Confession
World's bishops to ponder fall-off in use

NEW YORK (NC)—"Why has there been such a great fall-off in the sacrament of penance, and what does it represent? This is clearly one of the bigger questions the delegates will be considering" at the world Synod of Bishops opening in Rome Sept. 29, said Auxiliary Bishop Austin B. Vaughan of New York, one of four U.S. delegates.

Other U.S. delegates are Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, Cardinal Joseph Bernardin of Chicago and Auxiliary Bishop Austin B. Vaughan of New York, one of four U.S. delegates.

Some of the biggest questions the delegates will be represented, "Why is the sacrament of penance one of the most popular of the sacraments?" said Auxiliary Bishop Austin B. Vaughan of New York, one of four U.S. delegates.

"There's confusion about how much the sacrament of penance is necessary and... the purpose of confession of venial sins," Bishop Austin Vaughan said.

"The theme of this synod is reconciliation, and it will weigh some very important questions, important to individual Catholics," Bishop Vaughan said.

Few questions are likely to occupy more time than those concerning confession itself, he said.

Most U.S. bishops who responded to the synod's working document expressed a concern over the decrease in confessors who go to confession, he said.

"MY OWN OPINION is that there's a great deal of confusion about the nature of sin," Bishop Vaughan said.

"There's confusion about how much the sacrament of penance is necessary, and a certain amount of confusion on the role and purpose of the confession of venial sins."

Called "devotional confession" in the past, the value of the sacrament has been questioned, the bishop said.

"We were trained in the desirability of frequent confession," he said.

"That hasn't happened in the last decade, and that's reflected in the substantial change in practice."

Bishop Vaughan said that some Catholics oppose the emphasis on private confession because they say it is "too negative an approach to God."

"I don't think that's ordinarily the case," he said. "In the sacrament, we acknowledge the need for redemption, we acknowledge the availability of God's mercy."

ANOTHER QUESTION that should arise at the synod is whether the penitential services in parishes are satisfying the needs of Catholics, said Bishop Vaughan.

"The communal penitential service has a value and a worth all its own," Bishop Vaughan said.

Continued on page 9

NEW group to file all charges of Border Patrol excesses

By Ana Rodriguez-Soto
Voice News Editor

INDIANTOWN—Farmworkers here and everywhere in Florida vow not to take it anymore. They'll say "no" to orphaned children, "no" to nightly raids into private homes, "no" to endless nights spent in Krome Avenue's Detention Center.

Santuario will be their help. An organization composed of farmers from every corner of the state will make bail swift and legal help plentiful. Its members will document right abuses by the U.S. Border Patrol and turn allegations into evidence for litigation.

Group spokesmen will also lobby against the Simpson-Mazzoli Immigration Reform and Control Act now pending before Congress. But if the bill passes, they'll be ready to help farmworkers with the arduous task of qualifying for legalization.

CHD help

The organization, an outgrowth of Father Frank O'Loughlin's and others' struggles against increasingly frequent Border Patrol raids, in Florida, received a big boost Sunday when Archbishop Edward McCarthy presented it with $30,000 check from the Campaign for Human Development.

As dark clouds menaced outside and the winds picked up, the farmworkers and their families, many from places as far away as Homestead and Dade City, crowded into Hope Rural School's one classroom and listened to the Catholic Church.

"The CHD money is "not just a check but a sign of the love of the Catholic Church of the United States," Archbishop McCarthy said.

He recalled how, when he was on the U.S. bishops' committee which decided which grass-roots projects to fund, the applications stacked up three feet tall. By now, "they must be 10 feet tall," the Archbishop said.

Making Santuario one of only 220 groups across the nation to receive CHD funds this year is "the Church's way of saying we're concerned and we love the immigrant," he added.

Continued on page 13
Vatican delegate visits Phillipines

By Father Kenneth J. Doyle

ROME (NC) — Cardinal Agostino Casaroli, papal secretary of state, left Rome Sept. 14 for the Phillipines as the Vatican's delegate to ceremonies marking the fourth century of the arrival in the Far East of Italian Father Mat- teo Ricci, a Jesuit missionary.

CARDINAL CASAROLI left Rome a few hours after returning from a four-day trip to Austria with Pope John Paul II. Father Ricci was a scientist specializing in mathematics, astronomy and geography. He is well-known in the Far East for his evangelization efforts in China, where he combined the teaching of science with his evangelical mission. He reached Macao, off the South China coast, in 1582 and died in Pek- ing in 1610. Father Ricci is also remembered for his attempt to combine Oriental cultural practices with Christian beliefs.

The September ceremonies come at a time when the situation of the Catholic Church in China is problematic. The National Association of Patriotic Catholics, the only organization for Chinese Catholics recognized by the Communists government, rejects ties to the Vatican and has illiciely ordained many of its own bishops and priests.

Father Ricci, however, has been praised by the China's Com- munist radio network for initiating cultural and scientific relations bet- ween China and the West.

Last year, at ceremonies at the Vatican honoring Father Ricci, the pope said that the priest had "managed to establish between the church and Chinese culture a bridge that appears still solid and secure, despite misunderstandings and difficulties oc- curring, in the past and still taking place."

The pope added that a way will be found "to remove dialogue and keep it constantly open."

THE APPOINTMENT of such a high-level delegate as Cardinal Casaroli was taken by Vatican observers as a sign that would encourage the opportunity to study the question of Catholicism in China with other Asian Catholic leaders attending the Phillipines ceremonies for Father Ricci.

The trip also comes in the aftermath of strong protests, including by Catholic bishops, in the Phillipines of President Ferdinand Marcos' govern- ment because of the assassination in August of political opposition leader Benigno Aquino.

Pope calls Mary 'sign of hope'

VATICAN CITY (NC) — Pope John Paul II has called Mary "a sign of hope for the pilgrim people of God" and said Marian devotion since Vatican II has taken on a communal dimension that helps sustain the faithful.

The pope underlined the strengthening of Marian devotion in a letter to the bishops of Malta on the occasion of the 16th International Marian Congress in Malta Sept. 16-18.

Catholic hospital offers alternative to in-vitro procedure

DAYTON, Ohio (NC) — St. Elizabeth Medical Center has announced that it will be the first hospital in the United States to offer a medical alternative to the morally-controversial in vitro fertilization procedures. The procedure, low tubal ovum transfer, is in accord with church teaching, said Cincinnati Ar- chbishop Daniel E. Pilarczyk. LTOT circumstances absent or blocked fallopian tubes and transfers the ova to the uterus to allow in vivo (inside the body) fer- tilization to take place.

Jesuit leader vows to support pope

ROME (NC) — Concern for victims of injustice and loyalty to the pope will continue to mark the Society of Jesus, said Father Peter-Hans Kolvenbach in his first public statement after being elected superior general of the Jesuits.

The statement was a letter to the 26,000 members of the society. Father Kolvenbach, head of the Pontifical Oriental Institute in Rome, was elected superior general Sept. 13.

Nicaraguan bishops draw criticism

MANAGUA, Nicaragua (NC) — A statement by the Nicaraguan bishops that the Sandinista government is moving toward an "absolute dictatorship of a political party" has been strongly criticized by church groups and one bishop, who said he did not participate in drafting the statement. The statement was also criticized in the pro-government press. The Nicaraguan Bishops' Conference criticized government proposals for a military service law.
WASHINGTON (NC)—The Administrative Board of the U.S. Catholic Conference voted Sept. 14 to urge expanding tuition tax credit benefits to include public as well as private schools.

The proposed revision in S. 528, the tuition tax credit legislation passed by the Senate Finance Committee, would bring the bill more in line with a Minnesota statute which the Supreme Court has upheld as constitutional.

The Administrative Board, made up of 47 bishops, is responsible for USCC policy between meetings of U.S. bishops. The USCC is the public policy arm of the bishops.

Msgr. Daniel E. Hoye, USCC general secretary, said the board’s decision was made because of political, not constitutional, concerns. “From a legal point of view it’s not a move that has to be done, but given the political climate it could gain more support” if it were closer to the Minnesota example that was upheld June 29, he said.

The board, however, recommended that the federal program continue as a tuition credit plan, not a tax deduction that the federal program continue as a tax credit plan, not a tax deduction. The Minnesota statute provides tax deductions to parents of public and private school children and $98 for secondary school students, according to estimates by Minnesota non-public school administrators.

The USCC Administrative Board also voted to continue pushing for refundability in the tax credit legislation. Refundability means that even low income parents who do not pay enough taxes to benefit from a tax credit would receive a refund for part of their education expenses.

Although some tax credit supporters have expressed concern that expanding the program to include public school students will push the costs too high and make the bill more difficult to pass, Edward Anthony, director of the USCC Office for Educational Assistance, said, “I have the feeling that the bill can be amended to expand benefits to public school children without increasing costs significantly.”

Msgr. Hoye said cost is a separate issue and the bishops are “interested in the principle of tax credits. We’ve waited so long, we just want something passed.”

WASHINGTON (NC)—Increasingly frustrated over its unsuccessful efforts to explain U.S. policy in Central America, the Reagan administration is blaming the media and U.S. churches for not communicating a true picture of progress in El Salvador and of the alleged slide toward communization in Nicaragua.

That was the picture that emerged after a day-long series of briefings for reporters from the religious, labor and Hispanic press.

PRESIDENT REAGAN put in a brief appearance and touched on the administration’s frustrations when he cited the high number of Americans on “welfare” and the inability to communicate the successes of U.S. policy in that country.

But it was at a later briefing by three top State Department officials that the full extent of the administration’s distress came through.

Under the ground rules of the State Department briefing the three officials spoke only on condition that their names not be published. All three are Reagan appointees who play a major role in administering U.S. policy.

Though each spoke separately in 45-minute segments of the briefing, the three sounded a common theme that, in the words of one, there are “tremendous misconceptions” about what the United States is doing in Latin America.

Also not widely known in the United States, they said, is the extent to which the Nicaraguan government has consolidated power and has attempted to control independent organizations such as religion and labor.

“A SURE WAY to see communism coming is to see attacks on church and labor,” said the best known of the three officials.

According to this official, attacks by the Sandinista government on the church have included what he called the “successful effort to insult” Pope John Paul II during the papal visit to El Salvador in March and the termination of the regular radio Mass broadcast each Sunday. “It takes a particular kind of regime—I would say a communist regime—to do that,” he said.

This same official complained that while the honeymoon between the Sandinista government and the American press is just about over, there is “still a lot of credit in the Sandinista bank account” among U.S. church groups.

The reason, he contended, is that U.S. human rights activists in the churches tend to have a “left of center” political bias and that individuals sent on fact-finding trips to Nicaragua are usually a select group, too.

He added that the same people who cite the criticism of the El Salvador government by Archbishop Arturo Rivera Dumas of San Salvador tend to downplay similar criticisms of the Nicaraguan government by Archbishop Miguel Obando Bravo of Managua.

Mr. and another official also contended that while critics of U.S. policy complain that the United States consistently is on the wrong side of Latin American revolutions, the U.S. government is backing the right side in the four-year-old “revolution” in El Salvador.

