African cardinal asks Americans have you done enough for poor?

By Ana Rodrigues-Soto
Voice News Editor

In a deep, haunting voice, a "pilgrim" from the Third World asked an urgent question of American Catholics this past weekend: "Cain, Cain, what have you done to your brother?"

The "pilgrim" was an African cardinal, and he was asking more than 1,000 Catholic Charities professionals gathered here whether the wealthiest nation on earth is doing enough to help the poor of the world.

The evening before, former U.S. congressman Father Robert Drinan asked almost the same thing: What have Americans done for the poor in their own country lately? (See story, page 10).

Both were featured speakers during the 8th annual conventions of the National Conference of Catholic Charities (NCCC), which brought almost 1,200 priests, religious and lay service professionals to Bal Harbour Sept. 28-Oct. 2.

Cardinal Alexandre DoNascimento, president of Caritas Internationalis, the umbrella agency for worldwide Catholic charities, repeatedly asked the same question God asked of Cain during a speech in which he chastised the world's most developed nations for spending more money and talent on preparing for war than on seeking to eradicate the causes of starvation and poverty.

"I speak on behalf of millions of starving children, homeless old people and scourged youth who have almost no hope," said the cardinal in halting, accented English.

"But I am not here to pass judgment upon the First World. I do not wish to imply that poor is good and rich is bad or that the Third World is just and the First World is unjust," he said.

"There is really only one world... We are shooting through space in the same capsule, all dependent upon the fate of the earth.

"Our alternatives are clear — either fellowship or annihilation. Either East-West reconciliation and a North-South equalization, or war on everyone by everyone," he said.

Cardinal DoNascimento did thank Americans for their "generosity" in responding to the desperate needs of Africans. But he warned that the Gospel challenges the wealthy to take notice of Lazarus.

"Nowhere does Christ condemn the mere possession of material goods," said the Angolan prelate who spent 10 years in exile and in 1982 was held captive by guerrillas. "Instead, he pronounces very harsh words against those who use their possessions.

(Continued on page 9)
Knights fight for member's life

SMITHVILLE, Tenn. (NC) — A Tennessee state council of the Knights of Columbus is trying to save the life of one of its members by raising the thousands of dollars needed for a heart transplant.

Larry Stevens, 29, of St. Gregory parish in Smithville, suffers from a progressive heart disease which can be reversed only by replacing his damaged heart with a healthy one.

The disease, viral cardiomyopathy, began with a virus in the heart muscle and resulted in the rapid deterioration of the heart and its functions.

By mid-September the Knights had raised between $1,700 and $1,500, mostly at a state Knights of Columbus convention and another statewide meeting to aid the family, according to former Grand Knight John Meyers.

Stevens said he first became ill last December with what he thought was mild stomach trouble. Several days later, extensive testing at Nashville's St. Thomas Hospital revealed a serious heart problem.

After more testing at a Medical College of Virginia he learned that he needed a heart transplant if he wants to live to see his three girls, aged 17 months to 8 years, grow up.

Stevens' disease forced him to quit his technician job at Smithville's Star Manufacturing, costing him insurance benefits for himself, his wife — expecting their fourth child — and his children.

MEETING HEAD ON — Vice presidential contender Geraldine Ferraro and Archbishop John O'Connor greet each other during an Italian-American dinner at New York's Waldorf Astoria Hotel. The speakers, who have differed sharply over the abortion issue, were received warmly by the audience. (Photo by UPI)

Racism still plagues black Catholics

(UNDATED) (NC) — The black community in the U.S. Catholic Church has come of age but racism remains the major obstacle to evangelization, said the 10 Black Catholic bishops of the United States in their first pastoral letter, titled, "What We Have Seen and Heard," the letter said racism "still festers within our church as within our society." Auxiliary Bishop James P. Lyke of Cleveland coordinated the writing and publication of the pastoral.

NEW YORK (NC) — The National Council of Churches will become a plaintiff in a suit challenging appointment of a U.S. ambassador to the Vatican, NCC General Secretary Claire Randall said. Full diplomatic relations were established between the United States and the Vatican last January. The main plaintiff in the suit, which was to be filed in U.S. District Court in Philadelphia, is Americans United for Separation of Church and State.

LCRW hopes to open dialogue

(UNDATED) (NC) — The Leadership Conference of Women Religious will set up panels of experts to aid religious communities which encounter "eclesiastical conflict" as a response to the resignations of three nuns whose pursuit of political careers in public office and the loss of authority of a U.S.-based order over its European province, according to LCRW officials. Sister Margaret Cafferky, LCRW president, said the establishment of panels will aid in "collaboration and open dialogue" within the church.

CRS pleads for aid to Africa

WASHINGTON (NC) — Catholic Relief Services called for increased, long-term U.S. aid to African nations suffering from devastating food shortages.

Robert McCloskey, CRS executive director of external affairs, joined representatives of other private aid agencies in testifying before a joint meeting of House committees on hunger and foreign affairs. McCloskey also said CRS endorses a bill calling for $265 million for food and $185 million for transportation and other aid programs for Africa.

Kentucky pro-life law defeated

LOUISVILLE, Ky. (NC) — A federal judge has declared unconstitutional a 1982 Kentucky law which sought to require parental consent for a minor to obtain an abortion. Judge David M. Allen of the U.S. District Court in Louisville called the law ineffective and ruled that other provisions in the 1982 law were unconstitutional as well, such as a provision that called for mandatory notification of the husband before the wife has an abortion.

Vatican opposes surrogate mothers

VATICAN-CITY (NC) — Using a surrogate mother to have a child is morally wrong because it violates "the biological and spiritual union of the parents," said an editorial in the Vatican newspaper, L'Osservatore Romano. The editorial, titled, "Regarding the Question of Mothers for Rent," advocated adoption or dedication to the children of others as a solution for couples with biological or medical impediments to having children.

Court rejects appeal to bury fetuses

SAN FRANCISCO (NC) — The California Supreme Court denied a motion for an appeal by a Catholic group to allow a burial of 16,500 aborted fetuses. The Catholic League for Religious and Civil Rights had filed a motion for the California Court to hear an appeal. Instead, by a lower court which denied burial in June. Paul Freeze, attorney for the group, said the dismissal will be appealed next to the U.S. Supreme Court.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.
Church agency gives $78,000 to poor here

Archbishop McCarthy and Monsignor John McMahon, second from left, Archdiocese of Miami's representative for the Campaign for Human Development (CHD), pose with grant recipients. Back row from left: Lloyd Wilson of Indiantown Non-Profit Housing; Fr. Marvin A. Mottet, executive director of CHD nationwide; and Fr. Frank O'Loughlin, pastor of Holy Cross Parish in Indiantown. Front row: Monica Torres, Gloria Ramos and Marcelina Mendez of Santurario. (Voice photo/Prent Brown)

Two self-help organizations in the Archdiocese of Miami have just received a total of $78,000 in grants from the Campaign for Human Development (CHD), it was announced at a press conference last week.

Fr. Marvin Mottet, CHD director, and Archbishop Edward McCarthy met with representatives of Santurario, a project that organizes farmworkers in Indiantown, and PULSE, an organization representing the Miami black community.

CHD, a nationwide program funded by the U.S. bishops, is based on the concept of the poor helping the poor, providing grants to projects organized by low-income persons to alleviate the root causes of poverty. In the past 14 years it has funded more than 2,000 self-help groups including groups in the Miami Archdiocese that work with migrant workers, blacks, and the elderly.

Santurario, which received $55,000 this year from CHD, is involved in educating groups of Latin American, Caribbean, and black farmworkers on their rights to legal representation, particularly in regard to immigration laws. It is also trying to provide affordable, decent housing for those workers and wants to develop cooperatives that could provide additional employment.

PULSE (People United to Lead the Struggle for Equality), a broad-based organization made up primarily of groups of Liberty City residents, is working for increased employment and will push next year for judicial reform and more public works projects in black neighborhoods.


"You are doing just what Christ would have done. You have not just been a friend, you have actually been there," he said.

Three other groups in the state received a total of $76,000 in grants: Centro Campesino, a farmworker organization in Polk, County; Centro Campesino, a farmworker organization in Polk, County; and One Million E.E.S.P., a Miami-based organization seeking changes in the Aid for Families with Dependent Children program.

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Anti-Catholic group members ordered out of Canada

By NC News Service

Three members of the Tony and Susan Alamo Christian Foundation have been told to leave Canada for distributing Anti-Catholic literature, and a New York firm charged that a photo of the pope appearing on the cover of one of the leaflets was used illegally.

An immigration judge in Edmonton, Alberta, told the three Arkansas group members to leave Canada for distributing Anti-Catholic literature because it was felt the charges would not stand up in court, said John Scrimshaw, executive assistant to Attorney General Neil Crawford.

'Two of the men, members of the Tony and Susan Alamo Christian Foundation, were caught leaving their motel to distribute the literature.'

In New York City, City Sights Co., a firm representing the photographer who owns the copyright to a photo of the pope, has asked Alamo twice by mail to "cease and desist" his unauthorized use of the picture, according to James Usher, a company official.

The photo shows the pontiff with his index finger and thumb cupped around his eyes.

City Sights officials are "incensed" at what they see as Alamo's distortion of the photographer's message, Usher said. He added that the firm's attorneys were awaiting word from the photographer who owns the copyright to the photo of the pope, has asked Alamo twice by mail to "cease and desist" his unauthorized use of the picture, according to James Usher, a company official.

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Six years ago he began a weekly column in Nashville's diocesan newspaper, the Tennessee Register, on the Sunday Scripture readings. Ultimately, 10 diocesan newspapers across America (including The Voice) carried the column.

In 1979, the column received the Catholic Press Association annual award as the best spiritual column appearing in an American Catholic newspaper.

Fr. Black, formerly the editor of the weekly Register, in Nashville, is the 1984 Catholic Press Association award winner for the best spiritual column written for the Catholic press.

In February 1974, Father Black was diagnosed as suffering from a malignant tumor in his right leg. The tumor was surgically removed. It was the first of 18 operations to treat the recurring disease.

His death occurred several weeks after physicians found, in his brain and lungs, tumors which could not be removed.

Despite continuing episodes of illness, among the 295 regular weekly columns he wrote for Catholic newspapers, only two were written by substitutes; all met deadlines.

ARMS OPPONENTS — Police in Cambridge, Mass., carry off a demonstrator as others lie on the ground in front of Draper Laboratories. Police arrested 41 of 190 people who were protesting the production of missile guidance systems at Draper. (MCUP photo)

WASHINGTON (NC) — In assigning pastors to parishes, U.S. bishops can adopt six-year renewable terms as the only alternative to indefinite terms of office, says a new Vatican-approved policy for the United States.

