in New York City, is an ability to disturb people. Just as he comforts the afflicted, so he afflicts the comfortable with hard-hitting columns that detail the human price that corruption exacts.

In a recent piece, “Sex As Entertainment,” Father Ritter takes aim at the sex industry. He begins with a few complacency-shattering examples: “Linda was 11, still a virgin, when her pimp took her. Peter was dancing naked on bars when he was 15... Annie was barely 15 when her pimp went to her mother’s house in upstate New York, waited until her mother left for work, and dragged a very frightened Annie back to life on the street and a near death.”

He then goes on to explain that we have a sex industry in this country, one of the “growth industries” in a generally sluggish economy, simply because we want one. “There are millions to be made and tax shelters galore.

The newly formed Westar Productions, Dorfman writes, will soon file a statement with the Securities and Exchange Commission to seek approval to sell $3 million worth of limited partnerships to be used for the production of 30 adult films for both cassette and cable TV.”

One of the entrepreneurs involved, who scoff at the notion that there is something sacred and deeply personal and intimate about sexual experience.”

This sex industry, Father Ritter charges “dominated and controlled by organized crime,” actually forms a “continuum” with the entertainment industry: “It has almost become impossible to distinguish between some aspects of legitimate theater and the sex industry. And the fact is we seem to want it that way.”

Father Ritter might have also included movies in his continuum. For, writing from a different viewpoint, financial columnist Dan Dorfman, in a recent column “X-rated Film Business Headed for Wall Street,” fully supports Father Ritter’s continuum theory and his charge of mob involvement. “The X-rated film business, for many years mob-controlled, is coming out of the closet and making its way to Wall Street.”

There are millions to be made and tax shelters galore.

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Serra meet this weekend

The annual convention for the south Florida area of the Serra Clubs of District 30 will be held Oct. 29, 30 and Nov. 1 at the Fort Lauderdale Beach Hilton Hotel.

The Serra Club of Broward County is the host. The individual clubs from this district of Serra International involve nearly 300 men members in the area to include the Florida counties of Broward, Dade, Indian River, Orange, Pinellas, Palm Beach as well as Kingston, Jamaica.

More than 100 members with their wives, families and friends are expected to participate in a special program with the following speakers:

Rev. Robert N. Lynch, Rector President of St. John Vianney College Seminary, Miami; Rev. James Reynolds, Pastor of St. Henry Church, Pompano Beach; Rev. Gustavo Miyares, Director of Vocations, Archdiocese of Miami; Rev. Jose P. Nickse, Pastor of St. Brendan Parish and Director of Radio and Television for the Archdiocese of Miami; Mr. Frank McGarvey, Director of Pastoral Counseling, Biscayne College, Miami; Sister Carmelita Centanni, Director of Counseling, Biscayne College; Very Rev. Patrick O'Neill, President of Biscayne College; Very Rev. Gerard T. LaCerra, Chancellor of the Archdiocese of Miami.

Serra International is a Roman Catholic organization of laymen having 471 Serra Clubs with semi-30,000 members in 32 countries in the world. It is the only lay apostolate of the Catholic Church dedicated to the fostering and promotion of vocations.

For further information and reservations, call Richard Lill at 427-2171, Deerfield Beach.

Catholic youths raise money for Jerry’s kids

By Roberto Trujillo
Hispanic Youth Coordinating Committee

Perpectively, in spite of the communiqué of perception, today's youth are not really lost. They just need to find something they can really sink their hearts into.

The Hispanic youth of the Archdiocese of Miami proved that when a group of 175 of them, called from the different parishes, volunteered to work on the Jerry Lewis Labor Day Telethon.

The telethon, aired nationwide, is the major fund-raising event for the Muscular Dystrophy Association (MDA), whose purpose is to further research in the fight against more than 40 neuromuscular diseases.

This was the youths' second year of work on the telethon, the result of a fruitful relationship which developed when the MDA asked for their help. Since then, the young people have kept the MD cause especially close to their hearts, since the disease strikes one of every 200 persons in the United States, 75 per cent of them children and teenagers who are not expected to live past their 20s.

As a result of the youth groups' contributions, the MDA has twice presented Archbishop Edward A. McCarthy with a Certificate of Merit, recognizing the youths as a vital force within the community.

Glenn Rhinehart, district director of MDA, said he was astonished at the exuberance and dedication with which the youths worked the three shifts (21 hours) of the telethon.