THOSE KINDS of arguments, however, are not likely to sway the recent criticisms of Reagan policy by the U.S. bishops. While the bishops have said that Nicaragua is not without fault—the Nicaraguan bishops recently called their government “an absolute dictatorship”—the U.S. bishops have said that part of the blame should be placed on the United States for provoking Nicaraguan fears. By supplying Honduras with additional military aid and by sponsoring new military maneuvers in the region, the bishops argue, the United States is only contributing to the danger of war.
Cardinal defended unborn, migrants, fought racism

Cardinal Humberto Medeiros, who died in Boston Sept. 17 at 67, had become known as bishop of Brownsville, Texas, and archbishop of Boston for his concern for the unborn, his compassion for migrant workers and his support for racial justice.

The cardinal died after undergoing a six-hour triple bypass operation Sept. 16. He had been hospitalized several times in the last few years for treatment of high blood pressure, diabetes and arthritis.

THE CARDINAL was involved in a number of controversies because of his stands on social justice issues in Boston and Brownsville.

During the 1980 primary election campaign in Massachusetts, he issued a pastoral letter urging Catholics to vote against candidates who supported legalized abortion.

"Those who make abortions possible by law—such as legislators and those who promote, defend and elect the same lawmakers—cannot separate themselves totally from that guilt which accompanies this horrendous crime and deadly sin," the cardinal wrote.

"If you are for true human freedom—and for life—you will follow your conscience when you vote," he said. "You will vote to save our children, born and unborn."

CRITICS said the cardinal violated the principle of separation of church and state by telling people how to vote. The issue was injected into a nationally televised debate between presidential candidates by a reporter who asked, "Should a president be guided by organized religion on issues like abortion?"

Racial tensions were a recurring concern during Cardinal Medeiros' years as archbishop. His support of busing for integration made him unpopular among many of the white Catholics in the city.

RACISM is a "moral sickness which is seriously weakening our society," the cardinal said, and "it will only be cured when all of us... admit the pernicious evil of the malady and determine to struggle in unity against it."

Cardinal Medeiros was named archbishop of Boston in September 1970. At his installation Oct. 7, the new archbishop said, "It is impossible to be a Christian without being concerned for every man, without being involved in the real-life situation of every brother."

As a cardinal, he participated in the conclaves of 1978 which elected Popes John Paul I and John Paul II. He also was a member of the Vatican Congregations for Bishops and for Catholic Education.

Cardinal Medeiros was born in Arifes, Sao Miguel, in the Azores.

His four years as bishop of Brownsville, beginning in 1966, were marked by close contacts with the people, whether it was sharing Christmas dinner with inmates of a county jail or "following the crops" to share the Eucharist in Midwestern fields with migrant farm workers.

He demonstrated a strong commitment to social justice, particularly the collective bargaining rights of farm workers.

He was a member of the U.S. Bishops' Ad Hoc Committee on Farm Labor, which helped settle the dispute in California between grape growers and farm workers.

A short, stocky, affable man, Cardinal Medeiros moved easily among the people and places in which he served the church.

He was a sports fan and in 1978 when in Rome to elect a successor to Pope Paul VI, he asked an American reporter how the Boston Red Sox were doing in baseball. Told they had a substantial lead in the pennant race, he responded, "So gratifying."

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'State homosexuals' group formed

ST. LOUIS, Mo. (NC)—Courage, a support group for Catholic homosexuals who want to remain chaste, has opened a chapter in St. Louis, its second in the nation.

Archbishop John L. May of St. Louis approved formation of the group, according to Msgr. Edward O'Donnell, vicar general.

Five people attended the Aug. 3 opening Mass of Courage-St. Louis, celebrated by Dominican Father Benedict Ashley, its chaplain.

The Courage meetings are intended to provide opportunities for homosexual Catholics who want to remain chaste—to develop "sincere non-genital friendships," a press statement said.

The FIRST Courage chapter was formed with approval of the Archdiocese of New York in 1980 in New York City by Father John F. Harvey, an Oblate of St. Francis de Sales, according to an archdiocesan spokesman.

Father Kevin Colleran, vice chancellor, said the New York meetings attract about 20 people a week.

Inspiration for organizing Courage was credit to Pope John Paul II's statement to U.S. bishops in Chicago in 1979 in which he endorsed their stand on homosexuality: "Homosexual activity... as distinguished from homosexual orientation is wrong."

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Lutheran-Catholic scholars agree on justification issue

MILWAUKEE (NC)—Justification by faith need no longer be a “church-dividing” issue, a national team of Catholic and Lutheran theologians announced Sept. 18. The U.S. Lutheran-Roman Catholic dialogue completed the landmark agreement—the first anywhere in the world—by a major dialogue group on justification, the central doctrinal issue that divided Rome and Martin Luther 450 years ago—at a four-day meeting in Milwaukee Sept. 15-18.

“We can and do confess together by faith need no longer be a “church-dividing.” We recognize that there are differences between our two traditions with regard to the doctrine of justification but we are convinced that these are not church-dividing.”

Dr. Anderson.

The communique said that the full 21,000-word consensus statement would be released soon, but it gave no specific date.

At an ecumenical service in Milwaukee celebrating the completion of the agreement, however, a Catholic dialogue member, Assumptionist Father George Tavard, said participants hoped it could be made public by the 500th anniversary of Martin Luther’s birthday on Nov. 10.

Lutheran-Catholic joint observances of the Luther anniversary are expected in many parts of the country. Although no parts of the Agreement were made public, the language of the communique made it evident that Catholics in the dialogue group had clearly repudiated, to the satisfaction of their Lutheran colleagues, any rejection of human free will or of the rejection of human free will or of the doctrine of justification by “faith alone” must have been satisfactorily explained to Catholics to make clear that it did not imply a total rejection of human free will or of the place of good works infused by grace in salvation.

Within both Catholic and Lutheran traditions, teachings on justification by faith have been highly nuanced. But in the polemical atmosphere that dominated most of the history of the churches from the Reformation until the middle of this century, Catholics have tended to oversimplify the Lutheran understanding and Lutherans have done likewise with the Catholic understanding.

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For More Information Contact Robert Megerle, President

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The Voice-Friday, September 23, 1983-PAGE 5
WASHINGTON (NC)—A U.S. Catholic Conference official has urged defeat of pending legislation deregulating the cable television industry.

A cable TV bill already approved by the Senate would loosen local control over cable TV operations and jeopardize church access to cable systems, said the official, Richard H. Hirsch, USCC secretary for communications.

The USCC is the public policy arm of the U.S. bishops. "It is important that the policy governing cable television in our homes be one that encourages use of the system by the local community, preserves individual privacy and continues the local control now unique to cable telecommunications," said Hirsch.

Hirsch's memorandum was the latest of several USCC statements this year opposing the cable bill.

NEW NEWS PROGRAM—Emil H. Gallina and Carol Pearson edit a story Pearson covered for "World Report," a new national television weekly half-hour program dedicated exclusively to news of all religious faiths which debuted last Sunday on the Satellite Program Network. Marist Father Richard J. Egan is executive producer and Paul Anthony is anchor for the program which originates from KC News Service facilities in Washington, D.C. "World Report" airs every Sunday at 8:30 a.m. and 4 p.m. and is available in South Florida. Check with your local cable company.

JOURNALISTS AT MEET TOLD Catholic press should tell news objectively

Cable TV bill opposed by bishops

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ST. LOUIS (NC)—A free Catholic press is not a contradiction in terms, John F. Fink, publisher of Our Sunday Visitor, told about 100 members of the Catholic Press Association at their Midwest regional convention in St. Louis.

Fink said "the fact that there exists both a National Catholic Reporter and a Wanderer demonstrates that there is editorial freedom within the Catholic press." The two national weekly newspapers represent "the most extreme example" of differing editorial policies, according to Fink. The first obligation of a Catholic paper is to publish all the news objectively, Fink said. Reporting only news that is favorable to the church "would be a disservice to our readers and would be irresponsible journalism."

"Simpler lifestyle' for California's bishops

SACRAMENTO (NC)—The sale of the Sacramento bishop's residence is evidence of a trend among bishops in dioceses throughout the United States and in California to opt for a simpler lifestyle.

The three-and-a-half acre estate, once the residence of former Sacramento bishops, was sold for $1,070,000. The money from the sale will be held in security should the prelate ever return to the Sacramento bishop's residence.

The diocesan newspaper, the Catholic Herald, conducted a survey of how other California bishops live.

CARDINAL Timothy Manning of Los Angeles and Bishop John Cummins of Oakland moved into rectories after selling their bishop's residences. Archbishop John Quinn of San Francisco lives in a renovated convent in a residential neighborhood of the city after selling the bishop's mansion. Bishop Mark Hurley of Santa Rosa sold the four- acre bishop's estate in 1974 and lives in a tract home in the cathedral parish. Bishop Leo Maher of San Diego lives in a three-story house which was a gift to the diocese.

Bishop Roger Mahony of Stockton and Bishop Theodore Shubela of Monterey are living in rectories while their residences are being sold. Bishop Pierre DuMaine of San Jose lives in a four-bedroom house which also serves as a meeting center and place of hospitality.

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People more interested in religion—poll

By a 2-to-1 ratio, Americans are more likely now than five years ago to believe that religion can answer the problems of the world, says a new Gallup survey.

The poll, which attempted to assess the nation's spiritual climate, was commissioned by the Christian Broadcasting Network (CBN). The survey results were based on telephone interviews with a national sample of 1,029 adults between July 22 and July 31.

"We are seeing a rising tide in religious involvement and interest," Dr. Gallup said. "People say religion has become stronger since they've been in college, and they are turning away from science toward religion for the answers."

THE POLL

The poll also said that 39 percent to 50 percent. Contrary to the beliefs of some conservative Christians, the survey found that "the proportion of college students who say that their religious convictions have become stronger since they've been in college is twice the proportion of college students who say their religious convictions have become weaker," Dr. Gallup said.

By a 2-1 ratio, Americans are more likely now than five years ago to believe that religion can answer the problems of the world, says a new Gallup survey.

Some 56 percent of the respondents indicated that they rely on God more now than five years ago. Four out of 10 adults said they are involved in some religious activity.

RELIGIOUS involvement on college campuses has grown in five years from 39 percent to 50 percent. Contrary to the beliefs of some conservative Christians, the survey found that "the proportion of college students who say that their religious convictions have become stronger since they've been in college is twice the proportion of college students who say their religious convictions have become weaker," Dr. Gallup said.

A ranking of 10 types of religious activity found Bible study groups at the top of the list, with 26 percent of respondents participating, while the charismatic movement was at the bottom, with only 3 percent of the respondents involved.

The poll also said that Protestants are "far more likely" than Catholics to be involved in each of the 10 activities listed. A total of 51 percent of Protestants were involved in one or more on the list, compared to 27 percent of Catholics.

More than one-third of Americans said their religious beliefs influence their political views to a greater extent than five years ago, according to the study. Twenty-seven percent, however, said religion's influence on their politics had decreased.

THE POLL

Also said that: Catholics surpass Protestants in church attendance by 5 percentage points; 41 percent of the American population can be classified as "highly committed to their faith".

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Saint Grace?

ROME (NC)—A parish priest in Rome, Msgr. Pietro Pintus, has begun organizing efforts to beatify Princess Grace of Monaco, the former actress Grace Kelly of Philadelphia, but her archbishop said he thought it was too early.

A spokesman for the Vatican's Congregation of Saints said that the normal course of action since the Second Vatican Council is that the process toward beatification begin locally, in the diocese where a person dies.

Any person or group, he said, can petition the local bishop to begin an investigation into the quality of someone's life as a preliminary to beatification.

Archbishop Charles Brand of Monaco told NC News Service that no such request has been received in Monaco and that he believes "it would be premature to begin a process only one year after a person's death."

