Pope to Latins: Justice without Marx

- Abp. McCarthy's trip...P11

SANTO DOMINGO, Dominican Republic (NC) — Pope John Paul II on his trip here told Latin American Catholics that the church must work for social justice, but not through violence and class conflicts based on Marxism.

During an outdoor Mass at a Santo Domingo racetrack, attended by estimated 100,000 people, the pope said Catholics must never resort to violence, must not consider the poor as a "class in struggle" (marxism) and must not help bind societies to programs of atheism or "practical materialism" (extreme capitalism).

The pope's four-day trip to Santo Domingo and Puerto Rico, which included an overnight stop in Zaragoza, Spain, was made to help inaugurate a church-sponsored evangelization program leading up to the celebration in 1992 of the 500th anniversary of Christianity in Latin America.

But the timing of the visit gave the pope an opportunity to underline the major points of a Vatican document on liberation theology, released Sept. 3, as he outlined the task of a "new evangelization" of the region.

Standing next to a group of Latin American bishops, Pope John Paul listed the conditions he said must be followed in working toward the "social liberation of the multitudes of needy."

Those conditions include:

- Fidelity to the Gospel, "which prohibits recourse to methods of hate and violence."
- A preferential option for the poor which is not "exclusive or excluding, but which opens itself to those who want to leave sin and convert in their hearts."
- A view in which the poor are not seen "as a class in struggle, or as a church separated from the communion and obedience to the pastors designated by Christ."
- A campaign of social transformation which avoids bringing man "under systems that deprive him of his freedom and subject him to pro-

(Continued on page 8)

The abortion I almost had

An open letter to anyone considering an abortion:

Dear Mother-to-be:

Before you make a decision that will change your life and end the life of your child, please hear me out. I've been where you are right now—feeling afraid, confused and maybe even trapped.

I am a Catholic with a good education and a respectable career. But none of those things seemed to matter after my husband and I got divorced. I felt shattered and lonely. Then I met Jerry. Before I even knew him well, I fell in love with him. After just a few months we were married — and I got pregnant.

The trouble was, Jerry had been laid off from his job and mine didn't pay very much. My ex-husband had dumped a lot of bills on me. We were supporting my two children from the first marriage.

Sometimes Jerry and I didn't even eat because we wanted the kids to be well taken care of and the money just didn't stretch.

I went to work in one pair of shoes that were falling apart. Our car had bald tires. There was no medical insurance to cover my pregnancy. You get the picture.

The night our electricity was turned off I sat there in the dark and decided to have an abortion. I was against my religion and my conscience. But I kept thinking of the needs of my other two children.

Were I to keep my baby, I would need a Caesarean and that would cost more than $2,000, just for the hospital. The doctors wanted the money up front. I couldn't bear the thought of going to any charity for help and I knew that once the baby was born it would be only the beginning of the
Archbishop: abortion like slavery

NORTH ANDOVER, Mass. (NC) — Legalized abortion is today's parallel to slavery, "the grimmest of our national memories," Archbishop Bernard F. Law of Boston said. The archbishop sharply challenged the "private lawed Solidarity trade union.

"We expect government to take political prisoners, Poland's bishops said in a communique. "The recent amnesty for political prisoners has been assessed as a step particularly if a pope becomes senile. "I sometimes wonder if we're not tempting lack of retirement rules for popes "could be dangerous" for the church — par-

Catholic Conference Office of Migration and Refugee Services, said Amerasian children need special help to adjust to their model for other non-ordained church leaders.

Joseph Bernardin of Chicago and signed by 18 other religious leaders, was re-

Leaders aim for 'new vision'

CHICAGO (NC) — Chicago's religious leaders have vowed to work toward a "new vision" for the city which rejects racism and stresses a reconciled, united community. The interfaitjoh statement, issued Sept. 26 by Cardinal Joseph Bernardin of Chicago and signed by 18 other religious leaders, was responding to a "serious divisiveness" and "sectarianism" within the city.