Dioceses which up to now have had different limited-term policies in force will be required to change them to conform with the new nationwide policy. The Archdiocese of Miami is not one of these dioceses.

Pope John Paul II rejected the wishes of the National Conference of Catholic Bishops, which had asked permission to leave the length of limited terms of office for pastors up to each diocesan bishop, rather than to set a single, uniform plan for the whole country.

Bishop James Malone of Youngstown, Ohio, NCCB president, spelled out the new policy in a decree issued Sept. 24 and effective immediately.

"Individual ordinaries (diocesan bishops) may appoint pastors to a six-year term of office," says the decree. "The possibility of renewing this term is left to the discretion of the diocesan bishop."

"The primary provision of Canon 522 (of the church's Code of Canon Law) that pastors may be appointed for an indefinite period of time remains in force," it says.

Bishop: "Live-in" couples must separate while preparing for Church wedding

ST. CLOUD, Minn. (NC) — Couples living together before marriage in the Diocese of St. Cloud must separate for three months before a priest can perform the ceremony, according to a policy announced by Bishop George Speltz of St. Cloud.

In a 1,100-word pastoral letter Bishop Speltz said, "It has been the constant teaching of the church that the use of sex belongs to marriage and to marriage alone. Sexual union outside of marriage is a violation of God's law."

The policy on cohabitation outlined in the pastoral letter states that the priest is to determine whether the man and woman are living together, and if so, he is to tell them to begin living apart until they are married.

If, for "compelling pastoral reasons," the priest decides the marriage should take place even when the couple continues to live together, the wedding must be small and private but still would be a Catholic ceremony.

Most dioceses enforce a waiting period of two to six months between marriage plan announcements and the wedding, and most require counseling and marriage preparation classes during that time.

Father Thomas Lynch, family life representative in the U.S. Catholic Conference Department of Education in Washington, said he knew of no other dioceses where a formal policy requiring cohabitating couples to separate existed.

At a priest conference, Bishop Speltz said the letter was in response to questions from pastors and laypeople concerned about marriage and morality. He said the priests' council of the diocese conducted a study on cohabitation and left it up to him to set a diocesan policy.

"The pastoral seemed necessary to make it clear that the church stands on her traditional teaching: pre-marital sex is seriously wrong and is a poor preparation for marriage."
Men should not fear women's roles—lay official

TOLEDO, Ohio (NC) — In order to achieve fullness of community in the church, men and women need to respect each other's differences, said Dolores R. Leckey, executive director of the National Conference of Catholic Bishops' Committee on the Laity.

Mrs. Leckey spoke at a public meeting as part of the Toledo diocesan Priests' Senate plenary session in suburban Sylvania.

She asked, "What are men running from?" after recounting a conversation with a priest whom she characterized as "a friend of the women's movement in the church."

She had talked about his "fears that as more and more women chose to study for ministry in the seminary, he wondered if it wouldn't discourage men from doing so, because, he said, ministry come to be viewed as a woman's profession."

"I thought about that and about how such a scenario had indeed occurred in the past with other occupations: secretaries, librarians, nurses, elementary teachers," she said. "Men should not fear changing roles."

Mrs. Leckey cited a thesis that until men become directly involved in infant and child care, society will not be able to "counter the strong pull toward sex-determined roles and the unconscious fears that support those roles..." She said, "When boys can identify with nurturing fathers and see their mothers 'coming and going,' as well as the reverse, a new sensitivity and openness is possible."

"Will this not help men to reclaim the parts of their own inner experience that this generation has delegating to women?" she asked. Jesus' washing of the feet of his disciples, focusing them and offering his own life 'were vividly maternal acts," said Mrs. Leckey.

She urged women in the church to be persistent in pursuing their goals, like the Canaanite woman with Jesus. "He seems amazed at her faith and her transparent, tenacious love. He's caught in it, and it changes him..."

"That story is our story. We women of the church owe it to those who come after, our daughters and sons, our grandchildren, not to let go. Love demands that we hang on," she said.

On the subject of achieving community, she said men and women should be willing to "stay at the table" and to "listen, to learn, to empathize." She said that differences between men and women should be respected. "It would be tragic if we women lose our capacity to recognize our own neediness and vulnerability and that of others. Everyone is vulnerable — knowing it is the point."

Anti-religious bias fills U.S. history

NEW YORK CITY — A photo of Pope John Paul II which appears on the cover of an anti-Catholic pamphlet distributed across the country by Tony Alamo is being used illegally and Alamo has been asked twice by the photographer who owns the rights to the copyrighted photo taken while the Pope was joking with a photographer and marketed around the world as a postcard with the caption, "Pope John Paul II amuses himself with the photographer."

The picture shows the Holy Father with his index and thumb fingers cupped around his eyes.

City Sights officials are "incensed" at the way Alamo has distorted the message conveyed by the photo, Usher said. He added that the firm's attorneys are awaiting word from the photographer, who is presently out of the country, to determine whether or not he wishes to prefer charges against Alamo for use of the picture.

"He seems amazed at her faith and her transparent, tenacious love. He's caught in it, and it changes him..."

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Holocaust group told: Stop attacking Vatican

WASHINGTON, D.C. (RNS) — A widely honored Christian rescuer of Jews during World War II threatened to resign from the U.S. Holocaust Memorial Council if its leaders "continue" to attack the Vatican role during the Nazi Holocaust.

Tibor Baranski, credited with saving thousands of Jews in 1944 while serving under the papal representative in Hungary, reacted to remarks at a press conference here by noted writer and human rights activist Elie Wiesel, chairman of the government-chartered Holocaust Council.

During a four-day conference held to honor "righteous Gentiles," who rescued Jews from the Nazis, Mr. Wiesel declared that the "silence of the pope (Pius XII) during those years was horrifying. He was responsible for what he said and didn't say."

The comments drew an immediate response from Mr. Baranski who, age 22 at the time, provided "letters of protection" issued by the Vatican to thousands of Jews. He acted as executive director of the Jewish Protection Movement in Budapest, and operative of the papal nuncio, Msgr. Angelo Rotta.

"If this continues, I will abdicate from the council," Mr. Baranski, who now lives in Buffalo, N.Y., told Religious News Service. "I am living witness that this is not true. I worked for the pope. I saw the letters he sent to Rotta, ordering him to protect the Jews."

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Charismatics hope for acceptance

By Sister Mary Ann Walsh

VATICAN CITY (NC) — Catholic charismatics hoped greater acceptance by the "official church" would result from an international retreat they have sponsored at the Vatican Oct. 5-9 for priests from around the world, said a spokesman for International Catholic Charismatic Renewal Office.

The retreat also was aimed at sparking a "trend for holiness" among priests, said the chairman of the charismatic organization, Redemptorist Father Tom Forrest.

More than 4,400 priests from 101 countries were expected to attend.

The retreat was to be held at the Vatican's Paul VI audience hall as part of efforts to improve the image of the charismatic renewal, said Jesuit Father Edward Doherty, spokesman for the international renewal office.

"We want more and more into the mainstream of the church," he said. "We're looking for a blessing from the official church on the charismatic renewal."

The scheduled speakers include Pope John Paul II; Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops; Cardinal Silvio Oddi, head of the Vatican Congregation for Clergy; and Mother Teresa of Calcutta, India.

More than one-third of the priests registered are from Third World countries. Their participation was underwritten by a $1 million donation from a wealthy member of the charismatic renewal from the Netherlands. From the United States, 1,000 priests were to participate.

Father Doherty said that the retreat, based on the theme, "A Call to Holiness," was aimed at emphasizing the Mass and the sacrament of reconciliation.

Father Forrest said that "the trend for the hula hoop, the Rubik's Cube, blue jeans and the Lady Di look can sweep the world. What we need now on a far higher level is a trend among priests back to the image of holiness."

He said the image comes not from "pious posturing, but the real thing: a real life of prayer, a real hatred of sin and all the harm it causes, and a real laying down of our lives for the poor and needy, coupled with the crucifixion of being brother to the annoyingly sinful."

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Ronald E. Albury, L.F.D.
Pope: Regulate space technology

VATICAN CITY (NC) — Pope John Paul II Oct. 2 called for international pacts to control space technology for the good of the "whole human family."

He also warned rich nations against imposing "cultural or ideological colonialism" on poorer nations "through use of the instruments at their disposal, and in particular modern space technology."

The pope made his remarks in an address to about 30 participants in a Pontifical Academy of Sciences-sponsored week of study on the impact of space exploration on mankind.

The pope called for regulation of use of space technology so that no one country or group controls it. "Space belongs to the whole of humanity; it is something for the benefit of all," he said to the group, which is to report its findings to him at the end of its study.

"Just as the earth is for the benefit of all, and private property must be distributed in such a way that every human being is given a proper share in the goods of the earth," Pope John Paul said, "in the same way the occupation of space by satellites and other instruments must be regulated by just agreements and international pacts that will enable the whole human family to enjoy and use it."

Pope John Paul also said that space technology, such as satellites, "can be used for a wider spreading of culture in all the countries of the world."

But he warned that the technology "must not be used by any form of cultural imperialism..."

"Satellites will carry out a beneficial task, when instead of imposing culture of the rich countries they favor a dialogue between cultures, which means a dialogue between the nations, essential for the peace of the world," the pope said.

The pope also spoke of the role of space technology in fighting hunger. He said that "through the use of satellites it is possible to obtain exact data regarding the conditions of tracts of land, the flow of water and weather conditions."

"These data," the pope added, "can be used for the purpose of improving agriculture, checking the state of woodlands and forests, evaluating the condition of individual zones or of the whole earth, thus making it possible to draw up particular global programs in order to meet concrete situations."

"This so-called remote sensing," the pope said, "is of fundamental importance in the fight against hunger, provided that the economic and political powers that possess these special means of observing the world provide help to the poorer countries to draw up programs of economic development and help them in a practical way to carry out these programs."

Archbishop Edward A. McCarthy, D.D.

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Miami, Florida / THE VOICE / Friday, October 5, 1984 / PAGE 7
By Msgr. John J. Donnelly
Archdiocesan Director
Society for the Propagation of the Faith

"And today, standing on this missionary soil of America ..." Those words were spoken, not by a pioneer or missionary two or three hundred years ago, but by Pope John Paul II during his visit last May to Fairbanks, Alaska.

For the Diocese of Fairbanks is, in fact, under the pastoral care of the Sacred Congregations for the Propagation of the Faith, receiving support through the Propagation of the Faith, just as other mission dioceses in Asia, Africa, Latin America and Oceania.