AT A MASS at Rome's St. Lorenzo's Church marking the first anniversary of the princess' death in an auto accident, the pastor of the parish, Msgr. Pintus, said the former screen star "set a good example to mothers and actresses everywhere."

Msgr. Pintus said that in Hollywood, Rita Gam, an actress who was a lifelong friend and schoolmate of Princess Grace, has begun to circulate a petition among show-business people to attest to the princess' goodness and holiness of life.

He added that a similar petition is circulating in Italy and the two petitions will be submitted to the Vatican.

Of Princess Grace, Msgr. Pintus said in his homily: "In her long experience as an actress, a mother, a wife and a sovereign, she followed with integrity the values of faith, both in prayer and in lay dedication to the duties of the state."

One of Princess Grace's last screen appearances came in June of 1982, when she donated her services to make two television films on the mysteries of the rosary for Father Patrick Peyton's Family Rosary apostolate.

THE PROCESS of beatification normally includes an investigation of the candidate's life, writings and heroic practice of virtue, and the certification of at least two miracles worked by God through the person's intercession.

Beatification, a preliminary step toward canonization, means that a person may be called blessed and may be honored locally in the liturgy.

Of the church's 3,000 canonized saints, priests and Religious outnumber lay persons by nearly three to one.

During the day after his homily, Msgr. Pintus said, he received dozens of phone calls, most of them favorable to the beatification of Princess Grace.

One call, however, came from a woman who thought that the princess had done nothing out of the ordinary. "All mothers," said the caller, "are saints."

Human life amendment approved in Ireland

DUBLIN, Ireland (NC)—A Catholic-backed amendment to Ireland's constitution to prohibit abortion was overwhelmingly passed Sept. 7.

Although abortion is currently illegal in Ireland, supporters of the constitutional amendment said it would provide additional protection for the unborn and prevent abortion from becoming legal through court rulings.

The Irish bishops praised the results of the referendum but said that a constitutional amendment alone is not enough to respond to the problem of abortion.

"We must also show understanding, compassion and Christian love toward mothers who find their pregnancy distressing and who might be tempted to see abortion as a solution to their problem," they said in a statement issued Sept. 8.

The anti-abortion amendment marks the first time an amendment to the constitution was not sponsored by politicians. Its sponsor was the Pro-Life Amendment Campaign; made up mainly of leading gynecologists, obstetricians and lawyers.

"The amendment reads: 'The state acknowledges the right to life of the unborn and, with regard to the equal right of the mother, guarantees in its laws to protect, and, as far as practicable, by its laws to defend and vindicate that right.'"

Ireland's Catholic bishops had expressed strong support for the amendment.

In a statement, the bishops had said that approval of the amendment "could have a significant impact in a world where abortion is often taken for granted."

About 65 percent of the voters favored the amendment, but only about half of the electorate went to the polls.

CRITICS of the amendment had argued that it was unnecessary because abortion is already illegal.

Opponents had also described it as an attempt to make the constitution more Catholic than it is already. They said it is improper to impose Catholic standards on Ireland's small non-Catholic minority, about five percent of the population.

About 95 percent of Ireland's 3.2 million people profess Catholicism.

Dominican priest turned down head job

ROME (NC)—In order to continue to fight apartheid in South Africa, Father Albert Nolan, 49, turned down his Sept. 2 election as master of the Dominican order.

In doing so he became the first person in the history of the 767-year-old order to request and receive permission to refuse election to the position of master.

The constitution of the Dominican order allows an individual to decline the position if he can convince the electors to allow him to do so.

THE DOMINICAN press office acknowledged his election and refusal to serve in a press statement issued after rumors of the double election began to appear in the media.

Previously, the Dominicans had issued a release announcing the election of 54-year-old Father Damian Byrne Sept. 2.

According to the Dominican press office, discussion prior to the election indicated that Father Nolan, vicar general of the South African Dominicans, and Father Byrne, provincial of Ireland, were likely candidates for election.

Discussion also centered on the wish of the order, which serves in 82 countries, to give "special weight" to "its preaching and theological work at the service of the world's poor and oppressed."

In discussions, Father Nolan had told the members of the chapter that he thought his work in South Africa, assisting the oppressed through his theological and preaching ministry, was too important to give up. However, despite this, the electors chose him "by a substantial majority" in a secret ballot election.

Upon election Father Nolan convinced the order to let him decline.

FATHER Nolan "spoke of the importance of his ministry in South Africa, where Christianity itself is being used to justify one of the most oppressive situations in the world," the Dominican press office said.

Father Nolan also questioned the need of the order to elect him just to symbolize the aspirations of many of today's Dominicans and said further that the order not only needed someone committed to a very bold preaching of the Christian Gospel, but also needed a man "replete with the gifts of coordination and administration."

U.N. backs conscientious objection

UNITED NATIONS (NC)—The United Nations Subcommission on Human Rights has prepared a wide-ranging proposal designed to ensure greater international recognition of the individual's right to conscientious objection to military service. After considering the proposal for 12 years, the subcommission meeting in Geneva, Switzerland, reported that nations should extend the right of objection to persons whose conscience forbids them to take part in armed service under any circumstances, when the objector is likely to be used in action approaching genocide, or when the objector feels the action is a gross violation of human rights.
General Absolution Issue Looms

By Sister Mary Ann Walsh

ROME (NC)—The use of general absolution without prior individual confession of sins might be the most controversial issue to surface at the sixth general assembly of the world Synod of Bishops, which opens at the Vatican on Sept. 29, according to interviews with U.S. bishops.

Several American bishops who were in Rome shortly before the synod predicted debate among the synod delegates over general absolution. While some said they would like to see greater opportunities for use of the sacrament in general absolution, others said they would ask for no change in the present strict norms or maybe even for a clamping down on some current practices.

More widespread use of general absolution, which can now be used only in very limited circumstances, is an issue not only in far-flung mission areas, where one priest may minister to thousands of persons, but also in urban parishes, where hundreds of persons may attend penance services during the season of Advent and Lent. It also has been an issue in rural areas or small towns where a penitent has access to only one confessor.

The topic of the synod is "Reconciliation and Penance in the Mission of the Church," and a large part of the discussion will center on the renewal of the sacrament of penance.

U.S. bishops interviewed in Rome for the fourth theological consultation, a study program sponsored by the National Conference of Catholic Bishops and North American College, the U.S. seminary in Rome.

Bishop Francis Hurley of Anchorage, Alaska, said he thinks that the church needs to expand the use of general absolution. He said that the church already allows use of general absolution if the ratio of priests to penitents makes individual confession impossible. But he said that, beyond that, "the question before the council is whether psychologically impossible for a person to make a private confession. He cited, for instance, times when there is only one priest available to a penitent.

"It can be morally impossible to confess to this particular priest at this particular time," he said, "perhaps because the person is in a small town and would be recognized by the confessor or that in confessing he would implicate another person who could be recognizable.

"I HAVE NO problem with the theology of private confession," he added, "but it does raise real pastoral problems." Archbishop Hurlay said that general absolution could be a step toward individual confession of sins.

The revilest issue facing the bishops is that of general absolution—sacramental absolution given without confession of sins, when confession is impossible.

"There was a sharply divided response from the bishops on this," he said. "Some feel the practice has many benefits, and some feel it's an abuse which would help bring about the drop off in penance in general."

"Conversion is a long process," he said. "Some people are not ready personally to go to private confession because of fear, bad experience in the past, or depression associated with sin. How can those people recapture the atmosphere of God?"

Archbishop Hurlay has allowed general absolution in the Archdiocese of Anchorage. He said it has bad both positive and negative results. "It's a positive factor in bringing people back to private confession, and back to better private confessions, most particularly in the case of ministers in the context of a well-planned and well-conducted pastoral program, he said. "It's especially good for the large numbers of people who have no serious sins to confess," he added.

"LACK OF PRIVATE confession also means loss of an opportunity for personal counseling," he said. He added, however, that "the sacrament of absolution is not primarily a counseling session."

He also noted a "tendency of some priests to see general absolution as a substitute for the time which should be devoted to being available for private confession.

While postconciliar church norms for the sacrament of reconciliation promote community on this service with individual confessions, they set strict conditions which may be met before general absolution can be given without individual confession in such communal services.

The working document, reiterating current church norms, points out that general absolution is allowed only "when there is imminent danger of death and the priest or priests do not have the time to hear the confession of the penitent." Even then, sufficiently confessors are not available to hear properly the individual confessions of a number of persons within a suitable period of time.

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Confession Fall off

Continued from page 1

Bishop Vaughan said. "But it doesn't carry the same impact as private confession, where the penitent faces a personal discussion, and a sense of responsibility for his own sins."

The revised rite of absolution also has not have a tragic ending. Their photos were apparently turned up 1500 more nude photographs of children and a marketing of "kiddie porn."

Credit for that small silver ing the must go to investigators for Senator Paula Hawkins of Florida who raised questions about Cross' activities, to a few law enforcement officials who didn't fall for Cross' line, and to two exceptional researchers:

Covenant House/UNDER 21, which operates crisis centers for homeless and runaway youth.

Forber, in which Covenant House participated as representative of sexually-exploited children. And yet we still have no adequate federal laws in the books to stop the marketing of "kiddie porn."

Congress, it's true, has been working on it. The Senate has approved a child pornography amendment to the Criminal Sexual Exploitation Act of 1983—which would ban the production and distribution of virtually all child pornography. In addition, there's an important--the bill (sponsored by Senator Arlen Specter [R-PA]) raises the level of child pornography to what is called "C" videos. "It's an improvement," he said. But the Cross case points up dramatically one serious problem: nothing in current law, and nothing in the leading Children Act against pornography as a business, and a highly organized one. And none of the business, and a highly organized one. And none of the...
POMPANO BEACH — Archbishop Edward A. McCarthy compared Food For the Poor, a local lay organization, to the Good Samaritan who went out of his way to help a stranger.

The Archbishop blessed Food For the Poor Sept. 6 at its headquarters here and said how pleased he was that such an organization's outreach to the poor of the Caribbean had started in Miami from Jamaica several years ago. He operates Food For the Poor out of his Essex Export facilities and shipping connection to distribute food, medicine and other goods to Jamaica and Haiti, two countries whose poor he has "adopted." All the Essex employees and Food For the Poor workers begin each work day with a half-hour of prayer.

Archbishop Samuel Carter, S.J., of Kingston, Jamaica, congratulated not only Food For the Poor but American Catholics for supporting the mission church in the Third World.

Mahfood spoke of his vision of Food For the Poor. He said he saw it as an apostolate whereby the People of God in America and the People of God in Third World countries such as Jamaica and Haiti strengthen each other, one with material blessings to the other, the other giving spiritual blessings. He pointed out that what one person cannot possibly do alone can be done with people united — even solving the seemingly insurmountable problem of world hunger.

Mahfood added that he believes Food For the Poor actually came to be as a result of his own strong prayer life and that of his company, Essex Exports Inc.

A Pastoral Manual for priests working in the Archdiocese of Miami was distributed to clergy participating in the five-day conclave which ends today.

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


The Rev. Seamus Doyle — to Pastor, St. Elizabeth Church, Pompano Beach, effective September 29, 1983.


Christ Church, Hollywood, effective September 28, 1983.

Frisday) in North Palm Beach. It was proposed by Archbishop Edward A. McCarthy in 1977 as an effort to continue the project begun by the late Archbishop Coleman F. Carroll, first Archbishop of Miami to categorize, and index archdiocesan policies and practices.