"Children of the dust" need help

ATLANTA (NC) — Amerasian children need special help to adjust to their new lives in the United States, Don Hohl, association director of the U.S. Regional MRS conference in Atlanta. But, he said, the United States is making the dust" in Vietnam and are outcasts in most Asian societies, Hohl told a re-

IT IS THE DUTY OF THE ADVISORY COMMITTEE TO MONITOR THE FOLLOWING:

Cdl. calls for papal retirement rules

TORONTO (NC) — Cardinal Gerald Emmet Carter of Toronto said the lack of retirement rules for popes "could be toxic for the church — par-

in 1969, Sister Glick was installed in St. Elizabeth of Hungary Parish, Raeford, a member of the Mission Helpers of the Sacred Heart for more than 30 years, Sister Glick will administer the rural Diocese's first non-ordained parish coordinator when she was installed in St.

Senators files civil rights bill

WASHINGTON (NC) — The Republican-controlled Senate shelved a ma-

Both senators said local churches would be the biggest gathering of leaders of the outlawed union since Dec. 13, 1981, when martial law was imposed in the country.

No speeches were given by Walesa or the other Solidarity figures, who held private talks before the Mass but stopped short of holding a formal meeting.

Solidarity activists freed under the recent amnesty have been warned by Poland's Communist leaders that they risk further imprisonment if they participate in anti-government activ-

WARSAW, Poland (NC) — While the recent amnesty for political prisoners, who repeatedly infringed the Polish constitution or statutes, Solidarity's founder, Lech Walesa, and more than a dozen other leading Solidarity figures attended a Sept. 30 Mass for Polish workers. About 5,000 people attended the Mass at the Jasna Gora monastery in Czestochowa, about 130 miles from

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The amendment was contained in the Social Security bill that is being considered by the Senate Labor Committee and which provides for a 7.5 percent increase in Social Security benefits beginning next year.

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Major civil rights measure backed by the U.S. Catholic Conference in order to clear the way for passage of a continuing resolution needed to keep the federal government operating after Oct. 31, 1980, was signed by President Jimmy Carter.

The bill was designed to ban discrimination against minorities or on the basis of sex, age, or handicaps throughout all institutions receiving federal funds.

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Senate approves land purchase

WASHINGTON (NC) — The Senate approved a bill Friday that would provide $1 million to purchase land for a national cemetery on the grounds of the U.S. Capitol.


The bill was approved by a 75-1 vote. The only dissenting vote was cast by Sen. Strom Thurmond, R-S.C., who said the bill would be a "waste of money."
VATICAN CITY (NC) — Pope John Paul II has given permission to bishops around the world to approve, under certain conditions, the use of the Tridentine Rite for Mass. The replacement of the old Mass was one of the major — and most controversial — reforms coming out of the Second Vatican Council.

A letter from the Congregation for Divine Worship to the heads of all bishops conferences said readmission of the old Latin-language rite is not intended for parish churches, except in “extraordinary cases.” It is intended for particular groups that request it, in churches and oratories approved by the bishops.

The letter, written in Latin and dated Oct. 3, was signed by Archbishop Augustin Mayer, recently named prefect of the congregation, and Bishop Virgilio Noe, the congregation’s secretary. The letter was made public by the Vatican press office Oct. 15 after an Italian news agency revealed its contents.

The decision reflected the pope’s desire to accommodate the groups that “remained tied to the Tridentine Rite,” the letter said.

Permission to use the rite should go only to priests and faithful who accept the liturgical changes included in the new Roman missal, the letter said. That condition appears to exclude rebel Archbishop Marcel Lefebvre and his followers who have rejected replacement of the Tridentine Mass and have opposed other actions of the Second Vatican Council.

“This is not a step backward,” Archbishop Mayer told National Catholic News Service. “It is by no means a concession to (dissident Archbishop Marcel) Lefebvre.”

This is a pastoral act of the Holy Father, to give people a certain witness of his pastoral care, because they felt so bad,” he said. “In the end, what they’re doing is celebrating the Mass of many centuries.”

The liturgy of the Tridentine Rite is based on the text approved by Pope Pius V in 1570. That liturgy was replaced in 1970 by the new order of Mass approved by Pope Paul VI.