To hear the Holy Father speak of part of the United States as "missionary" territory today is a bit startling. Yet, up until 1908, that characterization could be made about any place in our country. For more than half of its history, the United States has been "in the missions."

The Pope noted, in Fairbanks, our "special role in sustaining and promoting the missionary efforts of the Holy See," specifically through the Propagation of the Faith; of the almost $94 million distributed to the missions by the Propagation of the Faith last year, nearly half came from Alaska.

Young Church of the United States respond to the growing needs of other, newer mission territories in Africa and Asia.

Today, the Propagation of the Faith is established in every diocese in the U.S., with a Director appointed by each bishop. And it has become a truly worldwide effort: given Pontifical status in 1922, with its central administration shifted to Rome at the time, the Propagation of the Faith has been set up in some 90 countries, many of which are still "mission" territory — as the United States was until 1908.

"Mission Sunday is the focal point of our efforts each year," said Msgr. John Donnelly (Archdiocesan Director for the Propagation of the Faith."

"During the course of the whole year must promote the missionary spirit, an element that is not merely marginal but essential to the nature of the mystical body." We are the Body of Christ — in America, Asia, Africa, Oceania, Europe. And our mission, like that of the first disciples, is to witness the Gospel "to the ends of the earth."

Your sacrifices for the missions through the Propagation of the Faith, on Mission Sunday — 2 weeks away in your parish — and throughout the year, are a most effective way of participating in the universal aspect of the Church's mission: gathered into one General Fund with the sacrifices of Catholics in nearly 90 countries, this support is distributed equitably to hundreds of mission dioceses with needs much like those of Louisiana and Kentucky in 1822.

The world's 600 million Catholics will celebrate as one community of faith on October 21st this year — World Mission Sunday 1984. It is the day when, as Pope John Paul II said last year, "the Church, Mother and Teacher, caring for the good of all, extends her hand through the Propagation of the Faith to gather aid from people of good will."

"Mission Sunday is the focal point of our efforts each year," said Msgr. John Donnelly (Archdiocesan Director for the Propagation of the Faith."

"We try to promote as appreciation of the Church's universal and missionary identity, as well as raise funds for the needs of the mission Church. And the people of South Florida have always been generous in response to those needs, which increase every year."

Last year's Mission Sunday collection in the United States amounted to some $17 million; fifty-one percent of that total went towards the $40 million that made up the United States' contribution to the worldwide missions.

And the United States continued to be the major recipient of this missionary support. Of the total amount raised from 1822 to 1832, 42% went to mission territories here. From 1832 to 1861, more than $7 million was provided to the missions in the United States. In the fifty years after 1830, nearly three million immigrant Catholics arrived from Europe; the Church could not have served them as it did without outside help.

At the same time, this immigrant population helped the maturing young Church of the United States respond to the growing needs of other, newer mission territories in Africa and Asia.

"During the course of the whole year must promote the missionary spirit, an element that is not merely marginal but essential to the nature of the mystical body." We are the Body of Christ — in America, Asia, Africa, Oceania, Europe. And our mission, like that of the first disciples, is to witness the Gospel "to the ends of the earth."

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Cardinal: Social sin is world’s worst problem

(Continued from page 1)"

sions in a selfish way, without paying attention to the needs of others."

But as the world approaches the third millennium, "The Church is compelled to ask her members and through her members to ask the world, 'Cain, Cain, what have you done to your brother?'" concluded the Cardinal.

Materialism
Cardinal DoNascimento's stress on action on behalf of justice was echoed later that day by Archbishop Edward A. McCarthy. "If you look for charities, and perhaps to motivate them to consider social work as a career, the group of Catholic high school students sat in on Oct. 1 work-shops and then reflected on what they had learned.

During the five-day convention, more than 50 workshops dealt with almost every type of social problem, from poverty to drug addiction to human sexualit.y. Special emphasis was placed on parish social ministry, the current thrust by NCCC-member agencies to make their services available at the parish level.

The charities professionals also passed a criminal justice resolution expressing their opposition to the death penalty and calling for hand-gun control, alternatives to prison, better legal assistance for the poor, restitution and social services for crime victims and support for the families of offenders.

The NCCC is the umbrella group for the charities offices of almost every Catholic diocese in the United States, and as such is one of the largest private, voluntary providers of service in the nation.

By Ana Rodriguez-Soto
Voice News Editor

It's here, and it will arrive at your parish soon.

At least that's what the National Conference of Catholic Charities (NCCC) and Catholic Community Services (CCS) of the Archdiocese of Miami have claimed.

"It is Parish Social Ministry, and it comes in all shapes and sizes. But essentially it means the professional services of counselors and social workers, as well as emergency help with rent and bills, being available at the parish level in an organized way.

But it's up to the parish to ask CCS for help in establishing this network of services. And it's up to the parishioners to take on some of the work, because there is an integral part of being a Catholic.

"I see it as the future of our parishes," says Msgr. Bryan O. Walsh, director of the Archdiocesan Ministry of Christian Service. "It's a parish program, not a CCS program." Parish Social Ministry was the topic of several workshops and a day-long "institute" during the annual convention of the NCCC in Bal Harbour this week.

The push to bring Catholic Charities to the parish level began in the United States after an NCCC study in the early '70s recommended it. This doesn't mean the downtown charities office will be closed out, however.

Paid professionals will continue to administer charities programs from a central location as well as provide services which cannot be handled by the parish, such as adoption, foster care and the treatment of serious psychological disorders.

"We're extending ourselves to where our clients are," explained Mercedes Campano, executive director of Catholic Family and Children's Services for the Archdiocese of Miami.

As coordinator for the Parish Social Ministry effort in Dade County, she has visited most of the area's parishes and spoken with pastors about the pressing needs in their community.

So far, eight Dade parishes have agreed to work with CCS in meeting those needs. Among these are St. Peter and Paul, where a parishioner is a fulltime social worker, and Our Lady of Divine Providence, which began distributing food to needy refugee families after CCS advised the pastor on how to proceed.

In the other parishes, CCS workers are assigned full or part-time to doing marriage and family counseling.

Broward's program, which began in 1980, two years before Dade's, is headed by Pat Miller, assistant director of CCS' Broward region. Pastors who volunteer their services to fellow parishioners. About 10 other parishes also are working with CCS.

The importance of this volunteer activity, especially in the Archdiocese of Miami, where the fifth year of the Evangelization Program stresses "Love and Witness," was underlined by Msgr. Walsh.

"CCS and the whole social apostolate is a major part of that commitment on the part of the Church," he said. "It is an integral part of the Church apostolate."

He predicted that as more and more parishes become involved in parish social ministry, in reaching out to their neighbors and trying to help them, demand for CCS' professional services will increase.

How will CCS meet these additional needs?

"That's part of the consciousness-raising, so that people are more generous in their charity and tax-giving," said Msgr. Walsh. "Our people should be downtown advocating higher taxes so we'll be able to help the poor."
Fr. Drinan: U.S. waging 'war against the poor'

By Betsy Kennedy
Voice Staff Writer

In an oratorical style reminiscent of John F. Kennedy, his voice ringing like a whip and his words never faltering, Fr. Robert J. Drinan told an audience of Catholic Charities workers that they must realize the current administration is waging "a war against the poor and the elderly," according to the Jesuit priest who is also a professor of law at Georgetown University Law Center in Washington, a columnist for the National Catholic Reporter and president of Americans for Democratic Action.

"Welfare of the rich"

Citing $28 billion lost due to the new tax bill, the speaker blamed the administration for aiding "the welfare of the rich."

These trends, he said, represent a reversal of some of the fundamental policies which America has followed in past years.

"Traditional concepts of the care of the elderly and needy have been eroded - even abandoned - to save bare-bones or oblivion programs which Congress has funded for many, many years." Fr. Drinan said.

In 1983 some 35.3 million people were classified poor. This is up from 26 million some four years ago - the highest rate in the poverty rate in 18 years. This means that 15.2 percent of all the people in the most affluent nation in the history of the world are poor.

"We can anticipate a healthy income of a family of three living near the poverty line fell from $9,665 in 1980 (as measured in 1982 dollars) in 1983, said Fr. Drinan, 1982 - a decline of 12 percent.

In 1983 a poor family of four paid an average of more than twice as much in federal taxes in 1980.

In 1982-85 about $22.7 billion in federal assistance to the elderly was slashed. During that period 460,000 senior citizens lost food stamp benefits. In the same period 507,000 seniors lost Medicaid coverage.

"Funding on 20 major social programs, including AFDC, food stamps, children's health, and Medicaid, has been cut by $16 billion or 16 percent in fiscal 1984," Fr. Drinan was also highly critical of the administration for its inertia in civil rights legislation. During the ad

Economic justice

He discussed the Church's obligations to "reanalyze the Church's position on capitalism."

"This is being accomplished in the form of a pastoral letter by the U.S. bishops on economics. Fr. Drinan hopes it will be extremely influential on American society.

"However, the bishops will find themselves "in the eye of the storm" on the issue because of its controversy.

"We can't have a Marxist!"

"But that is all in the future. For now, says Hagan, "they are living on the edge.""
Women in poverty — new approach

By Ana Rodriguez-Soto
Voice News Editor

Poor mothers and their children need more than an isolated government program — such as Food Stamps or Aid to Families with Dependent Children — to escape their poverty permanently, Catholic Charities officials meeting in Bal Harbour told this week.

Unless the 3.6 million poor families headed by women get help in them five interrelated areas they will have a "very difficult" time climbing the U.S. economic ladder, said Denise Devann, legislation advocate for Catholic Charities in the Archdiocese of St. Paul, Minnesota.

A 10-month study by Devann's staff found that a combination of elements makes poverty for households headed by single women "almost a given":

• Inability to find a job or for those who do work to escape the "pink collar" rut of minimum wage and little opportunity for advancement;

• Lack of affordable housing;

• Lack of affordable day-care for children;

• Problems with transportation;

• Skyrocketing costs of lighting or heating, especially in northern states.

Devann proposed a "comprehensive" program which will:

• Help poor mothers find meaningful employment in the private sector;

• Pay a portion of their housing costs;

• Enable them to get to and from work; and

• Ensure that their children are taken care of during the day.

She said such an approach never has been tried before and urged char-

ities professionals to both provide these services and make legislators at every level aware of the need to insti-
tute "holistic" programs of this type.

Citing 1983 U.S. Census Bureau statistics which show that 15 percent of the U.S. population lives in poverty, and among these are 6.2 million families and 15.5 million children (al-
mot one out of every five), Devann called this "a primary poverty issue that needs to be addressed."