Last year Father Kenneth Whitaker was assigned to compile the manual for promulgation during 1983, the twenty-fifths anniversary of the founding of the Miami Diocese.

Contributing to the manual, which is divided into the seven major ministries of the Archdiocese and follows the organizational structure of the Archdiocese, were Father Charles Finnegan of the Seminary faculty, and the O'Mahoney Program (Fall and Spring). For more information, please write to O'Mahoney Forum for Continuing Education, St. Vincent de Paul Regional Seminary, P.O. Box 460, Boynton Beach, Florida, 33425.

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BIBLICAL THEOLOGY OF EVANGELIZATION

(October 31-November 23, 1983)

The O'Mahoney Forum announces also, Biblical Theology of Evangelization, to be given conjointly with the Spirituality and Ministry Seminar, weekly days from October 31 to November 23, morning hours. Father Patrick J. SENA, C.P.P.S. of the Seminary faculty will be offering this timely presentation.

Fr. SENA is past president of the Academy for Evangelism in Theological Education and pioneered a training course in Evangelization for seminarians, religious and laity at Mt. St. Mary's Seminary in Cincinnati, Ohio.

He has done numerous evangelization programs throughout the Midwest. He was principal lecturer for the Christian Leadership Forum for the State of Missouri last year when evangelism was being addressed by the ecumenical leaders of that State.

The presentations will include a biblical basis for understanding evangelization / evangelization, an overview of evangelism in the early church, a study of Pope Paul VI's Apostolic Exhortation on Evangelization in the Modern World, reflections on the dynamics of church life, a methodology for doing Bible study with evangelization in mind, spiritual dimensions of evangelism, and role playing in learning service evangelism.

CANON LAW TODAY

(October 28-December 9, 1983)

The O'Mahoney Forum will also sponsor a series on the new Code of Canon Law from November 28 through December 9, 1983, from 9 am to 12 noon each week day. Father John T. Finnegan of the Seminary faculty will make the presentations.

Fr. Finnegan, a past President of the Canon Law Society of America, is a member of the NCCB Committee on Canonical Affairs presently engaged in instructing bishops and clergy in the new Code. The lectures will cover such subjects as: the principles guiding the promulgation of the Code; the process of revision; the seven books of the New Code; and selected topics such as the canon law of marriage, the role of the particular Church in the new Code, Institutes of Consecrated Life, the Teaching Office of the Church, penalties in the Code and the role of the confessor, rights of the People of God, consultation between the Church and the Code, personal, sacramental in general, temporalities and the interpretation of law, etc.

This is the final year St. Vincent de Paul Regional Seminary will offer the Masters of Divinity Program to those priests who complete the entire O'Mahoney Program (Fall and Spring). For more information, please write to O'Mahoney Forum for Continuing Education, St. Vincent de Paul Regional Seminary, P.O. Box 460, Boynton Beach, Florida, 33425.

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1090 South 56th Ave.
West Palm Beach, 33411

Free delivery is also provided.

The manual is a preparation document for a Synod that has been proposed by Archbishop McCarthy.

"I hope the manual will be helpful to the clergy and others in their devotional and Christ-like ministry," the Archbishop said. "Efforts have been made to reconcile our existing practices with changes as they become needed in the future. Having a manual that brings all of this together, policies and practices should not only facilitate uniform compliance, but assist us in a continual process of growth. The manual should be a valued resource in preparing for a diocesan Synod," the Archbishop declared.

Continuing ed courses set at major seminary

SPIRITUALITY AND MINISTRY

(October 31-November 23, 1983)

To some it might sound like the private musings of the professional religions, but according to the faculty of the O'Mahoney Forum, spirituality touches what each of us does daily. It is God's spirit transforming everything from our lives of inactivity to our use of money.

Beginning October 31 (weekdays, morning hours), Father Felipe Estavez, Rector of St. Vincent de Paul Seminary, Msgr. Frederick Heldusser, SVP, Professor of Law at the Seminary, and Father David Russell, Field Education Director, will team teach an intensive course in Spirituality as part of the O'Mahoney series on such subjects as: Burnout, Social Justice, healing, prayer, spiritual direction and human growth, all as they relate to our life in the spirit.

The course is open to clergy.

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150 Years of teaching, caring

By Sister Maryrose Crowley, SSND
Special to The Voice

With a Mass at St. Mary Cathedral on Oct. 1, School Sisters of Notre Dame here will celebrate the 150th year of the founding of their order. Archbishop Edward McCarthy will con-celebrate at the 11 a.m. liturgy, along with Auxiliary Bishop Keith Symons of the Diocese of St. Petersburg and Auxiliary Bishops John Nevin and Agustin Roman of Miami.

The 25 Sisters of Notre Dame currently staffing schools and working with migrants in South Florida will attend the celebration, along with their Provincial, Sister Patricia Flynn, her Councilors and the sisters ministering in the St. Petersburg area.

Since 1944, when they staffed the parish school of Our Lady of Perpetual Help in Tampa, the Sisters of Notre Dame have been ministering in Florida.

In 1957, they accepted an invitation from former Archbishop Coleman Carroll to come to South Florida and staff Visitation School in North Miami. Sister Kathleen (Joachim) Reilly, then-principal of Visitation, recalled that "the missionary spirit of the Church in Miami resulted in deep bonds of friendship among the many different religious serving in South Florida."

In 1960, Sister Kathleen helped Sister Eugene Marie Geiger and her staff open Madonna Academy in Hollywood. Blessed Trinity soon followed and more and more, as the needs arose, the sisters were able to experience the pastoral dimension of their vocation, engaging in a variety of ministries.

Today, School Sisters of Notre Dame still staff Madonna Academy, Visitation and Blessed Trinity Schools, but the order has expanded to serve in pastoral ministry and religious education.

In Immokalee, one sister works at a health clinic, another two have opened a soup kitchen and a third follows the migrants as they make their way up north in the summer months.

October 24 will mark the 150th anniversary of the day when Mary Theresa Gerhardinger of Germany received the Catholic Church's approval to found a new religious order, the School Sisters of Notre Dame.

Mary Theresa founded the congregation to provide for the education and spiritual formation of girls and women, who previously had been excluded from schools.

Coming to America in 1847, Mary Theresa established the congregation in several cities and left Sister Caroline Freiss in charge.

Today, the Sisters of Notre Dame have included the total human family in their varied ministries, but they continue to emphasize education and particularly the needs of women, youth and the poor.

At present, 8,400 Sisters serve in 31 countries on five continents and six islands. True to their constitution, they "continually search for a common rhythm of life that will promote growth in each sister, development of the community and service to God's people."

Pope John Paul II recently advanced the cause of beatification of their foundress, Mary Theresa, which had begun in 1929. He ordered the publication of a decree attesting that she "exemplified in a heroic degree the theological virtues of faith, hope and charity toward God and her neighbor and the cardinal virtues of prudence, justice, fortitude and temperance."

On the anniversary of their founding, School Sisters all over the world will remember with deep gratitude a rich past and celebrate a living heritage.

It is significant that Sister Eleanor Hughes, who began her early years in the Florida missions and gave nearly 30 years of service to the people of Florida whom she loved so well, has been called to an eternal celebration. She died last January 20.

...
By Ana Rodriguez-Soto
Voice News Editor

The black ministers of Overtown and Liberty City have not forgotten "the dream."  
Now they have their faithful. Run-down housing, lack of jobs, crime-infested streets and garbage-strewn sidewalks serve as daily reminders of just how unfair their dream of equality still is.  
But in the face of decreasing government help and a societal backlash that says "enough" has been done already, the ministers and their people have banded together to pursue the dream on their own terms.

PULSE, People United to Lead the Struggle for Equality, is the agent of their efforts, a grass-roots organization begun in 1981 to find solutions to the problems of Dade County's black community.

This year, for the second year in a row, PULSE was awarded a grant from the Campaign for Human Development, the U.S. Catholic Conference's anti-poverty program. The $30,000 PULSE received will help continue its crusades for more black employment by private business, friendlier police-community relations in black areas and better living conditions in black neighborhoods.

CHD was established by the U.S. bishops in 1969. Its goal of eradicating poverty by funding grass-roots, self-help groups is mirrored in PULSE.

Archbishop Edward A. McCarthy will present the grant money to PULSE during a 10 a.m. celebration Friday, Sept. 25 at St. Francis Xavier Catholic Church in Overtown. The project is one of 15 churches and a number of fraternity organizations which are members of PULSE.

Changes

Rev. James Stepherson, pastor of Antioch Missionary Baptist Church in the Brownsville area, is president of PULSE. He proudly points to the organization's successes.

"I have been able to see the change myself," said the eloquent preacher who leads the 900-people strong organization.

He recalled the first time he saw a white policeman park his car and walk into a housing project where, until then, "you never saw a policeman until something happened and they came with the dogs or the shotguns and the revolvers."

About 25 or 30 people gathered around to meet him and "let him know we were proud to see him in the area. He made himself acquainted with them," Rev. Stepherson remembered.

"That's quite a change."

PULSE was instrumental in it, having met with the Metro-Dade and City of Miami police chiefs to request that foot or horse patrols replace car patrols in the black neighborhoods.

PULSE's action was spurred by the Overtown disturbances of December 1982, when the killing of a black man in a video arcade by a white police officer sparked the black community's anger.

Policemen who walk a beat and are trusted people. PULSE and sociologists agree, are less likely to feel like outsiders and pull the trigger at a white man's notice.

"Blacks always looked upon the policemen as their enemies. White policemen never went into black neighborhoods as enemy territory and they came in prepared to do whatever they had to do to protect themselves," Rev. Stepherson said.

"We're trying to erase that and have our white policemen understand that we all may be black but we are not all alike. What we want is a fair share of protection in our community. We don't want this hoodlum element in our community any more than they want it in theirs," he added.

Jobs

"Fair share" serve as code words for PULSE. One of its three action committees is called "Fair Share," and its goal is to have all major private employers in Dade County sign agreements pledging that 17 per cent of their jobs will be filled by black workers.

The figure matches the percentage of Dade's population comprised by blacks. Private businesses have been singled out because, PULSE leaders found, most of the increase in black employment until now has occurred in the government sector.

Cuts in government services and more frequent "tax revolts" do not bode well for the future of such jobs. PULSE leaders admit this goal has proved much more difficult to meet than that of bettering police-community relations.

Only one private employer, the U'Totem chain of convenience stores, has signed the agreement so far. A year-long struggle with Florida Power and Light is at a standstill.

According to Rev. Washington Virgil, first vice-president of PULSE and chairman of the Fair Share Jobs Committee, FPL president J. Hudberg and other top executives have met with his group and agreed that 5 per cent employment was fair, but FPL has not signed the agreement.

Currently, 11 per cent of FPL's workforce is black, a figure which meets Equal Employment Opportunity Commission standards. But that's not enough for PULSE.

The organization says that only when companies hire blacks in proportion to their numbers in the area will their unemployment rate, currently three to seven times higher than that of whites, decrease.

No tokenism

The organization stresses meaningful changes in hiring practices, not symbolic ones.

Rev. Stepherson wants to see policies and putting them in what we would call substantial jobs is tokenism," Rev. Stepherson said. "They put one or two black people in what they call leading positions... to be seen. But behind them, all of the mediocre jobs are filled by black people."