"We really admire these kids. On a day when most people head towards the beaches and parks, the youth groups were there to help — and help they did! They have become an inspiration to all of us. We believe their enthusiasm and the way we can call ourselves a love network" Rhinehart offered a special note of thanks to the Immaculate Conception Hispanic youth group which not only participated in the telethon but raised over $1,000.

This year a special invitation was made to Fr. Jose Luis Menendez, director of Hispanic Youth Ministry, to participate in the telethon with the youths.

After the telethon, Fr. Menendez said, "I never imagined what went on behind the stage. Only in experiencing this massive operation with the hundreds of other volunteers can you really appreciate the work that goes into making the telethon a success. I must say that I am very proud of our kids for being part of this effort."

The Hispanic youth groups desire that even more young people be represented next year in the telethon and that it be designated as an Archdiocese-wide activity for youth.

Centering prayer workshop at Visitation parish

"Centering prayer: A spirituality for the '80s" will be the subject of a series of workshops at Visitation Church in North Miami beginning Nov. 8 through 12 at 7:30 every evening.

Conducted by renowned Carmelite theologian Father Ernest Larkin, the weeklong workshop will delve into the meaning and purpose of centering prayer, a contemplative form of prayer based on Catholic tradition and modern depth psychology.

Participants will also be able to practice and evaluate this form of prayer, which releases God’s life-giving energy present in each one of us and brings about serenity and peace.

Visitation Church is located at 19100 North Miami Avenue, Miami. For more information call 652-3624.

It's a Date

Carnivals
The St. Maurice Country Fair, the big fund raiser for local and world hunger, will be held from Nov. 4th thru 7th from 1 p.m. to 11 p.m. daily. The fair will be on church grounds on Stirling Rd. in Ft. Lauderdale just West of I-95. Rides, foods, games, Waxy band and "Chicken Man" Thursday afternoon. Y-100 band and Miami Starbites featured Friday evening.

St. Timothy will hold their Annual Super Carnival on Nov. 11 thru 14 on church grounds at 5400 S.W. 102 Ave. Games of skill, rides, food. Huge flea market, separate tent for clothing, prize winners every hour. 7-11 a.m. daily.

The Dade Catholic Singles Club will go bowling at 8:30 p.m. on the Don Carter Kennel Club at 13600 N. Kendall Drive. All Catholic Singles ages 20-39 are welcome. For more information call Frank at 553-4919.

The Catholic Widow and Widowers Club of Broward County will have a social gathering on Nov. 1 at 7:30 p.m. at the Knights of Columbus Hall, 3571 N. Andrews Ave., in Lauderdale. For more information call 772-3079 or 561-4867.

Singles/divorced

The Catholic Daughters of the Americas, Court Palm Beach 780, will have a revival meeting of our members and the General Grand of the Daughters of the Americas, Court Palm Beach 780, will be on Nov. 9th at 9:30 a.m. Regular meeting and fellowship. All professed members of the Third Order of St. Francis and all those aspiring to membership are invited. Visitors are welcome.

The Fr. Solanus Guild will meet Nov. 7th at 7 p.m. at Blessed Sacrament Hall, 1701 E. Oakland Park Blvd., Ft. Lauderdale. Veronica Catlett will speak about experiences on World Peace Pilgrimage. Reservations please call 262-0719 or 265-4222.

 Meetings

Queen of Peace Franciscan of the Secular Franciscan Order will meet Sunday, Nov. 7, at St. Richard Church, 7500 S.W. 152 St., Miami. The Divine Office will start at 1:00 p.m., Benediction at 2:00 p.m., followed with the regular meeting and fellowship. All professed members of the Third Order of St Francis and all those aspiring to membership are invited. Visitors are welcome.

The Fr. Solanus Guild will meet Nov. 7th at 7 p.m. at Blessed Sacrament Hall, 1701 E. Oakland Park Blvd., Ft. Lauderdale. Veronica Catlett will speak about experiences on World Peace Pilgrimage. Refreshments served. Bring a friend.

Bazaars

The Ladies’ Guild of St. Basil Byzantine Catholic Church, 1475 N.E. 199 St., in North Miami will hold their annual rummage sale on Nov. 7th from 8 a.m. to 4 p.m. and Nov. 8th from 8 a.m. to 2 p.m. at the Hollywood Community Center, 805 Glen Parkway, one block southeast of the intersection of U.S. 441 and Johnson Street in West Hollywood. Proceeds from the sale will benefit the building fund.