Unless something is done soon, the helplessness of these women and chil-
dren only will get worse, she said.

Helping new mothers to cope

By Betsy Kennedy
Voice News Staff Writer

"I can become sexually active without getting pregnant... it won't happen to me," is the self-assured declaration of many young women who end up bearing children out of wedlock, said Michelle Bailey, administrator of Seton Center, an outpatient medical and social services agency at St. Mary's in Minneapolis and St. Joseph's in St. Paul.

Bailey conducted a workshop on the aftermath needs of the single preg-
nant woman, "After Choosing Life, Then What..." presented during the National Conference of Catholic Charities Convention at the Sheraton Bal Harbour Hotel.

In the city of Minneapolis alone, reported Bailey, 10 percent of the total childbirths are out of wedlock. About 85 percent of all unwed mothers in the country choose to become parents and keep their babies, thus there is a great need for more aftercare services to help in the difficult transition to parenthood.

"When we have children raising children we need to educate them at a young age," said Bailey.

At Seton, expectant mothers and new parents can attend a 2-year pro-
gram designed to teach them effective child rearing, child development and parenting skills. They learn to be con-

fident and knowledgeable and to re-

spond to everyday demands such as "What do I do if the baby's temperature suddenly elevates?" or "How do I cope with constant crying?"

The inter-denominational program (although as high as 40 percent of clients at Seton are Catholic, also helps ease the loneliness of young parents. Some mothers who have completed the program and received supplemental training serve as peer counselors for the classes.

Participants are invited to bring their babies and their mothers are encouraged to share with other mothers.

Monthly group sessions are also of-

ered, with counselors available to answer questions on topics such as adoption or the legal rights of unwed mothers.

Seton's aftercare services also fulfill another essential function, said Bailey, "a preventative against child abuse."

"There is more potential for abuse by younger mothers. They have already been living in a co-dependent relationship with their parents or other family members. Their self-
esteem may be very low..."
Regional seminary enrollment record high

BOYNTON BEACH — Enrollment at St. Vincent de Paul Regional Seminary is at an all-time high, with 200 seminarians and 20 lay persons registered for the fall semester. The number of seminarians increased from 92 one year ago, according to Pilar Aurensanz, St. Vincent's registrar.

In contrast to the national trend, the number of seminarians at St. Vincent's has risen steadily in the past six years, from 65 in 1978 to 100 this year.

St. Vincent de Paul is the only major seminary east of New Orleans and south of Baltimore. It is administered jointly by the Archdiocese of Miami and the dioceses of St. Petersburg, St. Augustine and Pensacola/Tallahassee. Sixty of its seminarians are from Florida dioceses. The rest are from throughout the eastern United States and the Caribbean.

The 20 lay students are enrolled in graduate theology courses leading to a Masters of Arts in theology degree. Candidates for the priesthood complete a four-year program leading to ordination and a Masters of Divinity degree.

Seminarians from the Archdiocese of Miami:

Diocese of Palm Beach:
- Thomas Euteneur, James Lamm, James Malvey, Donald Munro, Theodore Scalla, Timothy O'Toole.

Diocese of Venice:
- George Brennan, Brian Butterly, Charles Cikovic, Joseph Clifford, Art Hannaway, Robert Mongiello, George Ratzmann.

Today’s trend is toward SENSIBLE PRE-PLANNING

Thoughtful planning now can protect your relatives and friends from the confusion that might occur when no one knows what can be done/what should be done/ or what you would want done. Making a will is fine but it does not cover everything. There are many situations when only a pre-need contract covering the final expenses meets the needs and gives the peace of mind so desired.

The Van Orsdel Security Plan provides guaranteed prices and 100% of all necessary money is placed in trust. It is fully refundable at any time. Compare our plan with others and learn of the advantages we offer, such as:

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- More merchandise to select from; more stability;
- More service, staff and equipment; more convenience and more control;
- More comfort and peace of mind;
- More control.

For additional information by mail or for an appointment (in your home if desired), phone 446-4412. One of our counselors will answer all of your questions and arrange everything in exact accordance with your wishes.
BUDDIES

St. Maurice men become 'pals' to fatherless boys

By Prent Browning
Voice Staff Writer

Catholics like to talk a lot about the importance of the family and the value of the two-parent home. But is there anything they can do about it? This was the challenge that the men's club of St. Maurice Parish in Ft. Lauderdale quietly took up several years ago.

Now, after achieving a modest success, the men are ready to "go public" and share with other parishes their experiences and enthusiasm.

Their program should be familiar to anyone who has heard of "Big Brother" or "Big Sister." It's called "Parish Pals" and it matches parish men with boys from fatherless families in the area.

The idea came during a retreat held several years ago for the St. Maurice Men's Club. The subject of the boys turned to the Big Brother Men's Club. The idea came during a retreat held several years ago for the St. Maurice Men's Club. The subject of the boys turned to the Big Brother organization and matches fatherless boys with older males, for boys without fathers.

They turned to the Big Brother organization, which matches fatherless boys with older males, for guidance.

Phillip San Filippo, executive director of the Broward Big Brother organization spoke to members of the club several times without offering either open encouragement or skepticism.

"Quite frankly, when we came to South Florida we had a high failure rate," Filippo told The Voice. Because of the transient nature of much of the community, matches weren't lasting as long as originally expected.

The organization came up with two solutions: screening volunteers more carefully, supervising the matches. The group had to define clearly the criteria on what kind of volunteer was most likely to work out, Filippo says. "Supervision of matches is very critical," he adds. "There are always people who are going to be hurt and sometimes "volunteers overstep their boundary and become a parent." To prevent this, a staff of social workers now supervises all matches.

Parish Pal John Krawczonek tosses a football with his buddy, 18-year-old Neil Rosa (Voice photo/Prent Browning)

Spiritual guidance

The mother of a 13-year-old involved in the program underlines the importance of having a male figure the boys respect bring a spiritual element into their lives.

Barbara Spatzer learned of the program through her divorced and separated group, which meets at the parish.

"David's father wasn't Catholic," she says. "Since I moved down here, I've been looking for a style of church, not too many people go to church. I found with Jerry (the parish pal) if I have a problem with David going to church, he reinforces me."

For Neil Rosa, 18, and his parish pal John Krawczonek, the reason for their shared activities may seem even more natural—they obviously enjoy each other's company.

As part of the program, the adults and boys are interviewed to get an idea of their personality and interests. It was discovered that both Rosa and Krawczonek were originally from Cleveland and both enjoyed fishing.

"Somehow, they matched them perfectly," says Rosa's mother, Evelyn.
Charismatics told: We must re

By Betsy Kennedy
Voice Staff Writer

Except for the absence of glaring camera lights and footloose reporters, it could have been a scene from the recent Democratic or Republican conventions. More than 2,000 people jammed a large auditorium and filled it with their cheers. There was banner-waving, foot-stomping, hand-shaking and bear-hugging.

They came from all over the state of Florida, most in good health and all alight with fervor. The few that lined the front aisles in wheelchairs took part with equal zeal.

It soon became apparent that this exuberant crowd was not composed of political delegates, but of Charismatic Catholics, on hand to cast Pompano over the weekend of Sept. 21-23.

The event was the 5th annual Charismatic Conference, held at the Omni Auditorium on the campus of Broward Community College in Pompano over the weekend of Sept. 21-23.

Problems

Celebration was only part of the reason for the gathering. Charismatics were also meeting to take a candid look at the state of their renewal in the 80s. According to the keynote speaker, the movement is somewhat disunited and conflict within the Charismatic Church itself is showing symptoms of disunity and conflict.

The mood grew thoughtful as the audience listened to Fr. John Ranaghan, a Scriptures authority and author of "Pluralism and Abortion," which

assisted that Catholics can in good faith disagree with the official Catholic position on abortion.

Such rebellions indicate that Catholics "are no longer in the center of things and it is time for a judgment. That judgment begins in the household of God and it begins with renewal."

He reassured the audience, "Jesus will put an end to Marxism and secular humanism." And he appealed to the crowd, "Don't you want to be in the center of God's plan again? He is giving us a second choice, a new fire and a new life."


We can't limit it (love) to the Charismatic Church or the Catholic Church, otherwise we are selling God's love short

— Kevin Ranaghan

In Fr. Randall's view, Charismatics must share some of the blame for the Church's problems. Over-involved in service projects and everyday activities they are failing to "eat, sleep and live Jesus," he said.

Before you get involved in anything, you must make certain the Holy Spirit is guiding and inspiring force behind your decision, he advised, otherwise you can end up over or under-involved and not in harmony with what the Holy Spirit wants of you.

Pray a lot

Fr. Randall reminded his listeners not to be neglectful of their prayer life, explaining that he prays three hours a day.

"A war is in progress and the whole world lies in the power of the enemy," he said. "The more you get into a war, the more you need to pray."

As Fr. Randall concluded his presentation, his listeners demonstrated their agreement with his statements by applause, waving arms and shedding tears. They were still in a receptive mood when speaker Kevin Ranaghan appeared to lend his support to Fr. Randall's position and gently chasie the group for putting limitations on their love.

Ranaghan, father of five children and member of the People of Praise Community in South Bend, Ind., joined the movement at its inception in 1967 with his wife Dorothy. Together the couple are co-authors of "Catholic Pentecostals," "As the Spirit Leads Us," and "Pentecostals Today."

An emotional speaker, Ranaghan opened his speech by presenting what he felt was a practical example of God's love for humanity.

He recalled how when he and his wife visited the Statue of Liberty they observed people from all nationalities and backgrounds surrounding them. They were struck by the realization, "For every man, woman and child who exists in this world, God sent His son...that is amazing love."

"Don't put limitations on love," suggested Ranaghan. "We can't limit it to the Charismatic Church or the Catholic Church, otherwise we are selling God's love short."

To expand and rekindle the love, Ranaghan advised Charismatics to follow four simple methods of witnessing in their Christian life.

• Witness in your own words.

People often fail to discuss their faith with others because they fear they aren't knowledgeable enough in the Bible and theology. But a witness

Chatting as comfortably as sisters from the same family, members of the Prayer Community of Healing Love at St. Paul of the Cross Church in North Palm Beach await the opening of the Saturday evening session of the Charismatic conference.

Kneeling: Karen Kaczmarak; from left, Elaine Barker, Pat Brackney and Angela Eaton. (Voice photo/Betsy Kennedy)
Christian lifestyle of his hosts that he converted to Catholicism. His wife followed him a short time later. Although his wife did not survive her illness, "God had restored their lives," said Ranaghan.