"We're not just talking about people on the job in the mediocre positions such as a bouncer and a pail. We're talking about clerical workers and management and jobs of that sort. And it has been proven to us that there are not many black people being placed in these kinds of positions," Rev. Stepherson said.

Companies which sign the PULSE agreement, according to Rev. Virgil, would prove to Dade's blacks that they have a "sincere intent" to change the "legacy of discrimination."

"We don't intend to give up until they give consideration to our request," he vowed.

More successful have been PULSE's efforts to improve waste and trash collection in black neighborhoods. The group also obtained quick action from the Public Works Department of the City of Miami to eliminate a long-running problem of inadequate drainage in a section of Liberty City.

Won't give up

PULSE shares a small house on the fringe of downtown Miami with Concerned Seniors of Dade, another grass-roots group formerly funded by the CHD.

Three fulltime staff members do the research which enables PULSE's 16-member Board of Directors to establish priorities and ways of dealing with problems successfully. A council of representatives composed of 75-150 people from each member organization meets every two months and an annual convention is held every year.

In addition, PULSE members canvass neighborhoods encouraging people to make their complaints known at public meetings. They also recruit volunteers to join symbolic protests, such as paying light bills with pennies to remind FPL that it owes some of its well-being to the blacks in Dade County.

The CHD money, collected in Catholic parishes throughout the United States on the weekend of November 20, "has meant everything (to PULSE) as far as I'm concerned," Rev. Stepherson said.

But PULSE is preparing for a time when CHD money stops coming. To encourage self-support, the Campaign funds no organization for more than three years.

Referring to CHD's goal of "eradicating" poverty by fighting its root causes, the minister added, "There has been quite a bit of the roots of poverty touched as a result of CHD's willingness to support (this) effort."

"I intend to pursue this to the end," he vowed. "We're on the way now... We're not fixing to turn around.

'Sanctuary' will help farm-workers fight abuses
Who's this at the seminary?

Baptist, Lutheran, woman study theology among priests-to-be

By Prentice Browning
Voice Staff Writer

A Lutheran, a Baptist, a woman—studying at the Catholic seminary? Among all those celibate priests-to-be?

It started with a few inquiries: "Does the Seminary have a degree program for lay people?"

Three years ago, St. Vincent de Paul Regional Seminary in Boynton Beach decided that it had received enough interest in this direction to answer that question yes.

Now open to the general public is a 48 credit-hour Master of Arts program for anyone who has a college degree.

Those few who have sought out the program there appear to be enthusiastic about the highly qualified instructors and the variety of theological courses offered. However, Seminary officials believe most people, even in the religious community, are not aware of the program, since they are accustomed to thinking of the seminary as an institution closed to the public.

Classwork offered as part of the M.A. program this semester include a wide spread of first year theology courses and such topics as evangelization, the sacraments, history of the Church, and Christology.

"Although these courses are currently held only in the day, Seminary President Fr. Felipe Estevez says they hope to "have a stronger openness to the laity in the future!"

Dr. Edwin Hamilton, foreground, and lay minister Nancy Couch attend classes at St. Vincent de Paul Seminary in Boynton Beach. (Voice photo by Prentice Browning).

We're all trying to see the same thing. Some take the Sunshine Parkway and some take I-95.

by scheduling courses in the evening. Motivation for becoming involved in the program can range from personal fulfillment to an interest in teaching theology.

One of several "outside students" this semester, Dr. Edwin Hamilton, a surgeon at Broward General Hospital, spoke of several reasons for attending an introduction to theology course taught by Vice Rector Fr. Thomas Foudy.

"The first reason is for self-fulfillment, the second reason is to become a better Sunday school teacher, and the third reason is I will probably become a minister." Dr. Hamilton, who says he has always dreamed about studying theology, began checking into the theology courses offered by several colleges and discovered that the seminary program, with its large cross-section of religious courses, was best suited for him.

Although he is a Baptist, he has found that to be no problem.

"The people are very helpful, very congenial," he says.

AS FOR the course material he says that it is taught on an objective academic level.

Whether Catholic or Baptist, he says, "the truth is the truth."

"We're all trying to see the same thing. Some take the Sunshine Parkway and some take I-95."

Some might be surprised to find a Lutheran, studying to become a pastor, at St. Vincent de Paul. But Richard Cordones, who conducts services at a Lutheran church in Miami in order to intern among Hispanics, is continuing his education at the seminary.

Cordones, 41, who is able to talk about marriage in his Marriage and Sexuality course to the much younger seminarians, says "When we talk we don't try to convince, we just hear each other."

THE ONLY female student so far is Nancy Couch, a Catholic lay minister who is involved in social justice work with migrant workers.

She hints that there may be more people like herself enrolling in theology programs.

"There is something growing in the laity. There is a hunger in the laity, a hunger to know more."

Continued from page 1

More groups

Prior to the presentation, members of Santuario held a two-hour organizational meeting to plan for the year ahead.

A top priority will be to double the membership and leadership of the group.

Fr. O'Loughlin: One of Santuario's principal supporters.

Santuario's principal supporters are those who are able to write "every word that comes out of the mouths of the migra." He repeated a chant which reminds farmworkers: "No digas nada, no firmen nada, Balam un abogado." That is, "Don't say anything, don't sign anything, call a lawyer."

Fight bill

Santuario members also will write to congressmen urging the defeat of Simpson-Mazzoli. Farmworkers' groups find the bill unacceptable because it will increase the number of "guest workers" in this country and make legalization of a majority of the undocumented practically impossible. (See The Voice, Sept. 9 and July 1, 1983.)

While fighting the bill, Fr. O'Loughlin said, farmworkers must be ready if it passes.

All Santuario groups consist of five committees, one of them charged with helping those eligible for legalization obtain the proof necessary to qualify. Other Santuario committees are:

-Organizing, to stay abreast of immigration law and inform people about it;
-Documentation, to compile evidence of Border Patrol abuses;
-Bond, to bail out those detained; and
-Paralegal, to handle the legal paperwork.

Fr. O'Loughlin called Santuario a way to "seek some relief from Border Patrol lawlessness." A button worn by an elderly farmworker put it more succinctly: "Unidos, Ganaremos," it said: "United, We Will Win."
Matter of Opinion

Why no Catholic TV preacher?

Television columnist James Breig wrote an article a few weeks ago about television preachers and suggesting Catholics beware of being misled by simplistic doctrines or interpretations of the Bible.

Breig's column is carried by a number of diocesan publications around the country, including The Voice. As it turns out, the column produced a massive reaction and Breig in a subsequent column said it was the biggest reaction he had ever received. We also received several letters about it at The Voice.

The subject of TV preaching is apparently a sore nerve hiding beneath the surface which we feel the Catholic Church in America is not fully aware of. Most of the letter writers to The Voice said, in essence, that they are still loyal Catholics but have a hunger to hear the Word preached skillfully and intensely. They said they watch the Protestant preachers because there is no alternative.

And that is the point we are raising here. Why isn't there a Catholic alternative?

The obvious previous alternative was the mesmerizing Archbishop Fulton Sheen who actually defeated Milton Berle in the ratings war in the 50s. Of course, Sheen is no longer with us, but he illustrates the possibilities of what can be done and you don't necessarily have to have a Sheen to do it.

The Voice did a story on the condition of Catholic television a year ago and found that basically, the Church was depending on whatever scraps of free time it could garner around the country, which is very little in amount and far from prime time. Church sources at the national level said they weren't interested in going for the Billy Graham kind of show because it costs a lot of money and they would have to ask for it on the air.

Our answer to that is "so what?"

The current television preachers make no bones about the fact that they get as much as a third or more of their funds from Catholics who watch their shows. Those same millions of dollars could just as easily support a Catholic preacher.

We are glad for, say, a Billy Graham to preach a broadly based Christianity to the country. But with 60 million Catholics in this country there should be a similar Catholic preacher doing likewise.

Such a show would have several important effects. In this day of evangelization, millions of unchurched Catholics might be reached. Also, millions of non-Catholics would no doubt watch it as they did Bishop Sheen. This could be good for ecumenism and might also mollify the present anti-Catholicism that constantly surfaces around the country over such issues as tax credits, abortion and others.

Letters to the Editor

On pulpit professionals

To the Editor:

In reference to Mr. Paul Fernandez' letter (Sept. 16): I have had the opportunity to listen to Fathers Bertolucci and Russell preach in different parishes and I do agree with them and they do powerfully. We are fortunate to have Fr. Russell in our Archdiocese. People of Miami and South Florida have been challenged and nourished by his ministry on and off the pulpit. However, I fail to understand the interpretation of their ministries contained in Mr. Fernandez' letter. He writes:

"Father David Russell (of this Archdiocese) was an eloquent South Florida speaker until he received the Baptism of the Holy Spirit. He then became a nationally recognized powerful instrument of God. "The difference in these two men and the overwhelming majority of priests is that they took self out of their lives and welcomed Jesus Christ in as master of their lives."

Perhaps Mr. Fernandez limits himself in the recognition of the gifts of the Holy Spirit. There are many, many gifts, realized in the God-given uniqueness of each person, including those who are ordained. Presently, the Lord has given me the opportunity to work with a man whose priesthood is a gift of the Holy Spirit to those who are ill in hospitals or their homes. The Lord has touched so many lives through the ministry of this priest.

Sorry to say, he hasn't gone national. Personally, the best "preacher" I have heard in a woman. The tape I heard was Mother Teresa of Calcutta spoke very softly, she spoke with an accent, she didn't utilize the microphone effectively at times we had to strain to hear her. Surely, there were not many cassette tapes recorded the quality.

Perhaps Mr. Fernandez could extend an offer of Christian friendship and concern to the man in the pulpit in order to know him better before he declares him generally "unouched" by the Holy Spirit and the Lordship of Jesus Christ.

Fr. Jorge Sardinas
St. Augustine's Church
Coral Gables

Priests threatened by laisy rise?

To the Editor:

Response to "No Mass Without Priests," "No Women Priests," articl (Sept. 9 Voice):

Monsignor Malone says "The apostolcity of the church does not mean that all believers are apostles."

Really? Then why have we been told from most pulpits these last years that "every baptized Catholic is an apostle; each is obligated to share in the ministry of the church?"

Now that laymen and women are stepping to the drummer, the priests are threatened! What they really meant, apparently, was "Come clean our churches, raise our funds, decorate our altars, visit our elderly, teach our children, but don't step on our throne."

What about the early Christians? Was there no breaking of bread together while the apostles were journeying?

Archbishop Whealon says about women ordination, "It would be a dramatic change in theology." What theology? A publication of that theology—and the scripture proof—would possibly bring some credence.

Response to James Breig's article of August 12 on Protestant TV preachers: Many Catholics are intelligent and informed, capable of evaluating and discriminating. They find some protestant ministers helpful, inspiring, and deeply spiritual. Are you afraid they will win us over?

Secondly, what makes you think that all priest homilists are speaking about Eucharist, Blessed Virgin, Scripture, Sacraments? Would that this were so! For many, it's the evils of the day, the news, their personal lives, finances, the less parishioners. Some of Robert Schuller's positive thinking would be welcomed by Catholics.

Mark Hendy
Miami
Does Christ act in sacraments?

A crucial question facing the Church today is whether on the practical level Catholics—priests and lay persons—really believe that Christ acts in a special, powerful way through our sacramental rituals.