St. Mary’s Catholic Women’s Guild, 7525 N.W. 2nd Ave., invites parishioners, friends, and neighbors to their Annual Christmas Boutique, Sunday, November 7th, 9 a.m. to 12 p.m., in the Archdiocesan Hall (across the street from the cathedral). Handmade knitted items, porcelain, art and crafts, children’s toys — everything suitable for Christmas gift giving. Refreshments served.

Our Lady of the Lakes Women’s Club Annual Rummage Sale on Nov. 6 at 9:00 a.m. Items Wanted, baked goods, books, household items and more. Our Lady of the Lakes Catholic Church is located at 15801 N.W. 67th Ave., Miami Lakes.

St. Henry’s Women’s Guild is holding a rummage sale on Wednesday and Thursday, November 10th and 11th from 9:30 a.m. to 5:30 p.m. and on Friday, November 12th from 9:30 a.m. to 12:00 noon at the church, 1500 North Andrews Extension, Pompano Beach, Fl.

Potpourri

The Ladies Society of Little Flower Church in Hollywood will hold their third annual harvest moon dance on Saturday, Nov. 6th in the parish auditorium. Live music by “Happy Times Band” from 8:30 p.m. to 12:30 a.m. with a buffet supper at 9:30 p.m. Donation $7.50.

The Central Dade Deanie fall lunch will be on Nov. 9th at 9:30 a.m. Registration at 9 a.m. with coffee and donuts. Lunch at Airport Regency Hotel. Donations $7.50.

St. Ann Church in Naples will host a review of "Apostle in a Top Hat," the story of Frederick Ozanam, founder of the worldwide Society of St. Vincent de Paul, at the semi-annual commencement of the St. Ann Council of Catholic Women on Nov. 5 following a 8:00 a.m. mass. For reservations please call 262-0719 or 261-8622.
Funeral Mass for Al Kolski

The Funeral Liturgy was concelebrated at St. Mary Cathedral Monday for Alexander S. Kolski, active member of the lay ministry and local civic leader.

Father Gerard LaCerra, Cathedral rector, was the principal celebrant of the Mass for Kolski who died Oct. 21 at the age of 44. Concelebrating with him were more than 30 priests of the Archdiocese.

Auxiliary Bishop John J. Nevin presided at the Mass and gave the final blessing. Bishop Nevin also conducted the Wake Service held Sunday evening at Bess, Kolski, Combs Funeral Home of which Kolski was owner and president.

A native of Newark, N.J., who came to Miami as a youth with his family, Kolski attended St. Patrick School and Archbishop Curley High School before attending the Universities of Miami and Florida. He was a graduate of the American Academy of Funeral Services and since 1978 had been president of Grove Park Facilities, a corporation of funeral directors operating a crematory facility.

In addition to professional memberships in funeral directors' associations, Kolski was an active member and past president of the Little River Lions Club, a past grand knight of Miami Council, K.C. of C., and of the Miami Serra Club, a member of Barry University Board of Governors, the St. Vincent de Paul Society, the Polish Roman Catholic Union-Sacred Heart Societies, the North Miami Elks club and other fraternal organizations.

He was frequently the lector for the Mass for Burial-Ins aired each Sunday on WPLG-10 and produced by the Archdiocese of Miami Radio and TV Dept. and was an active parishioner of the Cathedral parish.

In addition to his wife, Patricia M., Kolski is survived by two sons, Joseph A. and Alexander P.; his mother, Jennie Kolski and a sister, Janet, all of Miami; and a brother, Stephen of New York City.

To grandmother's house

A family psychiatrist has this message for grandparents: spend time with your grandchildren, not money. Dr. Arthur Kornhaber tells you all about it on CHRISTOPHER CLOSEUP, on Saturday, Nov. 6 at 9 a.m. on WCIX, Channel 6.

Our Lady of Florida, a Passionist Monastery and Retreat House, in N. Palm Beach, is holding its fourteenth annual Hurricane Ball on Nov. 19th at the Breakers Hotel in Palm Beach, the ball begins with a social hour from 7 to 8 p.m. Live orchestra. Semi-formal attire, $10,000 door prize! Tickets $125 (tax deductible). For tickets call the monastery at 626-1300.
Meeting divorce close up

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

One Monday last April my office phone announced the arrival of that morning’s appointment. A few moments later a young man in an expensive pinstriped suit bounced athletically up the stairs and introduced himself with a strong handshake.

With his stylish dress, confident manner and blond good looks, he was an image of a winner.