He also extolled Charismatics for changing the lives of a group of poor farmers in Bogota, Colombia. During a visit there he saw men building houses made of brick and containing windows. "Admitted at this progress in a remote jungle area, he discovered that a group of Charismatic Catholics had sent $15,000 to help the villagers build a better future for themselves.

After Ranaghan left the stage, the conference group received a musical treat — a surprise appearance by members of Soiree, a Latin band that writes and sings its own Christian-oriented pop music. Regardless of whether they knew the Latin lyrics, the audience joined exuberantly in the singing. Fatigue did not seem to dispel the laughter that echoed in the auditorium and smiles seemed to out-glow the stage lights as members of the audience departed on Saturday night.

The final event of the three-day conference was a Sunday morning Mass with Archbishop Edward A. McCarthy as the main celebrant. "I feel complete renewal, totally at peace now," said Ilse Reisner of St. Louis Parish in Kendall as the conference came to a close. She has attended the Charismatic Conference every year for the past five.

"What is missing from the traditional Church is the total sense of community and enthusiasm that we get here," she said. "You can't find it anywhere else."

Grenadian: God brought down evil governments

By Prent Browning
Voice Staff Writer

It was an event focused around a gigantic 10,000-foot runway, involving millions of dollars worth of air and sea weaponry, lost lives, and the military flexing of the most powerful nation on earth.

Yet there was no force during the invasion of Grenada last year that didn't pale in significance before the power of God, a Grenadian Charismatic told an audience of thousands of charismatics during a special three-day conference the weekend of Sept. 21-23.

"It is better for one man to die than a whole country to perish."

(Rose Hall of Grenada told how the U.S. invasion of her country was prophesied by Charismatics there. Voice photo/Prent Browning)

SHE SAID that in an apparent reference to the government of Sir Eric Gairy then in charge, it was predicted, "If it is your intention to govern with God it will succeed, if not it won't succeed." After the Gairy government toppled in 1979, and Bishop became the prime minister, Hall said that someone spoke of the Biblical admonition not to worship other Gods than Yahweh. It wasn't long afterward that the churches were attacked for being "incompatible with the revolutionary fervor that was sweeping the country." The worst, according to Hall, at a meeting one Charismatic spontaneously recited a Psalm that inspired others to say, "Give my freedom." For you strike all my enemies on the cheek. "We prayed to God that we would be saved."

HALL WOULD walk up and down the 10,000-foot runway on Grenada praying that it would never be used for evil purposes.

During the invasion, she said, "I had to shut my eyes to the radio and TV. "We were not listening to the news, we were listening to God. Our salvation lay in conversion and tranquility. We tried not to get caught up in the turmoil and confusion.

SUMMING UP the events in Grenada of the past decade, Hall drew a connection between the persecution of the church by both the Gairy and Bishop governments and the downfall of those governments. Ultimately, God had the last word. "Looking back now I think He wanted us to know that He is alive and powerful in such a powerful way that we could overcome the forces of evil."
Fr. Anthony Volz

A Mass of Christian Burial for Father Anthony Volz, a former Naval Chaplain, was concelebrated on Sept. 27 in Sacred Heart Church where he has been serving for the past seven years.

Father Francis X. Fenech, pastor, was the principal celebrant of the Mass for the 67-year-old Philadelphia who died on Sept. 24. Concelebrating the Mass were priests of the parish and the surrounding parishes.

Ordained to the priesthood for the Archdiocese of Philadelphia in 1943, Father Volz served in several parishes and a high school in his native city before volunteering for duty in the U.S. Navy where he served as a chaplain for 25 years and attained the rank of Commander.

Twice for a period of two years he went to Vietnam during the Vietnam war, and was instrumental in raising funds for the construction of a children's hospital. After his retirement from service he joined Father Joseph Martin of Ashway, Md. in a substance abuse program called, "The Ashley New Treatment Program." He came to Lake Worth seven years ago and for the past five years was deputy director, therapist, and counsellor for an alcohol and drug program. About one year ago he was named program director for the JFK Hospital where he volunteered his services free to alcoholics and their families.

The Ashley New Treatment Program is under the aegis of the Archdiocese of Miami and has been serving for the past seven years.

Dr. Spock, Richie Heavens to appear at Peace Day

The South Florida Peace Coalition will celebrate Peace Day '84 at St. Thomas University with keynote speaker Dr. Benjamin Spock. Per-
forming live will be international rec-
ording artist Richie Havens, of Woodstock fame, and South Florida reggae band Roots Uprising.

The festival includes an interfaith service, international food, children's entertainment and more. It all takes place Sunday, Oct. 14 starting at noon at St. Thomas University (formerly Biscayne College) at 16400 NW 32nd Ave., Miami. Admission is free; donations are welcome.

Dr. Spock's Peace Day "84 is sponsored by The South Florida Peace Coalition as part of a nationwide nuclear freeze week-end.

Remember them

The following is a list of priests who died in the month of October:

MY homily

Did it push
the lady from
Church forever?

By Norman Carroll
Permanent Deacon, Archdiocese of Miami

Betty Callahan chairs our parish Worship Committee, and I was ever furi-
ous with her after a recent meeting. We were preparing the monthly cele-
brations, one of which was Good Shepherd Sunday. As usual, I presented
the committee with an outline of my homily.

Only this time, Ms. Callahan gave me the benefit of certain suggestions
the committee had for my homily.

"Deacon, your homily sounds good, but we would appreciate your empha-
sizing that when a sheep strays, the good shepherd always awakens his or
her return. Such a shepherd never gives up searching for his beloved sheep.

"You see, deacon, many in our community feel rejected by the church. So
we want to use Good Shepherd Sunday to tell them, in simple terms, that
whatever they have done, all of us who make up our church, yearn for their
return."

Now I had no objection to these people planning their themes for celebra-
tions, but they certainly had no right to tell me what to preach. After all, the
homily was mine, and I surely didn't have to conform to the whims of some
committee.

I had thoroughly researched that Good Shepherd Gospel from John's
tenth chapter. I had studied everything from Fr. Raymond Brown's (Script-
ture scholar's) commentary to several derivatives from the original Greek,
and no committee could tell me what to preach or not to preach.

Finally, "no way" I was changing my homily. So, I responded coolly to Ms. Callahan:

"Maybe, I'll think about it!"

With this development I even increased my study the following week until
by Good Shepherd Sunday, I had supreme confidence. I understood every
theological nuance of that Gospel, and was fully prepared to get every
lesson across. Finally, Good Shepherd Sunday arrived, and while examining
the church prior to the 10:30 mass, I had to admit the Worship committee
had performed a first-class job.

They had not only placed attractive banners strategically throughout the
church but they had also hung a marvelous painting of the Good Shepherd
over the church doors. Then I noticed the familiar folk of the parish taking
right on time.

"Maybe, I'll think about it!"

I had prepared the latter for ten minutes, and I completed it right on
time.

I understood the logical flow of the theology so well that I never forgot
one principle, not even that Jesus represents the Good Shepherd in one
section of the Gospel and the sheepgate in another. As I finished, my heart
skirt, and she was forced to hustle away embarrassed, before either of us
could speak. I knew she hadn't intended to insult me, but rather to offer, in
her way, constructive criticism. Still, I realized my scriptural lesson had
been "way off base" for her, and probably for most others too.

Failed to see, and tragically, I have never seen her again. I
don't know whether my homilies are the reason for her absence, but I do
know they never served to draw her back.

This good lady provided not only absolute proof to me of how vain my
theological approach had been, but, more important, she also signalled a
great change in my homiletic efforts. Now I learn first about my audience:
where they're at! Then, I seek to serve their needs with God's word as
meaningfully as possible.

I no longer feel the need to "pack" my scriptural lessons from the pul-
pit. I have learned that the successful preacher seeks to create a sacred spe-
cial moment in which God and his children can meet and even touch.

Incidentally, I never fail now to consult Betty Callahan and our parish Wor-
ship Committee. They understand precisely the community needs and the
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social moment in which God and his children can meet and even touch.
Are we really doing enough?

This is a small, but true story. My local Knights of Columbus has a local mission to do something extra for the poor so the four school kids made a collection of their own which amounted to $30.00. Not a lot of money, but these are school kids. The money was sent to a missionary nun they had read about in Haiti where people die of malnutrition and disease daily. The Sister wrote back and said she had given the money to a young mother whose husband had died of some unspecified sickness (which probably would have been cured if he had had access to regular medical aid), and who had sold all she had for medicine for her dying husband. What she sold was her one other dress, two cooking pots, a pair of shoes and a blanket. Those were her possessions. She now had nothing.

With the thirty dollars she bought two pots, clothing, a blanket for her baby and some containers of beans which would feed her for a little while. That's survival - yet without the small gift she would not have had even that! What would she have done? Would her baby have starved?

This is life for many people in Third World countries.

When African Cardinal Donicicmo asked a Charities gathered here this week (page 1) if we were doing enough for the poor of the world, the unavoidable answer

Catholics must vote on range of issues

To The Editor:

Prior to the British elections of June 9, 1983 you published an NC release titled "Irish Catholics Warned: Catholics are not single issue voters.

It was based on a statement by the Lpty Com- mision in the Catholic Bishops Conference of England and Wales in which candidates were ad- monished to avoid "the misleading and potentially dangerous myth that Catholics limit their deci- sions to a traditional range of issues such as Catholicism, and thereby anachronistically separate their religions from civic respons- bility... to all sorts of cunning, schemes and stragegems... to make every sacrifice and, if necessary, even resort to all sorts of cunning, schemes and stragegems to employ illegal methods, to evade and conceal the truth.

The role of "disinformation" and political manipulation in Soviet strategy has largely been ignored in the literature about Soviet foreign policy. Even more ignored has been the use of journalists as agents of influence to spread Soviet "DEINFORMATSIA" in the non-Communist press and media. A knowledge and awareness of Soviet disinformation should be vital to journalists, newspaper writers and editors. Ap- parently that is not so, after reading Mr. Mullins' letter to the Editor.

As "food for thought": one should read the im- portant new book entitled Desinformatsia: Active Measures in Soviet Strategy by Professor Richard H. Shultz and Robert Service, (The Free Univer- ty) documenting how the Soviet disinformation network operates.

Anne B. McNally
Pompano Beach

Sandinistas use KGB

To The Editor:

I would be remiss if I didn't answer the "Disin- formation" letter written by James I. Mullins (The Voice, 9/21/83) wherein he supports the Sandinistas, and at the same time, "parroting" the Soviet propaganda of sowng confusion, plant lies calculated to mislead the reader into thinking the Sandinistas are the "Good Guys."