To the question whether young people are committed, is that ceremony merely a sort of graduation upon candidates who will, with God's wisdom and courage, in the future be better able to carry out their responsibilities as Christians? Another illustration. When we gather for Mass, does the effectiveness of the celebration totally depend upon us and is the measuring rod of its value only what we experience during or after that Eucharist?

OR IS CHRIST truly present and active in a mysterious manner even though the celebrant may be the only person aware? For example, the musicians off key, the homily dull, the church stifling, the congregation seemingly uninterested or totally passive? Was the Lord at work in my heart even though I don't feel particularly moved or inspired on that Sunday?

A final instance. When we confess our sins and celebrate the sacrament of Penance, is the absolute presence of God in sacramental actions.

To eliminate, minimize or exaggerate one or the other element will produce a distorted understanding of the Church and ultimately lead to disastrous practical consequences.

Father Murison, however, holds out a solution to this trend away from a proper grasp of the Lord's presence in the Church: "Recovery of a sacramental perspective would entail at least recovery of a sense of the mystery of God's action and the mystery of our own finitude."

The Second Vatican Council's Liturgy Constitution strongly stressed this mysterious presence of God in sacramental actions.

It wasn't really news. When Pope John Paul II, speaking to a group of 23 American bishops, strongly condemned premarital and homosexual sex, divorce and contraception, abortion and artificial birth control is against God's law."

But he will proclaim them clearly because he knows the liberating quality of truth." The pastor's sermon "What is Hell?" was listed on the church billboard just above the words, "Use other door." The sacrament of Reconciliation has obvious fallen into disuse."

"Efforts to make the celebration of the Eucharist an occasion for immediately felt sentiment often suggest that nothing is achieved that is not of our own doing or our own experience." The Pope was Innocent II, the year was 1139 and the weapon was the newly invented crossbow.

"Does Christ act in sacraments?"

BY FR. JOSEPH M. CHAMPLIN

"When we gather for Mass, does the effectiveness of the celebration totally depend upon us and is the measuring rod of its value only what we experience during or after that Eucharist?"

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"Does Christ act in sacraments?"
Kids set example

BY ANTOINETTE BOSCO

I thought he was right on target in explaining why the situation caught his attention. "If Horatio Alger had sold hot dogs in Kent and had to deal with these types of laws, we never would have heard of him," he said. "Here are two nice kids," he went on, "not stealing hubcaps or dealing in drugs but working to save for their education and a governmental agency is breathing down their necks. I got outraged at this situation."

The outspoken lawyer explained he believes that professionals like himself should do a certain amount of work for the public, an admirable stand for a professional in a service position.

"These are young kids who can't afford a lawyer," he said, adding that he had a lemonade stand as a child. He also said he couldn't imagine what his reaction would have been if town zoning had closed him down.

The whole incident points out how confusing the actions of adults can be sometimes to young people. If I were a town leader, I think I would be giving the Dalla Riva brothers a citation for demonstrating so many characteristics valued in the United States: enterprise and a willingness to work; nice dealings with the public; responsibility for their own expenses and future education; and for being a credit to their parents.

"Instead the kids are getting the boot—on a technically—after six years of doing business. They may have been taught the values their elders believe in—but they're being shown that, in practice, adults in their town are giving only lip service to those values. I think that's what their lawyer is trying to point out.

Fortunately, he is forcing the issue out into the open. It raises a question adults everywhere must never refuse to face: What more from our actions than our words?"

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Where the money goes

I preached the homily at the graduation Mass at St. Mary's College, Notre Dame, last June, where I met Marian Wright Edelman, the president of the Children's Defense Fund, Washington, D.C. A lawyer and longtime civil rights activist, Mrs. Edelman gave the commencement address and made quite an impression. Her talk was recognized as one of this year's best commencement talks. Long excerpts were carried in The New Yorker magazine. She made these interesting points:

"...The President and Congress, while slashing programs serving the neediest children, found $750 billion to give untargeted tax cuts mostly to non-needy corporations and individuals."

We have begun the largest arms build-up in peacetime history.

"...When President Reagan took office we were spending $18 million an hour on defense. This year we are spending $24 million an hour. Next year, President Reagan wants to spend $28 million an hour. The House Democratic leadership wants to spend only $27 million an hour and they are being labeled soft on defense."

"...Build one less of the planned 226 MX missiles that cost $110 million each and you could eliminate poverty in 1001 female-headed households a year."

President Eisenhower was prophetic when he warned us to beware of the military-industrial complex. A strong defense, yes, but a blank check for the Pentagon-decidedly so.

Nobel Prize winners, issued this statement:

"...We are appalled at the present level of the nuclear armaments of the nations of the world and we are profoundly frightened for the future of humanity. The single crucial fact is that the two major world powers now possess a sufficiency of nuclear warheads and delivery systems to destroy each other and a significant part of the rest of the world many times over.... This being so, considerations of possible comparative advantages to one side or the other in numbers of warheads or in mega tonnage becomes irrelevant."

President Eisenhower was prophetic when he warned us to beware of the military-industrial complex. A strong defense, yes, but a blank check for the Pentagon-decidedly so.

"Let's go over my sermon again. Surely I must have said something."

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Not everybody's doing it

This week the good news department presents a report on the happy life and times of a young woman in Ohio.

In a recent letter, she talked about dating. I am quoting at length from her letter, because of the insights she presents on premarital sexual relationships. She writes:

"Rick, my fiancee and I have always been very committed to putting our Catholic Christian beliefs into practice, to being honest in our words and actions, and to being sensitive to the needs of others."

"Rick dated in high school and both of us dated in college and after college. We always respected ourselves and our friends too much to engage in casual sex. I always felt that if I ever got married, I would want to be radiant and that my white dress would be not just the

"..."RICK AND I began dating in 1981. From the start both of us could sense that the other person was uniquely different from any other we had previously dated. In January Rick first talked about 'If we get married.' In September he proposed to me. We plan on getting married this coming October."

"During these past two years we've been tempted many times to have sexual intercourse. We've found ourselves in numerous situations where intercourse would have been so easy, and no one would have known. During these times we had to seriously reconsider why we, unlike many of our friends, had decided to wait until our wedding night."

"First, we love and respect ourselves too much to do anything that would harm us. We love and respect each other, and we acknowledge the fact that all our actions affect others. We continue to strive to be genuine, real human persons, not unfeeling machines. We refuse to put on masks, to be someone that we aren't."

"RICK AND I agree with St. Paul in his Letter to the Galatians (5:22-23): "But the Spirit produces joy, peace, patience, kindness, goodness, faithfulness, humility and self-control.""

"This self-control of our sexual desires has made us stronger persons. We feel that we are also growing in self-control in many other areas of our personalities."

"Recently I remember reading that what we ultimately admire in others is goodness." I love Rick because I see God in him. His love for me has shown me a little of God's great love for me."

"Our world tells us that everybody's doing it..."

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

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PAGE 16-Friday, September 23, 1983-THE VOICE
Incentives for doing chores

Dear Mary: When I try to get my children to help around the house, they complain so much it almost seems easier to do things myself. I don't expect kids to like to work, but is there any way to improve their attitude—at least a little? They are 11 and 9. (Iowa)

Dr. James and Mary Kenny

Your children are perfectly normal. Children in the middle years, around 8 and 12, quite normally look at routines with a what's-in-it-for-me attitude. What may appear selfish in an adult may be normal development in a child. This is not to say children should only do things they like to do, but it does tell us something about how best to deal with this age.

Studies in child development have shown that, before adolescence, children are not capable of putting themselves in the place of another. They cannot think about what the other is thinking. The adolescent who constantly worries about what her friends think is actually demonstrating signs of a more advanced development. Your children have not yet reached this stage.

People are complex creatures, however, and children in the 8 to 12 age range may often perform quite unselfish and generous acts. From early years children observe the people around them and imitate what they observe. Thus a child who is exposed to the generosity of others may well display generous behavior himself. Imitation is a wonderful way to learn virtue.

And remember, children model their behavior on their parents. How we treat each other is how our children will often model it.
The rich man and the beggar

READINGS: Amos 6:1, 4-7
1 Timothy 6:11-16, Luke 16:19-31

Candles are symbols of devotion

Q. A priest friend of our family really helped me emotionally and spiritually after my divorce. However, when I remarried, with no marriage ceremony or annulment he married me in church but said he was performing the ceremony as a civilian.

BY FR. JOHN DIETZEN

He told me that since it meant so much to me to receive Communion he felt it would be all right. I have been married for nine years, now, and have two sons. I have continued to receive Communion but am bothered in my conscience. I feel God has forgiven me, however, it is hard to imagine the symbolic power of a flickering oil lamp. When it comes to light, we are profoundly spoiled. Only a few of us ever experience the darkness of night, except when we deliberately turn off the lamp or the TV and go to bed.

'A Christian use of candles was taken from the Romans and other cultures who used them for a variety of civic and religious occasions. It goes back to the Earliest Christian liturgical practice. The natural symbolism of light, however, has been recognized by nearly every religion since time immemorial. Pagans lit lamps over the tombs of their dead, expressing belief in some sort of continued existence.

A. First of all, a priest has legal power to perform marriages only because he is a minister of the Catholic Church and is presumed to act in accord with the teachings and practices of that church. There is no such thing as his performing a marriage as a "civilian." As a civilian, he would have no legal position to witness marriages.

Second, while your priest friend meant well, he obviously did you no real favor. Some priests act in such matters in what they assume is a generous and liberal manner, but without giving sufficient attention to the honest conscience of the person they are counseling. The priest may have felt comfortable about it, but, with what seems good reason, you clearly did not.

Please talk with another priest in whom you have some confidence and see what might be done to re-establish the kind of full relationship to the church that you obviously desire.

Q. Can you explain our use of candles at Mass? Where did they come from and what is required? There seems little consistency from one place to another. (Texas).

A. Christian use of candles was taken from the Romans and other cultures who used them for a variety of civic and religious occasions. It goes back to the Earliest Christian liturgical practice. The natural symbolism of light, however, has been recognized by nearly every religion since time immemorial. Pagans lit lamps over the tombs of their dead, expressing belief in some sort of continued existence.

Light, particularly a living flame (which was, of course, all they had until electricity) signifies life, hope, joy, divinity, courage, and other universal religious sentiments.

This symbolism still applies, whether candles are used at Masses or other religious ceremonies or in the home. Until one experiences nightfall in isolated villages in the Middle East, however, it is hard to imagine the symbolic power of a flickering oil lamp. When it comes to light, we are profoundly spoiled. Only a few of us ever experience the darkness of night, except when we deliberately turn off the lamp or the television and go to bed.

Candles are still used at Mass, but the regulations concerning them are not as detailed as formerly. The Order of the Mass stipulates: "Candles are required during liturgical services to express devotion or the degree of festivity. They should be placed either on the altar or around it, in harmony with the construction of the altar and the sanctuary. Candles should not block the view of what is happening at the altar or what is laid on it."

(Questions for this column may be sent to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Because of the volume of mail, it is normally impossible for Father Dietzen to answer questions personally.)

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Real Riches

PAGE 18-FOURTH, SEPTEMBER 23, 1983-THE VOICE

Candles are symbols of devotion.

BY FR. JAMES BLACK

The readings for the 26th Sunday in Ordinary time present again the great chasm between the poor and the rich. But the two groups differ not only in terms of material prosperity. Their attitudes and concerns are markedly different as well.

THE FIRST reading comes from the prophet Amos. He preached to the wealthy people of the northern Kingdom of Israel. These people had become so enervated of their wealth that they had no concern for the fact that the kingdom was literally collapsing around them.