The dispute over use of the Tridentine Mass has often been discussed in terms of the use of Latin, but Latin has never been ruled out as a language for Mass.

When Pope Paul VI promulgated the new order of Mass, one of the most obvious changes was that Latin was no longer the only language in which Mass could be celebrated.

Celebration normally was to be in the language of those participating in the Mass, and parish liturgies switched to the local language.

Latin was still permitted, however, and has continued to be used in appropriate circumstances. One of the most public uses of Latin at Mass has been in Rome itself, where Popes celebrating at St. Peter’s with international congregations have used the ancient language of the church as a symbol of the church’s international character.

“Extra Ordinary” Cases

The last missal using the Tridentine Rite was published in 1962. The congregation’s letter specifies that the 1962 version must be used, in only the Latin language, without mixing it with the new rite.

Archbishop Mayer said such “extraordinary cases” could include groups of parishioners who want the Tridentine Mass celebrated regularly in their parish churches. “The bishops would take care of this,” he said.

The asking for permission must make a written request to their bishop. The bishop, in turn, must make sure that the groups “do not share the positions of those who place in doubt the legitimacy and the doctrinal exactness of the Roman Missal promulgated by Pope Paul VI in 1970,” the letter said.

The Voice, for the second year in a row, had been judged among the top four diocesan newspapers in North America, out of about 170 publications.

A Voice editorial, “Why Write About Homosexuality at All?” won a second place in the national competition for a “courageous and sensitive discussion on which our Catholic people should have guidance,” said the judges. Written by Executive Editor Robert O’Steen, the editorial was called “a powerful plea for that understanding as the central pastoral concern we all should have in this situation.” Judges were especially impressed with the writing.”

Winning an honorable mention in the In-Depth category was a series on the Gay Catholic by Betsy Kennedy and Ana Rodriguez-Soto. Another honorable mention went to Kennedy in the Human Interest category for her story on a cancer-stricken priest (Father James Kreitner, who has since died), entitled “I Will Behold God.” Judges called it a “descriptive, readable story that makes the reader think about his own religion and poses the question: What would I do if I found myself in that same position?” There were 118 entries in this category.

The Catholic Press Association is composed of 178 newspapers, 328 magazines and 41 non-English publications.
NOTRE DAME, Ind. (NC) — A new “civil rights revolution” is needed to make U.S. law reflect the consensus that most Americans reject abortion on demand, said Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame.

“The widespread uneasiness about 1.5 million abortions a year on demand, overwhelmingly for the convenience of the mother, is not an exclusively Catholic issue,” Father Hesburgh wrote in an article distributed by Universal Press Syndicate.

Even though “there is not a consensus in America for the absolute prohibition of abortion,” he said, “if given a choice between the present law of abortion-on-demand, up to and including viability, or a more restrictive law, such as limitation of abortion to cases of rape, incest and serious threat to the mother’s life, the majority of Americans polled consistently have supported the more limited option.”

The Notre Dame president urged pro-life groups to abandon their insistence on an absolute abortion law “if such a solution is not possible in our pluralistic society.” Instead, he suggested, they should form a “common cause... with other Americans of good will and ethical conviction to work for a more restrictive abortion law.”

Father Hesburgh drew an analogy between the U.S. civil rights fight and the abortion battle, noting that he grew up “under a law of the land with which I was in thorough moral dis-agreement: Plessy vs. Ferguson, which conditioned separate but equal treatment for blacks.”

He was one of many who fought to reverse that 1896 Supreme Court decision “in every way possible: within the law and within the democratic and pluralistic restructure of our country,” he said.

After years of struggle, he wrote, “Apartheid, once the law of the land, was reversed. If there is a consensus, both religious and non-religious in origin, welcomed its demise. Neither the consensus nor the change just happened; both were made to happen.

“Was there anything un-American about that procedure? Was I wrong to spend 15 years on the U.S. Commission on Civil Rights, trying to build a consensus opposing what I and others for both religious and non-religious reasons, believed a horrible injustice?” Father Hesburgh asked.