That day however he had taken time from his successful business to talk about failure. In the most important venture in his life, his marriage, he had failed. And he was in my office in a diocesan marriage court to try to make sense of that.

HE IS NOT ALONE in that attempt. Today 40 percent or more of marriages in the United States end in divorce. There are 6 million divorced Catholics. Last year more than 40,000 annulment petitions were presented to U.S. Catholic marriage courts. Like the young man thousands of individuals and couples — indeed all of us — are faced with the need to deal with the failure of so many marriages.

How is the church in the United States addressing the reality of marriage failure? I would like to give one example of what we are doing because it symbolizes what the church is growing more and more concerned about — healing.

I refer here to the work of diocesan marriage tribunals, or courts, and how they try to bring healing to the individuals and families affected by divorce.

Diocesan courts hear petitions for annulment of marriage. They have the power to grant annulments when the evidence indicates a marriage is invalid.

By Father John Castelot
NC News Service

Samson's superstrength . . .

"Now the father and mother did not know that this had been brought about by the Lord, who was providing an opportunity against the Philistines."

On the way to arrange the marriage, a young lion attacked Samson, but "the spirit of the Lord came upon Samson, and although he had no weapons, he tore the lion in pieces as one tears a kid."

Later, at the wedding banquet, he proposed a riddle to 30 young Philistines, promising them 30 tunics and robes if they solved it before the week was up. After three days, they intimidated the bride into prying the answer from him.

When Samson refused, she resorted to a fail-safe strategy: She cried for help. The Philistines promised them 30 tunics and robes if they solved it before the week was up. After three days, they intimidated Samson's bride into prying the answer from him.

"This is an important goal today. We are trying to heal the wounds that are so much a part of the break up of a marriage.

"Does this mean belief in the permanence of marriage is any less strong? No, not at all. The lifelong union of a man and woman in marriage is the Catholic ideal. But the attempts at healing mean that we are working to deal with what happens in cases when the Christian ideal and human reality do not mesh.

"DIVORCE BRINGS the gap between human reality and Christian ideal into our homes in an especially frequent, personal and powerful way. None of us has to look far before we see its effects.

"As a result, in the church today many people — bishops, clergy, Religious and laity — are working hard to prepare couples, before they marry, for good marriages.

"What's more, we are recognizing the need to help married couples enrich their relationship.

"And we more and more recognize the need to provide real support to newly married couples as they adjust to married living — an adjustment many find difficult.

"Finally, we recognize that even with our best efforts there will be divorce and men and women needing us and our help. That April morning we brought that support to one young man as he began the difficult process of moving toward the future with his sense of self renewed.

"This is not an art easily learned: honoring the ideal while also dealing with the human situation that exists. But learning that pastoral art has become an important part of the U.S. church's attempt to bring healing to people who find themselves in situations of divorce.
The parting

By Suzanne E. Elsesser
NC News Service

Susannah tried not to hang on too tight as she cuddled her two-year-old daughter, Elizabeth, in her arms and rocked in the old rocking chair. It was the same chair whose arms always seemed just the right height to support her easily as she held a child.

She and Elizabeth's father, Bill, had happily painted the chair with a fresh coat of white enamel before the birth of each of their three children. That same chair had served them as a comfortable study chair in college when it was a scuffy walnut shade.

Susannah rocked and patted Elizabeth's soft baby hair that was barely long enough to curl when they tried to encourage its natural wave. But she could no longer sing.

EVERY TIME she opened her mouth to sing the songs she knew Elizabeth loved to hear, tears came to her eyes again. They rolled out, and when she closed her eyes to stop them, her cheek touched the top of Elizabeth's head and she hugged her even harder.

"Where's Daddy?" Elizabeth asked in a voice that seemed to echo confidence that her mother would know the answer.

"I don't know, sweetheart," Susannah answered as she let the tears come and softly ran her forefinger over the smooth skin of her daughter's arm.

"When's he coming home, mommy?"

"I don't know, darling," came the reply.

Susannah thought about the swirl of events and emotions the last few weeks had brought. There had been the argument with Bill. Over nothing of great importance, it nonetheless had unmasked a lot of very deep feelings that had remained unspoken for years.

Then Bill had left. She could still remember thinking how silly he looked waking up the dark street with two heavy suitcases at an hour when most of the town was asleep and the night bus would not arrive for hours. Funny how she had thought something so inconsequential in the midst of her confusion and rage.

And then she did not know where he was. He did not call the next morning. Nor at all for several weeks. There were no answers to give Elizabeth or her brothers. Only pain to be shared.