Mr. Mullins' letter is disgusting, to say the least... his opinion and statements are contrary to the received opinion of the Church as stated on PAGE 6 (The Voice 9/21/84). Bishop Pablo An- tonio Vega, president of the Nicaraguan Bishops' Conference, Bishop Vega states "Ex-priests and ex-religious are helping the Sandinista government form a Popular Church in Nicaragua in opposition to the Catholic bishops." Bishop Vega also states "the ex-priests and ex-religious are passing themselves off as priests and religious and are protected by the Sandinista government, helping to form the so-called "Popular Church," and that the ideology is clearly Marxist-Leninist, and there is no freedom of expression."

As John Barron points out in his excellent book, The KGB: The Secret Work of Soviet Agents, the poisoning of public opinion and the use of organized deception as an instrument of na- tional policy was set down when Lenin wrote the following: The communists must be prepared to make every sacrifice and, if necessary, even resort to all sorts of cunning, schemes and stragegems to employ illegal methods, to evade and conceal the truth.

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PAGE 18 / Miami, Florida / THE VOICE / Friday, October 5, 1984

Margare

Indians suffer in Nicaragua

To The Editor:

I would like to comment on the letter written by Sister Mary Fisher, published on Aug. 24, concern- ing her visit to Communist Nicaragua. I cannot help but wonder if the Sister and her group visited government official buildings and businesses that were run by the Catholic Church, or who were affected by the policies of the Sandinista government. It seems to me that the American people should be aware of the fact that the National government of Nicaragua is not run by the Catholic Church, but rather, the government is a Communist one.

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To the Editor:

...
A former journalism colleague has been getting ill on the job with severe stomach distress. He carries a popular anti-acid medication around with him.

On several occasions he has had to take time off at work to lie down. His co-workers are concerned that stress is having a severe, adverse effect on him.

What they don’t know is that his teen-age son has had a breakdown and is in a state of severe depression. Because of suicide threats, he occasionally needs round-the-clock care. This has continued for several months.

In addition to his understandable distress at a father seeing the son he loves in such terrible pain, he has another real worry — money. The cost of in-patient psychiatric care is out of sight.

THIS MAN’S medical plan has just about run out of coverage for his son’s hospitalization. There’s no way he can pick up the costs. Medication and 24-hour nursing care add up to about $2,000 a week.

Though it’s not available to my friend, there is a new trend today in the business world to help employees suffering stress from personal problems. Employee Assistance Program is the name this new trend usually goes by.

Under the program, businesses add a social worker to their staffs. This trained professional helps workers who are experiencing problems unrelated to their jobs but which, nevertheless, affect their job performance.

The University of Connecticut’s school of social work trains students for this field. The director of field education there, John Conklin, called this “a trend of the future.”

What is the rationale behind the new program? Companies realize it is important to help workers through a period of breaking the habit of procrastination. Most people discuss the importance of delayed gratification as a way of life to enhance pleasure by meeting the experience of pain.

The National Association of Social Workers will sponsor a colloquium on Employee Assistance Programs next year. I think it is a nice sign of human concern when businesses take on this new program as a benefit for their workers, recognizing it is one with good returns for the company too.

For a free copy of the Christopher News Notes, “Today!” send a stamped, self-addressed envelope to the Christopher News Notes, 12 East 48th St., New York, NY 10017.

Q. How can you get through to someone you really care about? How can you get someone to like you when you like her? (Michigan)

A. Occasionally a news story will tell you how to do something. You can know it is a nice sign of human concern when businesses take on this new program as a benefit for their workers, recognizing it is one with good returns for the company too.

I think it is a nice sign of human concern when businesses take on this new program as a benefit for their workers, recognizing it is one with good returns for the company too.

Many questions that come this way ask, “How can I get a certain person to like me?” It sounds as though the questioner thinks there’s a magic formula with which he can force someone to love him.

But there isn’t. Unfortunately there are some people who simply will not respond positively to your personality. Not that they hate you; they simply are not attracted to you. The chemistry isn’t there.

So don’t rent a billboard. What you can do is work at developing certain qualities that are required for any kind of relationship: sincerity, respect for others, generosity, an ability to laugh at yourself and your failings, and a genuine interest in others.

Consider what other qualities you see in your acquaintances that make them attractive. Can you work at developing these qualities in yourself?

THERE’S ALSO nothing wrong with telling someone, sincerely but without making a big production of it, that you like her and admire her. If you work with sincerity at developing friendships, it is likely that one day you will find that you have many of them.

But don’t expect it to happen in the next 24 hours. It takes much time, patience and effort.

(Received questions and comments to Tom Lennon, 1312 Mass. Ave., NW, Washington, D.C. 20005.)

(Christopher News Service)
Boards and other purgatories

I received a letter recently from a peace and justice organization which I admire and support asking me to join on an advisory board they were establishing. I thanked them for inviting me and said I was interested, but I wanted to give it some thought. Then I turned down the invitation saying, "I be grateful I am regretting. Past experience has shown that I am not a good board member. It's true. Some people are made for councils and commissions; others are not. I place myself in the latter category. I am an action-oriented person and it drives me crazy to sit and talk endlessly about an issue without having any power to make a decision and move on. In our age of democracy, the world can run amok as each person reflects verbally on each issue and little action results. I recall a parish board several years ago where for one full year, members discussed a thorny parking lot issue without ever resolving it.

I'M NOT QUESTIONING the need for parish councils, boards and family life commissions or the good people who give years of their lives to them. On the contrary, one of the reasons I am writing this column is to pay tribute to people who have a lot more patience and skills than I do. I just wish I could be one of them but I'm not and, after many years of sitting on boards, I've come to accept my shortcomings. In the time I've spent on boards, commissions alone, I could have written a book. In recent years, I've served on a local cable television board, a retreat center board, and a parenting education board as well. With great relief, I have divested myself from all of them.

Thank God, we have people unlike me. What are the characteristics of a good board member? Most fundamental is their willingness to give of their time. They see their roles and the organization as important and don't resent the countless hours they must give. Each board spawns untold committees on which members are expected to serve. So what starts out as a monthly meeting soon becomes weekly meetings as well. It doesn't take long for board voluntarism to become a part-time job.

SECONDLY, A GOOD board member must be willing to study, reflect, listen for hours over visible results. The boards I sat on were usually labelled "advisory" boards, which means that those in charge don't have to take the advice, which can be frustrating. This is particularly true of church-related councils and commissions. I sat on a church board once that developed a detailed child care plan only to have it dismantled by the pastor as unworkable. Whether it was, we will never know because it was never tried, even though parishioners had identified it as a major parish need.

These rubber-stamped board members quickly realize they are valued only as long as they feed into already determined administrative decisions, whether it's church, corporation or school related. A third trait of a good board member lies in his or her ability to see all sides of an issue and be sensitive to all kinds of attitudes operating within its membership. What seems right is not always feasible or popular. What is needed may require money that is unavailable. Consensus often bumps into politics and there are politics in every institution.

Finally, a good member has to work tirelessly with little thanks. And it's here I want to thank the many good board members, especially those tireless parish council members who inherit more complaints than gratitude. They serve us well and wholeheartedly and for them, we should thank God — and them — daily.

Family Nights

Opening prayer

Dear Jesus, whenever people come together to share or celebrate, there is always a meal. How wise you are, Lord Jesus, in giving us your body and blood. Thank you for tonight, Lord Jesus, and also for the meal.

Lesson

Young Family

Materials: poster board, crayons, magazines, scissors, glue. Divide the poster into four sections. Mark them: (1) meat, (2) milk, (3) vegetables and fruits, (4) breads and cereals. Mark at the top the "Good Eating for Our Family." Color or cut out pictures of food to fit into the four categories. For good health: milk—3 glasses for kids; 2 glasses for adults; meat—2 or more servings; vegetables and fruits—4 or more servings; bread and cereals—4 or more servings daily. Look back over today. Have everyone list and evaluate what he or she ate today. Put the poster on the refrigerator.

Middle Years Family

Materials: paper, crayons, "My Time Memories." Each person takes about two minutes to recall what their dinner table was like when they were in kindergarten or grade school. Color a picture of the table, where each person sat, make colors the mood of the family. Then think about family members. Share pictures and explain them. Answer together, what can the mealtime together be improved? List three ways for the coming week. Try them.

Adult Family

Materials: Bible. Read aloud Gen 18:1-9, then John 21:9-14. Why a meal in these readings? What are they saying? Plan a family reach-out: have a pot luck dinner for some neighbors or a single person. Set a date and plan the meal.

Snack

Say "No snack tonight." What are the family reactions? Okay—hot fudge sundaes!

Entertainment

Stage a water-balloon tossing contest.

Sharing

1. Share a time someone wanted a particular thing to eat and he finally got it.
2. Each person share what is his favorite thing to eat, and what he hates to eat.
3. Share a moment someone felt close to God.

Closing prayer

Gentle Jesus, we thank you for our Family Night this evening. Jesus, how well you understand families and how we need to come together and share. Thank you for food and how it can draw us together at mealtime. Jesus, we pray for those who don't have enough food and for those who are actually starving. Strengthen them, Jesus, for that terrible hunger and burden. Amen.

FamilyLife

I need time for myself

Dear Mary: I am a single parent with three children. We were fortunate enough to take a short vacation this year which we all enjoyed. Sometimes, however, I need a little time for myself. Even a weekend away occasionally would restore me. But no one seems eager to care for three children. (Ohio)

Caring for people is a long-term, round-the-clock commitment. It is beautiful and necessary and difficult. Sometimes the needs of your children outweigh your children's need to have their mother, and you need a break. It is your right to have time for yourself. Sometimes you need time to just be with yourself, to think. Perhaps you need to talk to someone else. Try friends, relatives, fellow workers, parents of your children's friends. Ask if they would keep your children for a weekend and offer to do the same for them.

1) Realize that your need is real and legitimate. Unhappily you have a small baby, your need for occasional refreshment and rehabilitation will sometimes outweigh your children's need to have their mother for a while. If you need time out, take steps to get it.

2) Make your needs known. Do not wait for the world to come to you. Most of us hate to ask for help, yet he would gladly give the same help to someone else. Try friends, relatives, fellow workers, parents of your children's friends. Ask if they would keep your children for a weekend and offer to do the same for them.

3) Try to form a group through a single-parents' group, a social-action committee or a family life committee of your church. Such organizations exist to meet needs. Speak up. Point out the need you have for time away.

4) If you have an elderly or handicapped relative, insist that other relatives relieve you. Instead of a general complaint ("You're not doing your share.") make a specific request, "I need two weeks in the summer and one weekend per month by myself. You will have to help me with mother at that time.