“If it was patriotic, just and noble to work for the repeal of Plessy vs. Ferguson and apartheid,” he wrote, “why should it now seem un-American to work for fewer legally sanctioned abortions when there is already a moral consensus in our country that finds our present legal permissiveness on abortion excessive and intolerable?”

Working in a pluralistic society for a more restrictive abortion law rather than an absolute prohibition “would not compromise our belief in the sanctity of all human life,” Father Hesburgh said. “We should continue to hold ourselves to a higher standard than we can persuade society-at-large to write into law.”

MILWAUKEE (NC) — At the heart of the abortion issue are dead babies and grieving mothers, said Jesuit Father Robert Faricy.

Father Faricy, who teaches at the Gregorian University in Rome, was one of several speakers at Milwaukee’s first archdiocesan “Post-Abortion Reconciliation Training Day,” which drew more than 100 participants, including about 80 priests.

In October, an archdiocesan post-abortion outreach program called “Project Rachel” began in Milwaukee. The project is named after a woman in Jeremiah 31:15-17. In that passage, Rachel mourns for her children yet has hope for the future.

The need for a reconciliation program exists, said Vicki Thorn, co-director of the archdiocese’s pre-life office, noting that 24 per cent of U.S. women who receive abortions are Catholic. She said that recently more women who have had abortions have been willing to discuss them.

At the training session, Father Ken Metz, archdiocesan liaison for Charismatic Renewal, asked participants to imagine themselves or someone close to them being pregnant.

“Is it scary?” he said, noting that “scariness” is what causes some pregnant women to feel so much panic, guilt, and fear that they decide to have abortions.

Father Metz, who is also a member of the Association of Christian Therapists, stressed that ministering to women who have had abortions does not eliminate the need to publicly oppose abortion.

“When you’re at the pulpit, preach like hell,” the priest said. But when in the confessional one must minister “with the love and gentleness of Christ.”

Father Faricy said that when a woman confesses to him that she has had an abortion, he asks if she would like him to pray or offer a Mass for the aborted baby.

“Every woman, especially every Catholic woman, knows that there was someone alive and now that someone is dead,” he said. He believes women who have had abortions need to know that the baby and God forgive her before she can forgive herself.

PHILADELPHIA (NC) — A Philadelphia doctor has been charged with murder for allegedly failing to treat a baby girl who survived an abortion and telling other doctors not to try to resuscitate the infant.

Dr. Joseph L. Melnick, 62, also was charged with involuntary manslaughter and two violations of the state’s Abortion Control Act. The two violations were infanticide and performing an illegal abortion.

The mother, 13-year-old Tina Smith of Philadelphia, was eight months pregnant at the time of the abortion.

According to Philadelphia District Attorney Edward Rendell, who announced the charges during a press conference, there were “eight separate occasions where the baby evidenced clear signs of life. Dr. Melnick ignored these signs of life and did not take any measures to keep the baby alive.”

It is believed to be the first time in Pennsylvania history that a physician has been charged with violating the state abortion law.

The charges stem from accounts to authorities that in the 90 minutes following the abortion, Melnick did not try to revive the infant and told other doctors not to try to resuscitate her because she was dead.

The baby was three pounds nine ounces at birth.

Melnick signed the death certificate, listing the cause of death as “respiratory arrest due to or as a consequence of elective abortion.”

An autopsy conducted by the Philadelphia medical examiner found the fetus had been carried for 32 weeks and said the cause of death was heart failure.

The state Department of Medical Care and Immaturity. Melnick was released on $10,000 bail.

Pennsylvania’s 1982 abortion law states: “Any person who intentional-ly, knowingly or recklessly performs or induces an abortion when the fetus is viable commits a felony of the third degree.” It also says that physicians attending a child born alive during the course of an abortion are required to provide adequate medical care.

The indictment against Father Faricy, who teaches at the Gregorian University in Rome, was one of several speakers at Milwaukee’s first archdiocesan “Post-Abortion Reconciliation Training Day,” which drew more than 100 participants, including about 80 priests.