The gospel passage from Luke contains Jesus' parable of the rich man and the beggar. Surely, the rich man didn't have to look far to see the needy; the beggar was literally at his door. Yet, he chose his own personal comfort over another man's needs.

In the second reading, the author challenged his readers to be faithful to the gospel of Jesus, keeping the Lord's commands and living a life of virtue.
The emotional and financial crisis facing America’s farmers and the work of Laura Llerena, a woman of faith whose work keeps her close to the soil, too, will be featured on this week’s edition of “Real to Reel”, Sunday morning at 7:30 on WSVN-Channel 7.

By Michael Gallagher

NEW YORK (NC)—The National Association of Theater Owners (NATO), reportedly has approached the Motion Picture Association of America with a proposal to lower the age limit attached to R-rated films from 17 to 16.

The proposal would allow every 16-year-old in the country to plunk down his $4.50 or $5 and see unlimited the likes of “Private School” and “Risky Business.” (And make it that much easier for 15-, 14- and 13-year-olds to follow suit.)

According to Variety, the entertainment industry newspaper, MPAA President Jack Valenti, while insisting upon the need to maintain “the integrity and credibility” of the rating system, has reacted more favorably to this than he has to similar proposals in the past.

The MPAA will make no decision, according to press reports, until it consults with Catholic and Protestant groups.

Joel Rennick, president of NATO, blaming the “difficulty” of enforcing the present age limit on “pictures like Porky’s,” argued that it would be “much more straightforward to drop it than to have it ignored by some exhibitors who regard it as foolish and unworkable.

The NATO argument that, according to Valenti himself, made the strongest impression on the MPAA president was that it’s “unrealistic to force 16-year-olds to be accompanied by a parent or guardian when they are able to obtain drivers’ licenses at the same age.”

Before attempting to come to grips with the reasoning of the NATO representative—I say attempt advisedly since it’s hard to argue with people unless you have “a modicum of common language and concepts”—let’s take a quick look at the two movies I mentioned above.

“Risky Business” was made with a certain amount of skill. “Private School” is a crass bit of exploitation.

The plot of “Private School” is a mere device to set up, in the words of a Variety critic, “endless opportunities for the viewer to gaze upon nubile bodies in the locker room, in their dorms, and even riding bare-breasted on horseback. Quotidio of nudity is quite high compared with other recent gesture efforts.” And though nobody had ever confused Variety with the Catholic film office, its final judgment on the movie is quite firm: “Lewd, and long, exploitation.”

In contrast, the story line of “Risky Business” is of significance—hair-raising significance. It not only panders, it has a panderer for a hero. A youth from Chicago’s affluent North Shore turns his home into a bordello for a night and thereby gains sexual gratification, prestige, a tidy profit and, despite mediocre grades, entrance to Princeton. (A university representative happened to pay a house call that night and came away quite satisfied in every respect.)

The Archbishop of Miami will present an informative and inspirational program called “The World of Religion Today,” a weekly radio religious news magazine on Sundays. The times are: 7:45 a.m., WKAT, Miami Beach; 8:00 a.m., WIRK-AM, West Palm Beach; 8:00 a.m., WIRK-FM West Palm Beach; and 12 noon, WAFM-FM, Clewiston.

Henry Ferro, new president of the South Florida Chapter of the Catholic League for Religious and Civil Rights will be a guest on radio station, WQBS; 710 AM at 11 a.m., Sept. 30.

“CRASS, INSENSITIVE.” Is what U.S. Catholic Conference called the film “Fast Times at Ridgemont High” which played recently in local theaters. The conference gave it an “O” rating because of graphic nudity and a discussion between girls on oral sex. It may soon be possible for 16-year-olds to view such films.

somthing essential: Both sell sex and both aim squarely at the teen-age market. One panders skillfully, the other panders crudely.

“Risky Business” is of significance—hair-raising significance. It not only panders, it has a panderer for a hero. A youth from Chicago’s affluent North Shore turns his home into a bordello for a night and thereby gains sexual gratification, prestige, a tidy profit and, despite mediocre grades, entrance to Princeton. (A university representative happened to pay a house call that night and came away quite satisfied in every respect.)

On Radio

Remembered.” In a special tribute to Princess Grace of Monaco, a distinguished cast gathered at the Kennedy Center in Washington for an evening of music and poetry—taped in March 1983.

Saturday, Sept. 25, 7 p.m. (NBC) “First Camera.” This NBC News series goes to Tijuana, Mexico, and San Diego to report on Sister Antonia, an extraordinary nun who works among the inmates of La Mesa Penitiencyary.

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Advent training offered

The Ministry of Worship and Spiritual Life announces an evening workshop "Planning and Praying The 'Season of Conversion'" to be presented Thursday, October 6 at the Pastoral Center (Miami Shores) and October 7 at Thomas More parish (Boynton Beach).

This evening, which offers insights into the Advent season and practical suggestions for priests, liturgy planners, ministers, lecturers, DRE's and all who want to enter more deeply into the Advent experience, will feature addresses by Rev. John McNeil, October 5, Sr. Consuela of Mary, October 6, and Fr. Michael Dwyer, October 7, as well as special interest sessions presented by people from this diocese. All presentations will be available in Spanish as well as in English.

W. Greer, priests father

TEQUESTA—A Mass of Christian Burial was conduced Wednesday in St. John's Church, Tequesta, for Woodrow Greer, whose son is a priest of the Archdiocese of Miami. Father Michael Greer, director of Spiritual Life Ministry in the Archdiocese, was the principal celebrant of the Mass. He is the son of the late Father who died Sept. 18 after a long illness. He was 69.

Archbishop Edward A. McCarthy presided at the Mass for the Greer family. He said Greer was an employee of Pratt & Whitney Aircraft, West Palm Beach.

Sister takes vows

Sister McDonald will make her vows as a Sister of Mercy on Sunday, Sept. 24 at 12:30 p.m. at Immaculate Conception Church in Hialeah. Archbishop Edward McCarthy will be the main celebrant at the Mass, which will be attended by the Sisters of Mercy from Hialeah, St. Bernardette in Hollywood and the novitiate in Davie, as well as Sister McDonald's family and friends. She will be the first American sister proctored by the Sisters of Mercy of the Diocese of Clogher, Ireland.

Doctorate in ministry offered at Biscayne

An introduction to Biscayne College's new Doctor of Ministry Degree program will be given by Father William Metzdorf on Sept. 29 at 10:30 a.m., at the Institute of Pastoral Ministries in the new library.

"Saint Mary's Seminary and University in Baltimore is the accrediting institution for the Biscayne degree. Its team of professors will teach the doctoral candidates at Biscayne. The course includes lab techniques.

The intense program takes as a minimum two years to complete and is designed to assist men and women active in pastoral ministry.

For more information, or to attend the presentation, call 625-6000, Ext. 141.

Grant writing workshop

A free workshop on writing proposals for grants will be offered by St. Clement Parish in Palm Beach on Saturday, October 1 from 10 a.m. to 2 p.m.

Norza Costart, program officer with the U.S. Catholic Conference's Campaign for Human Development, Washington, D.C., will discuss grant-proposal writing, identify private foundations and go over techniques for grant-writing foundations.

The workshop is open to the public. Participants can bring their own lunch or purchase it at the workshop. Anyone attending is asked to contact Mag. John McMahon at 842-2400 in West Palm Beach or their regional Catholic Community Service offices. St. Clement's is located at 2975 North Andrews Avenue in Fort Lauderdale.

St. David's sets musical show

The Joyful Noise Ensemble will perform the musical THE WITNESSES at 8 p.m., Saturday, September 24, at St. David Church, 750 S.W. 9th Street, Davie. The musical, written by Timby and Carol Owens, tells the resurrection story from the viewpoint of the Apostles.

The performance Saturday night will be a benefit for Food for the Poor, a Pontifical North American Board-supported organization that aids relief work in Haiti and Jamaica.

Fundo seeker not Catholic priest

A man identifying himself as the Rev. Robert R. Hirschmann, Roman Catholic priest, is soliciting funds in Davie and Broward Counties which he will be used to establish "Project Concierges" to aid the needy.

Rev. Hirschmann is unknown to the Archdiocese of Miami and is not listed in the directory of U.S. priests.

It's A Date

The Catholic Daughters of America will hold a Dinner Theatre Benefit at the Biltmore Hotel, Palm Beach beginning at 6 p.m. Reservations are needed. For further information call 832-3875.

Ladies of the Kingdom of Columbus will hold a Charity Fund Raiser at the Hall on Marine Drive, West Palm Beach. For further information call 553-2968.

St. Coleman's Golden Age Club will have the installation of officers at the Southern Atena Restaurant, C-110 from 3 to 5 p.m. A dinner will be served following their regular meetings.

St. Francis of Assisi Church, 237 Porter Place, West Palm Beach, will meet on Sept. 25 from 2 to 5 p.m. to welcome the pastor, Father Patrick Managan, O.M.I. The second anniversary of the parish at Cardinal Newman High School Custen. For further information call 466-8128.

Twenty students named National Merit semifinalists

Twenty students from Catholic Schools of the Archdiocese have been named finalists for the National Merit Scholarship Program which is an annual competition in which over 90,000 students compete. The students have been honored and are some of the most promising receive scholarships for college undergraduate study.

Schools and students are:

Catholic High School
Michael J. Gilg
William B. Hicks
St. Brendan High School
Kathleen M. Aman
Howard J. Bruce
Mark E. Canary
Victor S. Hair
Phillip C. Hollins
Paige E. Kurtz
Lawrence S. Rich
Joseph H. Walsh
Beau Preparatory School
Jorge L. Baraniga
A. Linei
Christopher Columbus High School
Josh B. Brown
James M. Bell
James W. Loeve
Patrick Obregen
St. Brendan High School
Glenn P. Matamoros
Cardinal Newman High School
Mary Beth K. McManus
Sue F. Werb
Pope John Paul II High School
Michael S. Sivestri

Fr. Bardeck celebrates golden jubilee

Reverend Philip A. Bardeck will celebrate his golden jubilee at Our Lady of Perpetual Help Church on Sept. 25 at 3 p.m.

Father Bardeck was ordained a priest June 10, 1933. He spent six years in the mission fields of Puerto Rico and served overseas in the European theatre during World War II. All two years, he received the Bronze Star and Purple Heart medals while serving his country.

During the years he spent as pastor of Our Lady of Perpetual Help Church in Tampa, Florida, he was appointed to start the new parish of the Epiphany of Our Lord, an eight grade school and a convent for the Sisters.

Father has spent most of his life working with the Spiritual Life of the various parishes where he has served.

The Greater Catholic Women's Club will attend a concert on the beach at 8 p.m., Sept. 19th at the "old church" of Little Flower in Coral Gables.

The North Dade Catholic Singles Club will attend a concert on the beach at 8 p.m., Sept. 30th at In Lauderhill across from the Biltmore Hotel. There will be a car pool at at 7:30 p.m.
A balanced life

Christians must focus on the center which keeps life in perspective

By Theodore Hengesbach
NC News Service

I sometimes felt like wishing the past summer away. You see, for me it was a summer when a lot of commitments made months earlier in good faith, but maybe with some recklessness, came due.

In addition to expanded demands in my regular job, there was an extra teaching assignment for six-weeks; the writing of a lengthy, involved and crucial year-end report; worry over a child's surgery; and substantial repairs on an aging car.