5) The need to support caregivers is being recognized. Outside support may be available. Some nursing homes will take elderly residents temporarily allowing a period of time-out for the regular caregiver. Visiting nurses may provide care for ill or handicapped persons.

We can live in isolation or we can live in community. Parf of living as Christians is living in community and sharing each other's needs. The task has never been easy. Read St. Paul's letters and notice the many times he exHORTS Christians, in effect, to stop fighting and live in peace. The difficulties you are experiencing occur because you, like most of us, do not live in a community where other adults understand your needs and help you with them. Perhaps part of your ministry as a Christian is to alert others to your needs and to join with others in finding solutions. Good Luck!

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

(Alt Publishing)
Did pope really ‘open the windows’?

Q. My daughter wished to have a garden wedding performed by our parish priest. But he said it is not often exhausting. For this reason, but because a marriage is a solemn act which could not be trivialized in any way, a parish church is unquestionably the preferred location.

As the Code of Canon Law which I quoted makes clear, bishops can make exceptions; the usual policy, however, is the one followed by your own bishop. While customs differ from country to country, Sunday weddings, while not unheard of, have been and still are strongly discouraged in most of the United States. First of all, Sunday responsibilities of priests in most parishes are already quite heavy, if not often exhausting. For this reason, and because of tight Mass schedules, it would be asking more than is normally possible for the priest to give the kind of attention, care and liturgical prayerfulness a couple deserves at their wedding.

More important, the church is, if anything, more insistent than it has been for many centuries on the importance of participation in the parish Sunday Mass by all members of the parish community. Anything which would detract from that, or seem to “steal” Sunday for it is generally discouraged. As a pastor, I realize these policies sometimes seem inconvenient and arid, but most of the time they are not. Without a daily Mass, there would be a cold lesson indeed.

I would urge you to consider the reasons why the windows of the church were opened in the first place. The Code of Canon Law which I quoted makes it clear that this is simply a matter of sensible policy and respect for the sanctity of the day.

The Church has tremendous respect for our Church buildings as sacred places where sacred events in our Catholic life should take place.

The windows of the church are sacred places of worship, and it is an act of respect for our church buildings, as sacred places where the most sacred events in our Catholic life should take place. Marriage is a solemn sacrament that should not be trivialized in any way, a parish church is unquestionably the preferred location.

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Cardinal Joseph Bernardin of Chicago.

Speaking on the church and pornography, Cardinal Bernardin said opposition to pornography should be rooted in a comprehensive moral vision of the sacredness and dignity of human life and the "inviolability of woman as a sacred garment" concept that has been so pronounced in his recent addresses.

Another speaker, the Rev. Don Wildmon of Tupelo, Miss., founder of the National Federation for Decency, talked about something he said may produce by Norman Lear's organization.

As further evidence consider a letter I received from a 15-year-old girl.

"My mother's efforts to shut me up. This provokes an ex-

Tired of detectives in 850 suit and elaborate string of c Twins? Disgusted with car chases, shoot-outs at shopping malls? Ready to renews your faith and stir up your gray matter? Tune in to the Archdiocese of Miami's altern-

Fr. Jose Martinez and Archbishop Gallagher is on the staff of the U.S. Catholic Conference of Communication.

The Good News on TV

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4:45 p.m. Radio News for Hais-

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6:00 p.m. This is the Life

6:30 p.m. Know your Rights

7:00 p.m. Nuestra Familia

7:20 p.m. Reporte Especial

8:00 p.m. EWTN (Eternal Word

Television Network)

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Catholic students named merit semifinalists

Twenty-three outstanding high school seniors received notice that they have qualified as semifinalists in the Catholic High School Scholarship Competition. These students are among the highest scorers within the State of Florida in the top one-half of one percent of the State's graduating seniors.

Students entered the 1985 Merit Program by taking the PSAT/NMSQT in 1983 when they were juniors. From the large volume of over one million interested students who met participation requirements, only 15,000 semifinalists were designated to continue in the competition for Merit Scholarships.

Qualifying as a semifinalist is only the first step toward winning a Merit Scholarship. To be considered further, these students must advance to the next stage of the competition.

Finalists standing by fulfilling additional requirements. Congratulations to the following Catholic High School Semifinalists who have been named National Merit Semifinalists:


Board meets on Creole radio programming

A local group that will set policy for Catholic Radio programming aimed specifically for Haitian listeners held its first board meeting at the end of September and approved the content of a current initiative that is being featured on Creole radio stations.

The newly-created board of Notre Dame d'Haiti Radio Network, members of which are Catholic followers based in Miami, also agreed to meet in November to plan fund-raising activities.

The Radio Network was launched with a $50,000 grant from the U.S. Catholic Board of Directors in 1981 and the Koch Foundation contributed $5,000 for the purchase of air time. The purpose of the network is to welcome Haitian im-

World to be rosary Oct.

Sunday, October 7 marks the 17th International Rosary March which has become a tradition for many in and around Palm Beach County. With Flagler Driver once again providing the scenic backdrop for the biological event, everyone is invited to continue to note the market increased in numbers of participants as com-

pared to the original handful of par-

chers several years ago.

The rosary March in Wilton Manors involves nearly ½ million people on 5 continents praying the rosary at the same moment in their various time zones.

Marchers will assemble at Pro-

vidence Catholic School, Good-Samaritan Hospital, on Flagler Drive at 3 p.m., rain or shine, and proceed to St. Andrews Church, where those who can't march will be praying the rosary and will join them for the closing Benediction ceremony.

Pre-Cana for remarried

On November 3, 1984 a pilot program will be initiated in the Archdiocese of Miami, including marri-

age preparation for those couples, because of death of former spouse or annulment, who are seeking remarriage in the Church. This Pre-Cana II will be held from 9:00 a.m. until 4:00 p.m. at the Family Enrichment Center, 18330 N. 12th Ave. Miami. Donation is $25 per cou-

ple. Reservations must be made by con-

 tacting Lynda DiPrima: 651-0280.

S. Francis Celebrates Life Respect

On Sunday, Oct. 7th, opens the 13th annual nationwide observance of "Respect Life Week" sponsored by the National Conference of Catholic Bishops and supported by the Catholic Health Association of the United States. S. Francis Hospital, celebrates this special week in several events. In photography, Hospital employees and their family and friends are photographed and posted throughout the Hospital. A special liturgy, emphasizing the gift of life, will be celebrated in the chapel, 12 noon, Monday, October 8th.

Also, Franco Zeffirelli’s “Brother Sun, Sister Moon,” revealing the early life of S. Francis of Assisi, will be shown in the Wiegand Auditorium on Sunday, October 14th. The two hour, 35 millimeter film, is open to the public and employees, with no ad-

mission fee.

The Respect Life Office of the Archdiocese of Miami is sponsoring a Candidates Night on October 9th at 8:00 p.m. at the Respect Life Office, 18340 N.W. 12th Ave., Miami.

The Men's Club of St. Boniface Parish will hold its First Annual Thanksgiving Dinner at the parish hall located at 9330 Johnson St., Pembroke Pines. Ticket purchase appreciated. Call Dick at 981-6233. Advance ticket purchase appreciated. Call Dick at 981-6233.

The St. Augustine Church, Coral Gables is offering instruction classes. Sessions for these in-

teresting learning activities are now being held each Wednesday evening at 7:30.

Women of Light, Saint Claire of Assisi Church, will hold another Candidates Night on October 17th, at 7:30 p.m. at the Church. Patrons are $10. For more information contact Nancy O’Neill at 981-6233.

The St. David Women's Club will hold a membership tea in the parish hall, 3980 S. Dixie Highway, St. David Church, 10:30 a.m. For more information contact Nancy O’Neill at 981-6233.

The Mercy Hospital Auxiliary will hold their initial meeting on October 12 at 10:30 a.m. in the Conference Center, Mercy Hospital, 3980 S. Dixie Highway. $5 is charged to members and anyone interested in joining.

St. Lucy’s Guild of Highland Beach will have their first luncheon and meeting of the season on Oct. 9, at Upper Deck on 9th Ave. Ocean Blvd., Boca Raton. Cocktails 11:30 a.m. Luncheon at 12:00 noon. Tickets are $6.00. Call Toni Ruty at 987-1100 or the rectory for more information.

Archbishop Carney- Notre Dame will hold a Casino Night at the Highland High School on 300 S. 5th St. on Oct. 11 till midnight. $5 admission included snacks, beverages. Tickets available at door.

The Christian Women’s and Men of St. Jude Church will hold their annual Farm Day on October 99th 9:00 a.m. at the Farm located at Elrod Farms, 1701 S.W. 19th St. For more information contact Frank McGarry at 623-1400 ext. 2536.

The Mercy Hospital Auxiliary will hold their 8th. annual Nationwide observance of “Respect Life Week”. Tickets are $6.00. Limited number sold at door. For more information contact Mary 434-8757.

The Third Order of St. Francis of Assisi, will be shown in the Wiegand Auditorium on Sunday, October 14th. The two hour, 35 millimeter film, is open to the public and employees, with no ad-

mission fee.

The Respect Life Office of the Archdiocese of Miami is sponsoring a Candidates Night on October 9th at 8:00 p.m. in the Respect Life Office, 18340 N.W. 12th Ave., Miami.
The meaning of life

By Sister Prudence Allen, RSM
NC News Service

"It is impossible to define the meaning of life in a general way," concluded psychiatrist Victor Frankl in a remarkable book called "Man's Search for Meaning."

Instead, Frankl believed that each person discovers the meaning of life in the specific circumstances of life. "Life does not mean something vague, but something very real and concrete," as a student of human behavior. Observing his own struggle to maintain hope in the difficult circumstances of prison, he came to believe that the human need to find meaning in life was more fundamental than the need to eat, sleep or find sexual fulfillment.

After his liberation from prison, Frankl interviewed countless survivors of the concentration camps, hoping to discover what gave them the will to keep alive. How did they manage to maintain hope in the future?

He reached this conclusion: "We can discover meaning in life in three different ways: by doing a deed, by experiencing a value and by suffering."

That is Frankl's first path to meaning. It may involve creating something through our work. Or it may simply involve acting in some way which changes the world ever so slightly for the better.

Frankl described a turning point in his own search for meaning while in prison: "Suddenly I saw myself standing on the platform of a pleasant lecture room... I was giving a lecture on the psychology of the concentration camp... By this method I succeeded somehow in rising above the situation."

"Doing a deed." By imagining something he would do, an action he would take in the future, Frankl found some meaning for his life while imprisoned.

The second way to find meaning is by "experiencing a value." This experience could come through loving another person. Frankl described how the deep love he and his wife shared helped him to survive a cold and painful day at hard labor.