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Bishops, others worry over fallout of ‘Armageddon theology’

WASHINGTON (NC) — Auxiliary Bishop Thomas Gumbleton of Detroit and bishop Leroy Matthiesen of Amarillo, Texas, were among the first signers of a petition denouncing Armageddon ideology applied to nuclear weapons use.

The two bishops signed a "statement of religious concern" prepared by the Christic Institute, a Washington-based religious policy center.

The Christic Institute defined Armageddon ideology as the belief that Armageddon theology is a 'very dangerous theology' since 'it's really saying that God wills a nuclear conflagration.'

"The interests of municipalities may not necessarily overlap with the interests of the community!" Hirsh also objected to provisions in the bill covering leased access channels, facilities which are set aside for use by independent programmers, including church, consumer and educational groups who contract with the cable operator for their use on a regular, paid basis.

"He said he is especially concerned because the Religious Right which endorses this ideology is associated with the Reagan administration. The Christic Institute has linked the president with this Armageddon ideology, saying Reagan has mentioned Armageddon several times and he said that it might happen in this generation."

The statement reads: "We join other religious leaders throughout our country to denounce the ideology of Armageddon as a perversion of Holy Scripture and a danger to the peace and security of our Republic. "We respectfully urge the presidential candidates of both parties to repudiate any association with the extremist worldview of nuclear Armageddon and to explain clearly their differences with this ideology in regard to the question of nuclear war."

Bishop Gumbleton said Armageddon ideology "sets forth very clearly what is, I think, a gross misrepresentation of Scriptures." He said the veneful God portrayed by these fundamentalists "is not the God I know of Scriptures." Bishin Gumbleton added that the ideology sets forth "dangerous religious ideas" because it "justifies a nation like ours to use nuclear weapons."

"The statement concludes: "We call upon all men and women of faith to join us in reaffirming the fundamentals of our religious traditions. God is revealed in Holy Scripture as creator, not as destroyer. He summons the nations to reconciliation, not to ideological hatred."

Bishops, others worry over fallout of ‘Armageddon theology’

WASHINGTON (NC) — In an unusually angry declaration, representatives of six national religious bodies have vowed to punish U.S. senators who voted against this year major piece of civil rights legislation.

In two other reactions, the leading spokesperson for the Presbyterian Church (USA) and a Unitarian Church official issued statements calling on their members to take account of the senators who helped kill the legislation.

"Let no one who voted to table believe for a moment that their action will go unnoticed by those who are most active in our communities across the nation," he wrote.

Signers of the statement were representatives of the United church of Christ’s Office of Church and Society, as well as its Commission for Racial Justice, the Church of the Brethren, the Union of American Hebrew Congregations, the Unitarian Universalist Association, and Menonite Central Committee.

While religious groups often criticize actions by Congress which they disagree with, they often, if ever, go on to further promise to fuel a retaliaation at the polls. This sharp response to the civil rights defeat comes in an election year already marked by the mixing of religion and politics.

The civil rights legislation had been overwhelmingly passed by the Democratic-controlled House of Representatives earlier this year.

WASHINGTON (NC) — Cable TV violence, sex reinforce divisions in society, expert says

NEW YORK (RNS) — The violent, sexy, sexist world of television reinforces prevailing inequalities in the American culture, said a leading critic of the TV industry, and that is why big business continues to pay to produce it.

Speaking at a hearing sponsored by the National Council of Churches, George Gerbner, director of a massive and long-running research project on the effects of television viewing, charged that the TV world's "pecking order," as revealed in the sex, race and age of its victims and victimizers, "socializes people for their role in an unequal power structure."

Dr. Gerbner, dean of the Annenberg School of Communication at the University of Pennsylvania, Philadelphia, was one of seven experts who testified before the NCC's Committee on Sex and Violence in Film, Cable and Television.

USCC: Cable TV bill is inadequate

WASHINGTON (NC) — Cable television legislation approved by the House of Representatives does not contain adequate franchise renewal or leased access provisions, said Richard Hirsh, U.S. Catholic Conference secretary for communication. However, the inclusion of provisions which prohibit the transmission of obscene programming over cable systems is a positive aspect of the legislation, Hirsh said.