I was stretched uncomfortably beyond my usual physical, spiritual and financial capabilities. You could say that I felt my life was out of balance. It was not running as smoothly as I would have liked, much like the front tire of a car that begins to shimmy at 35 miles per hour.

I DIDN'T like the feeling. I wanted to wish it all away. I felt the pressure and acted a little testy.

To you, the reader, that particular Tush of events in one man's life may not seem greatly out of the ordinary. For most people ordinary life is complex, challenging and sometimes frustrating. It is also the setting in which we get the opportunity to put our Christianity into action.

I like to think of life, as others have before me, as a wheel with axle, spokes and rim. The axle is the self. The spokes are the ways the self responds to life's various challenges. The spokes can run in different directions, of course, while the axle is stable, holding everything together.

But this past summer I often felt that I had to keep moving in separate directions at the same time and with the same energy. It made for a bumpy ride; the spokes of the wheel — my responses to situations — sometimes were too long or too short.

AS A CHRISTIAN looking back — pondering my life from the outside in, you might say — a number of questions arise. Was I giving my life and its events the reflection they deserved? How well was I responding at that time to others who are important in my life, for example, my family? Was I keeping my priorities in clear view or was I allowing current pressures to crowd out important values?

On reflection, it is unrealistic to think that life will always be fully in balance or that we can keep it that way with little or no effort.

So my first strategy in these situations is to recognize that everybody feels that life gets out of balance now and then. But wishing it all away doesn't really work very well. So my first strategy in these situations is to recognize that everybody feels that life gets out of balance now and then.

Next, maintaining balance means making decisions about how to respond to the demands made of me. It means deciding just how important a particular demand on my time and energy is compared with other demands.

THE PROBLEM is that in times of pressure, all the demands placed on a person begin to seem equal in importance. All seem to call for a high quality response. When that happens, there is a need to sort everything out.

For me as a Christian, it is a matter of gaining some perspective on the events that are taking place. It is a question of taking steps that will allow real priorities to re-emerge. The first of those steps is prayer. It helps to refocus things, allowing the light at the end of the tunnel to glimmer. The Christian perspective always reminds us that there is a future, there is hope.

Among other steps:
- Get regular exercise. For me a fast two-mile walk burns up frustrations, clears the head and offers some quiet time to think.
- Do uncomplicated chores. Somehow, doing the dishes or mowing the lawn gives me a sense of accomplishment and success which replenish my energies for tackling larger issues.
- Avoid decision making under pressure. Sleep on the decision or turn attention to some other simpler matter first.

These are simple strategies. They help in gaining the perspective needed to respond to pressures in a way consistent with what is really important.
**GOD in the Human Situation**

By David Gibson

The 3-year-old boy stood at the side of the big swimming pool. His 7-year-old sister, already in the water, said, "Jump to me, Johnny. I'll catch you." But the little boy said, "No, no." Next, one of the little boy's cousins said, "Jump to me, jump to me." Again he shook his head with a vigorous "no." Yet another cousin called to the boy: "Jump to me, I'll catch you. I promise." Still the little boy said "no." Finally, the little boy's father got into the water. "Jump to me Johnny. I'll catch you," the father assured him. And the little boy promptly jumped to him. It was a leap of faith.

**THAT STORY** is based on one told in a homily by Jesuit Father John O'Callaghan, president of the Jesuit Conference headquartered in Washington, D.C. I like the story because it illustrates so well how much sense faith can make.

The child is not wrong to have faith in his father. In fact, that child's understanding of his universe is well-balanced.

And the story suggests that for Christians, the vision of the balanced life is one in which faith plays a significant role.

A vision of life as a pilgrimage with many surprises along the way is also part of this vision of balanced life.

I think Peter must have been surprised that Jesus suggested he leave his job as a Galilee fisherman to become one of the Twelve. But I wonder if Peter wasn't equally surprised at his own response: at discovering the courage to alter the future direction of his life in a way he hadn't anticipated.

LIFE IS full of surprises. They may make it interesting. But the surprises along the way also make life unpredictable—and sometimes unsettling—as well.

Peter is a good example of someone on a pilgrimage, someone enroute into a future that, since it is the future, could not be known in advance.

**Peter is a good example of someone on pilgrimage, someone enroute into a future that, since it is the future, could not be known in advance.**

**EVERYONE needs reassurance and affirmation, for most people suffer somewhat from a poor self-image. The results can be paralyzing.** If Jesus had simply agreed that Peter was worthless, the poor man would never have realized his God-given potential.

A poor self-image also can be terrifyingly destructive. People destroy themselves by means of self-punishment of all sorts—drug and alcohol addiction for example—because they think they deserve punishment and are not worth saving.

Others, unable to love themselves, find it impossible to love others.

A central lesson of the Bible is that every single human being is precious and lovely, precisely because people are the objects of God's love. Every single man and woman is a God-image. How can one have bad self-image in the face of that?

It is true that we are all conscious of having tarnished that image. But the most tragic mistake of all is to project our guilt onto God and picture him as cold and vindictive. The fact that we have made ourselves unlovable in our own eyes does not stop God from loving.

In fact, God's love for us makes us loveable no matter what our shortcomings. A human being might be expected to react to us with coldness and rejection, but not God. One of the most eloquent statements in Scripture is found in the Book of Hosea 11:9: "For I am God and not man."

In the wonderful story of the woman caught in the act of adultery and dragged before Jesus for judgment, he had nothing but contempt for the self-righteous people who were treating her as a pawn. He refused to condemn her. Instead he acknowledged and affirmed her value as a person. (John 8:1-11)

In the same Gospel, Chapter 3:16, we read the joyful proclamation that "God so loved the world that he gave his only Son." The message continues: "God did not send the Son into the world to condemn the world, but that the world might be saved through him." (3:17)

**To live by faith is to live by a strange kind of logic: Christians find life by losing it; get by giving away; acquire strength through weakness...**

The paradox in this is that faith "is not a leap in the dark," as it might appear to some, but "a leap into the fullness of light." Listen to how Father Mullahy further describes the paradoxical aspects of Christian living:

"To live by faith is to live by a strange kind of logic: Christians find life by losing it; get by giving away; acquire strength through weakness; ascend by descending and vice-versa; achieve wisdom by becoming fools; become great by becoming the least of all; learn to rule by becoming the servants of all."

"Strange logic." "Paradoxical." "Surprising pilgrimage of faith." Those words and phrases represent only the beginnings in a list of characteristics of a balanced view of life from the Christian perspective.

The list can readily be added to with words like "love" and "service" and "worship" which represent ways of pursuing the balanced Christian life and allowing life's meaning to come into view.

A vision of the balanced life: It's not what you think it is. Or is it?

By Father John Castelot

By Father John Castelot

The disciples cast their nets all night long but caught nothing. Then Jesus told Peter to try again.

Peter was tired and discouraged and sure it would be no use struggling with those heavy nets again. But he agreed!

The results were astonishing! "Upon doing this they caught such a great number of fish that their nets were at the breaking point." (Luke 5:6) So taken aback was Peter that he fell as Jesus' feet and groaned: "Leave me. Lord. I am a sinful man."

Jesus must have loved the bumbling fisherman very deeply at that moment. Did he love him? On the contrary, Jesus reassured Peter: "Do not be afraid. From now on you will be catching men."

The 3-year-old would not jump to his older sister or either of his cousins but when his father went into the pool he made the jump without hesitation. It was a leap of faith because he knew his father could be trusted to catch him. (NC sketch)
Doctors credit God for her recovery

By Pamela Montagno

CINCINNATI (NC)—A 42-year-old mother of eight credits God for her recovery after her heart stopped three times in four hours June 28.

"He had everybody in the right place at the right time," said Barbara Hoover, a member of St. Andrew's Parish in Milford, Ohio.

Mrs. Hoover, at the time seven months pregnant, was rushed to Good Samaritan Hospital in Cincinnati June 25 because she was bleeding heavily. Hoping to give her premature infant a better chance, the hospital staff planned the delivery by Cesarean section three days later.

However, shortly after the delivery, Mrs. Hoover went into heart arrest due to massive hemorrhaging. She lost blood faster than the emergency medical team could replace it, and her total blood volume was replaced five times.

The 50 members of the medical team fought for her life—including surgeons, nurses, residents, respiratory therapists, pharmacists and intravenous therapists—tried all possible means of stopping the hemorrhaging and reviving her heart.

WHEN IT became apparent that cardiopulmonary resuscitation, electric shocks and other attempts were not reviving her heart properly, an anesthesiologist, Dr. Roderick Malone, decided the team would open Mrs. Hoover's chest and massage her heart by hand.

Mrs. Hoover's obstetrician, Dr. Stewart Friedman, went to the waiting room to prepare her husband, Keith, and the family for the worst. Dr. Friedman said because internal cardiac massage is a very risky procedure, it is usually performed as a "last-ditch effort" to save a patient. Serious brain damage seemed inevitable after Mrs. Hoover's heart stopped, he stressed.

Lingering concerns about brain damage were erased as Mrs. Hoover opened her eyes and talked while still in the delivery room. One day later she continued to display her recovery by reminding a doctor that they had met the day previous to her delivery. By day two, Mrs. Hoover asked if she could wear her make-up.

NURSES, doctors and support staff describe Mrs. Hoover's recovery as "miraculous." Dr. Friedman said although he believes there is, in part, a medical explanation for her recovery, "she had to have someone upstairs watching over her."

Although Mrs. Hoover knows her heart stopped, she said she never felt she had died.

"I always seemed to know what was going on" in the delivery room, she said. She remembers the determined voices of the medical staff coaxing her to "live, live, live!" but felt frustrated in not knowing what she could do to help.

NONE OF the doctors is taking credit for the recovery, noted Mr. Hoover, a supervisor for Cincinnati Gas and Electric Co.

"They all said it was through God's help," he said. Mrs. Hoover, a homemaker, was released from Good Samaritan with assurance that she would heal completely.

A Mass of Thanksgiving and a reception were held at the hospital, with family, friends, and about 15 Good Samaritan staffers. The Mass included the first Communion of two of the Hoover children, Allison, 8, and Michael, 10.

Early in August Christopher Keith Hoover, born with a weight of a little more than three pounds, five ounces, was allowed to go home after weighing in at four pounds, 11 ounces.

A T TI's parents left the hospital, they spoke of a new sense of trust tested by experience.

"When something like this happens, you feel very blessed that God is there and really in charge," Mrs. Hoover said.

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Buy me a car that starts!

By Elida Young

NC News Service

Our marriage recorded a milestone the other day. My husband and I agreed we need a new car—I was spending too much time at the gas station that they sent me a W2 form. I insisted I be included in the search. My husband was shocked. "W2?" he asked. "What do you know about cars?"

I could have told him I was just curious to see how someone who knows a lot about cars could so uncannily strike super deals on vehicles that invariably sell the first month with us doing awful things to the driveway and establishing an illicit relationship with our mechanics.

I resisted the temptation and took a different tack: "Maybe it's time for us to consider buying a brand new car," I told him. "Not a car just new to us but a real new car—one with the same color paint all over, one with seats we would decorate with our own brand of bubble gum, one with all its own doorknobs."

I went on: "My requirements of a car are simple:

-Start when I turn on the key. Stop when I brake.
-Do not draw a crowd of pointing people when stopped at a light.
-Hold a half dozen children comfortably enough that, when they auto mechanic will cost one-third of what a new car would have cost.

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