He wrote: "A thought crossed my mind: I didn't even know if she were still alive. I knew only one thing. Love goes very far beyond the physical person of the beloved. It finds its deepest meaning in his spiritual being, his inner self."

The search for the meaning of life is as old as humankind itself. Psychiatrist Victor Frankl was imprisoned during World War II for three years in Nazi prison camps. By studying prisoners' behavior during that time he discovered three ways of finding meaning in life: by doing a deed, by experiencing a value and by suffering. (NC Sketch by Ed Harvey)

Getting the total picture

By Father John Castelot
NC News Service

Long ago a question tormented a man we now know only as Qoheleth or Ecclesiastes. He asked: What is life all about?

Qoheleth's story reflects the human struggle to understand life's meaning — a struggle as real now as it was many centuries ago.

In the Old Testament book of Ecclesiastes, this man dramatized his search by posing as Solomon, the king who had everything a heart could desire: health, power, wisdom, pleasure. But he found that the answer to his question about life's meaning could not be found in those things. In spite of all his riches, he concluded: "Vanity of vanities... all things are vanity" (Ec- clesiastes 1:2).

We remember Qoheleth, much as we remember Job with his great questions about human suffering. Their questions are our questions.

In his musings, Qoheleth considered, one by one, all the things which should have brought him meaning and happiness. None satisfied his thirst for fulfillment.

He realized then that if he searched for perfect happiness in those things he would be doomed to frustration. He would have to look further.

The problem for Qoheleth was that he labored under a severe handicap. He saw value in the life of this world. What he lacked was an understanding about a happy life after death.

"To discover life's meaning, life must be seen in its totality, in its earthly and eternal, human and divine aspects."

He was trying to figure out the meaning of life without a vision of its totality. It would be like trying to write a person's biography with a knowledge only of his infancy.

A few centuries later the author of the Old Testament book of Daniel had a much deeper insight into the whole span of human existence. As a result he held out a bright prospect, one that made life eminently worth living.

"Many of those who sleep in the dust of the earth shall awake... Those who lead the many to their destruction shall be like the stars forever" (12:2-4).

At the end of the Old Testament period the author of Wisdom was granted an even more penetrating vision of life: "The souls of the just are in the hand of God and no torment shall await them... Those who lead the many to their destruction shall touch them... They shall be greatly blessed" (3:1-4; 5).

A strong echo of this, enriched by the teaching and example of Jesus, is heard in St. Paul's New Testament letter to the Romans: "If we are children (of God) we are heirs as well; heirs of God, heirs with Christ" (8:17-19).

To discover life's meaning, life must be seen in its totality, in its earthly and eternal, human and divine aspects.

Life here and now was given us to enjoy. This is something very real and concrete, just as life's tasks are. The search for the meaning of life is as old as humankind itself. Psychiatrist Victor Frankl was imprisoned during World War II for three years in Nazi prison camps. By studying prisoners' behavior during that time he discovered three ways of finding meaning in life: by doing a deed, by experiencing a value and by suffering. (NC Sketch by Ed Harvey)

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Moreover, music, art or nature provide ways of "experiencing a value"; they help to give meaning to life. But what about people who are deprived of satisfying work and have never experienced a value which gives meaning to their life? Frankl knew that the prison camp experience was one of great deprivation, so he spoke in great detail about his third path to meaning.

"Whenever one is confronted with an incapable and unavoidable situation, whenever one has to face a fate that cannot be changed, e.g., an incurable disease, such as inoperable cancer, just then is one given a last chance to realize the highest value, the deepest meaning, the meaning of suffering."

Suffering calls on people to make a decision. As Frankl explains it: "One could make a victory of these experiences (of suffering), turning life into an inner triumph, or one could ignore the challenge and simply vegetate."

One could make a victory of suffering ...

Frankl's discovery of three basic ways to give life meaning is helpful as a general guideline. In his own writings, Pope John Paul II has explored the same three pathways to meaning.

The pope discussed the significance found in "doing a deed" in the encyclical, "On Human Work." There he explained it: "One could make a victory of these experiences (of suffering), turning life into an inner triumph, or one could ignore the challenge and simply vegetate."

"Meaning in life can be different for every man. — favorite dwelling place—is in us, in human persons," the priest writes, "our first care should be for human beings, for ourselves and others." Doing beautiful things for others is a way of doing something beautiful for God, Father Pennington writes.

Andrew and John found nourishment through their companionship with Jesus and his followers. Christians today, as Father Pennington points out, find similar nourishment during the Eucharist — the Mass.

The Eucharist has the marvelous ability to remind Christians of their own value. In fact, Father Pennington explains, the Eucharist reminds all "that they are called, called by a God of love, that they are loved and wanted, that they have the dignity of one who is wanted, wanted even by a God."

Assured of our own worth, the Eucharist becomes a "powerful force to draw together, heal and integrate our dispersed thoughts and desires, energies and projects," Father Pennington observes.

In doing that, Christians just may catch a glimpse of where life's real meaning lies.

But seriously, folks' 
It's OK to laugh at life

By Joe Michael Feist
NC News Service

Jesuit Father Arthur McGovern likes to joke with God. He's also been known to have Massgoers laughing heartily during his Sunday homily. And he admits that he catches himself smiling while celebrating Mass from time to time.

Father McGovern, you see, is a man who takes his humor very seriously.

The priest, who teaches philosophy at the Jesuit University of Detroit, is a strong believer in the value of humor. He brings humor into his prayer life, into his classroom and into his relationships.

"Long ago," says Father McGovern, "the conviction came to me that what we are to preach is good news. That's what the Gospel means — good news. But it's easy to lose sight of the good news," to stress the negative.

A vital part of the good news is humor, Father McGovern believes. Even when pondering a subject as deep as the meaning of life, humor has a definite role.

Father McGovern defines "meaning" in life as "something that gives purpose and value to what we do and who we are." He says "meaning in life can be different for different people and it can change over time for individuals."

In our search for meaning, it is easy to lose perspective, to lose a necessarily balance, he says. "Overseriousness can kill the meaning of life. Humor is a healthy corrective. It is not opposed to the seriousness of life. But we have to learn to laugh at our own failures and flaws. Otherwise things get out of balance."

Without a sense of humor, he adds, "you lose your perspective. You lose the ability to give yourself a break."

But beyond being a "corrective," the Detroit priest feels that humor can be a great aid in developing one's spirituality, or relationship with God.

"My own spirituality is simple," he explains. "What gives life I need to build. What destroys life I need to challenge. Humor serves both. Humor is a way of finding delight in what is good. And it's an effective way of challenging what needs to be challenged."

Much of maintaining one's spirituality, continues Father McGovern, involves maintaining one's perspective. That's where humor comes in. The key, he feels, is never "losing our seriousness about our vocation but never taking ourselves too seriously."

"I bring humor into my prayer," the priest says, explaining that we "ought to present ourselves to God as we are. The relationship ought to be with God as it is with your closest friend."

If you're angry with God, you tell him you're angry. Father McGovern says. And if you feel like joking with God, joke with him.
Priest follows Mother Teresa in serving poor

By Joseph Lano

NEW ORLEANS (NC) — A Christmas present he received at age 35 changed the course of Father Angelo Scolozzi’s life.

The gift was the life story of Mother Teresa of Calcutta, Something Beautiful for God, by Malcolm Muggeridge. After reading the book, the Italian-born priest turned away from the easy-going lifestyle he was living in a parish in an affluent middle-class community of New Orleans.

“I had come to realize that I could not be content living the comfortable life of a priest in a middle-class American community, with air-conditioned home and car, television and easy chair, and a highball before dinner.”

Father Scolozzi decided that he wanted to become a follower of Mother Teresa, so he wrote to her. He was invited to join the Missionary Brothers of Charity, a community of men she had founded in Los Angeles.

Later Father Scolozzi was to meet Mother Teresa, who had other plans for him.

“I would like to start a new order,” Mother Teresa told Father Scolozzi.

“I want someone with a contemplative background,” she added, indicating that it was settled. She was choosing him as her disciple for the job.

The new order, the Universal Brothers of the Word, is a contemplative community whose “outside” involvement is “for the evangelization of the poorest — the street people.”

“But every day part of our life is spent in adoration of Jesus in the Blessed Sacrament. Adoration is our first duty,” said Father Scolozzi.

Adoration is made at sunrise and sunset, two hours each time, and the brothers always sing the Divine Office.

Three Haitian novices who have been making the first year of their novitiate in the small frame house under Father Scolozzi’s direction, accompany the singing with drum and malakas, “maracas” in Spanish. “That was my missionary endeavor,” he said. “It was going to the bottom, to be with the poorest, before opening this home in the U.S., in New Orleans, where we are at the invitation and with the blessing of Archbishop (Philip M.) Hannan.”

Father Scolozzi said he will welcome inquiries from men who are interested in finding out more about the Universal Brothers of the Word.

“We are not known yet,” he said. “This is our debut.”

The brothers follow a rule centered on 15 statutes taken from the life of Mother Teresa, who had other plans for him.

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Father Angelo Devananda Scolozzi emphasizes a point while discussing the Universal Brothers of the Word, a New Orleans based contemplative community whose members also work with the poor. The priest was picked by Mother Teresa to start the community. (NC photo by Frank Methe).

Love thy neighbor

By Hilda Young

NC News Service

Loving your neighbor is letting them park their motor home in your driveway for two months and cleaning up the oil slick without saying anything.

Loving your neighbor is not being afraid to tell him or her that you’re worried about his or her drinking, if he or she needs to hear that.

Loving your neighbor is finding a way to invite them to church with you without being pushy.

Loving your neighbor is volunteering to watch her 2- and 4-year-old so she can take an exercise class, even though the 4-year-old spits your peanut butter sandwiches at the dog, sticks pencils through the screen door, and has a fit when you won’t let him use your sofa for a trampoline.

Loving your neighbor is sitting next to them in the emergency room.

Loving your neighbor is sharing a generic wine and turkey hot dog barbecue — and enjoying it as much or more than a night on the town.

Loving your neighbor is arguing with them about Geraldine Ferraro’s stand on abortion without getting angry.

Loving your neighbor is yelling, “How about a cup of coffee?” when you see him get out of the car and kick the tire; or see her on the porch after the 16-year-old has just stomped out of the house.

LOVE OF NEIGHBOR brings to mind swapped hand-me-downs, borrowed eggs, runover tricycles, shared tears, unspoken support, worldless affection, coffee and conversation.

Neighbors are a gift from God.

(Love thy neighbor - NC News Service)