SHE COULDN'T ignore the pain. It was there constantly, beginning with the utter emptiness she felt upon waking in the morning. It went away only after she fell asleep, always with difficulty, at the end of day.

But fortunately for Susannah, there were some people who could listen and did not become uncomfortable when she told of her despair and self-doubt and rage.

As time passed Bill returned. With the help of their pastor, they talked. They talked and talked.

They argued. They cried. The couple say how they had hurt each other so many ways. How each had lacked understanding, patience and acceptance of the other. How each had been unable to tell the other the thoughts and feelings that would have helped strengthen their relationship. Left unspoken, the same thoughts and feelings had undermined them.

THEY REMEMBERED the good of the past, but somehow the commitment to the future was not there. It was hard for them to understand why but it was just not there anymore.

... just another sign of the Lord

That ended not only the honeymoon but the marriage. After Samson cooled down, he asked to have his bride back, but now she belonged to someone else. Enraged, he set fire to the Philistine's crops.

Captured and bound, he broke the bonds, found a handy jawbone from the carcass of an ass and slew a thousand Philistines.

Later Samson took up with Delilah. And the Philistine lords promised Delilah a huge sum of money if she would learn the secret of Samson's strength. So none too subtly, she besieged Samson, saying: "Tell me the secret of your strength and how you may be bound so as to be kept helpless."

THREE TIMES he gave false answers. Finally he could stand her nagging no longer and admitted: "No razor has touched my head for I have been consecrated to God from my mother's womb. If I am shaved, my strength will leave me."

Lulling him to sleep, Delilah informed the Philistines who summoned a barber who did his work. Now even Delilah could push Samson around.

The Philistines took Samson captive and gouged out his eyes. They bound him and put him to grinding grain in a prison.

The invincible giant was broken — but not permanently. For his hair grew back and with it his strength returned.

One day when a vast crowd gathered to worship the Philistine god, Dagon, Samson was forced to amuse them by playing the fool. The place was jammed. There were 3,000 spectators on the temple roof.

Maneuvering himself between the two main supporting pillars of the structure, Samson pushed with all his might and brought the temple down on his enemies and on himself — and Samson went down in sacred history as a divinely empowered champion of the people of God.
Time + talent
Treasure

DETOUR (NC) — Donations of time and paint in lieu of cash to Catholic Services Appeal, the Detroit archdiocesan fund-raising drive, by members of St. Christine's parish on the city's northwest side have given the parish church a fresh new look.

Some parishioners at appeal time "couldn't donate cash nor even make a pledge they felt they could honor later," said Father Lawrence Ventline, the pastor.

"I suggested, since the church needed painting both inside and out, why not make a donation of time in decorating, or possibly help supply some of the paint.

"And that's what happened," Father Ventline said. "Services and paint have all been donated."

In addition to redecorating the church, members of the parish exceeded the goal of $4,936 set for the small parish by contributing $10,500.

Parishioner John Marino puts a fresh coat of paint on a window of St. Christine Church in Detroit. Parishioners are donating their time, service and material to brighten up their church. (NC photo)

The days after Halloween

By Hilda Young
NC News Service

What do you think of forming an organization to file a class-action suit against the major candy manufacturers for a giant Halloween cleaning bill? The M and Ms might not melt in your mouth, but they sure make a mess on your heel when you step on them barefooted.

It has been scientifically estimated that one goopy popcorn ball when dropped on a carpet can break into 3 million hunks, each the size of a marble and covered with at least a teaspoon of molasses. These cannot be vacuumed or brushed out; each must be picked out with your fingernails.

Actually, I have become somewhat of a Halloween veteran over the years. Last year I covered seven rooms with newspaper during the week following the blessed event. It cut down on the wrapper fallout, but the puppy just about had a heart attack.

My neighbor Betty tried to slip the candy safety checkers at the fire department $5 to convince the kids that eating this candy would give them terminal acne. No luck. Some kid with an E.T. mask and cowboy chaps blew the whistle on her.

One thing for sure doesn't work: storing each child's sack in a high cupboard and letting them take one trick or treat per day. Besides the tennis shoe prints on the counter, you find that candy has the ability to move from one sack to another. Marie's Tootsie Roll invariably materializes in Johnny's bag.

I never have worked up the nerve to try my friend Suzanne's tactics. One year she let her children eat all their candy in one sitting. "They still remember," she smiles grimly, "and turn green at the sign of a penny sucker."

Does anyone know how to get jelly bean stains out of a pillowcase?