The bill, the result of extensive negotiations between U.S. cities and the cable industry, provides specific procedures for cities to follow when considering renewal of a cable franchise but does not require cities to consult the public in the process.

Hirsh said it is important that the public be allowed to participate in the franchise renewal process because it "socializes people for their role in an unequal power structure."

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NEW YORK (NC) — The U.S. bishops have committed themselves "to use every means at our disposal toward the enhancement of Hispanic ministry," Bishop Ricardo Ramirez of Las Cruces, N.M., told participants in a teleconference on Hispanic ministry.

Relaying the message of the bishops' 1983 pastoral letter on Hispanic ministry was the purpose of the bilingual teleconference, sponsored by Inter-University Cooperative Research.

Conference participants at 13 U.S. locations, including Miami, heard talks by four speakers, followed by local and national discussions. The teleconference originated at the communications center of the Archdiocese of New York.

Bishop Ramirez called on the church's institutions, including Catholic universities, schools, parishes, pastoral institutes and communication media, "to make their own commitments and to find ways to channel their efforts of research, theological reflection, technical development and personnel in the direction of Hispanic people's needs."

Miguel Cabrera, Archdiocese of Miami coordinator for the third National Encuentro, told teleconference participants, "We must become 50 percent spiritual counselor and 50 percent defender of social justice."

The Spanish language is the bond that links all Hispanics, Cabrera said, but pain can also be a bond uniting Hispanics in the United States.

"The pain of the Puerto Ricans is not the same as the pain of the Mexicans; the pain of the Cubans is different from that of the Central Americans. The pain of the farm-worker is not the same as the pain of the undocumented alien, or of the political refugee (whether fleeing from a right-or left-wing government), of anyone who feels stripped of his dignity as a person or as a child of God, of anyone who feels the pressure to identify with one or other culture or society," he said.

It is necessary, according to Cabrera, to maintain a sense of unity and communication among Hispanics, "considering and respecting all groups as equal. To achieve this, we must know the pain of each to make it our own and accept each other for what each of us is: a Hispanic, a child of God."

WASHINGTON (NC) — A national task force on retirement concerns of religious orders has established an emergency fund for communities facing financial difficulties and has prepared a manual to help them plan their finances.

The task force, made up of representatives from the Leadership Conference of Women Religious, the Conference of Major Superiors of Men and the National Conference of Catholic Bishops, is responding to a 1981 survey which reported on the aging of religious and on the decline in the number of active religious as retirement costs rise.

A "recipe book" of step-by-step procedures to help religious communities evaluate their resources for retirement funding was to be published this month, said Franciscan Sister Lois Friedman, finance director of LCWR and representative of Women Religious, the Conference of Major Superiors of Men and the National Conference for Urban Ethnic Affairs.

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Miguel Cabrera, Archdiocese of Miami coordinator for the third National Encuentro, told teleconference participants, "We must become 50 percent spiritual counselor and 50 percent defender of social justice."

The Spanish language is the bond that links all Hispanics, Cabrera said, but pain can also be a bond uniting Hispanics in the United States.

"The pain of the Puerto Ricans is not the same as the pain of the Mexicans; the pain of the Cubans is different from that of the Central Americans. The pain of the farm-worker is not the same as the pain of the undocumented alien, or of the political refugee (whether fleeing from a right-or left-wing government), of anyone who feels stripped of his dignity as a person or as a child of God, of anyone who feels the pressure to identify with one or other culture or society," he said.

It is necessary, according to Cabrera, to maintain a sense of unity and communication among Hispanics, "considering and respecting all groups as equal. To achieve this, we must know the pain of each to make it our own and accept each other for what each of us is: a Hispanic, a child of God."

WASHINGTON (NC) — A national task force on retirement concerns of religious orders has established an emergency fund for communities facing financial difficulties and has prepared a manual to help them plan their finances.

The task force, made up of representatives from the Leadership Conference of Women Religious, the Conference of Major Superiors of Men and the National Conference of Catholic Bishops, is responding to a 1981 survey which reported on the aging of religious and on the decline in the number of active religious as retirement costs rise.

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Scholar urges more 'critical' reading of Bible

INDIANAPOLIS (NC) — More and more Catholics are accepting literal interpretations of the Bible because the Church is not adequately teaching the "critical" approach to Scripture, a Catholic scholar told an ecumenical conference.

Sulpician Father Raymond E. Brown, a reknown biblical scholar, who was ordained in St. Rose of Lima Parish in Miami Shores and is now a professor of Biblical studies at the Union Theological Seminary in New York, said many Catholics today listen to literal interpretations of the Bible on radio and television. If their parishes do not offer Scripture study, "they trot off to somebody's Bible class. They become literalists by having been exposed to a literal approach."

Father Brown said the critical approach to Scripture discusses what God is trying to teach and how he wants people to understand it, instead of accepting as binding the way Scripture was phrased at the time it was written.

The greatest flaw in a literalist interpretation is "it is bound to increase the defensiveness of the people who hold it" as "there is always some frightening possibility for the literalist that something might turn up that would prove him wrong."

Trying to encourage critical Bible reading is a concern for all the churches, Father Brown said, but the Catholic Church might have created the vacuum which is being filled by literalists.

He said that in the past most Catholics did not read the Bible, but from what they heard they accepted the literal approach to Scripture. Father Brown said that since the Second Vatican Council the Catholic Church has placed greater emphasis on preaching and explaining the Bible passages read during Mass, but people still are not motivated to think perceptively about the Scriptures.

Helping a literalist accept a more critical approach to the Bible is difficult, Father Brown said. "They've got to be convinced that you are not destroying the fundamentals of faith," he said. "If you can bear some witness as a Christian, that's an important first step. The next step is to persuade (literalists) that there is a wealth that they are missing."

Father Brown added that contempt for the literalist should be avoided because "at least (the literalist) is talking about God. Some people aren't even doing that."

CHICAGO (NC) — Father George Clements, O.P., of Holy Angels Parish in Chicago, suspended approximately 200 children from the parish school because their parents were missing Sunday Mass.

But he reinstated most of the students after meeting with the parents to discuss the situation. The parents, by failing to attend Mass, breached contracts they signed with the school, according to Father Clements.

Students suspended for missing Mass

IF YOU CAN'T GO— GIVE

October 21st is Mission Sunday. Christ asks all of us to be missionaries. He does not expect everyone to leave home and family and labor in His vineyards in foreign lands. But He does expect all of us to help spread His Gospel. You can answer His call through your gifts to Catholic Near East, our Holy Father's own mission to the Eastern Churches.

For just $10 a month, you can train a native priest—a Soder, for $12.50. For only $14 a month, you can "adopt" a needy child. They'll all send you their photos and write to you.

Churches, chapels, schools, converts, rectories and clinics are needed, too. You can build one yourself as a memorial for someone you love for between $5 and $15 thousand. Or, give whatever you can. Your gift will help our priests and Sisters carry on their Christlike work in the Near East.

Your Sunday dinner will seem tastier and be more meaningful if you share your blessings with the hungry families crowded in refugee camps of the Near East. For only $20 less than the cost of most family dinners—you can feed a Palestinian refugee family for an entire month. To show their thanks to you, we'll send you an Olive Wood Rosary from the Holy Land.

Church services, entertainment, concert tickets, and more can be purchased with your gifts to the Near East. For only $25, you can buy a ticket that will raise $50 for the work of our Holy Father.

Needs of missionaries are great. It's hard sometimes to decide just where your help is needed most. Why not let the Holy Father decide? Mark your gift (in any amount) Stringless, and send it to us. The Holy Father will tell us where it's needed.

Through Catholic Near East Deferred Giving Plans, you receive a guaranteed income for as long as you live. Then your gift goes to the help of Christ's poor in the Near East. The good you do lives on after you. Write for details today.

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(Continued from page 1)

grams of atheism, or of practical materialism, which deny him his interior and transcendental richness."

The pope added that man's true liberation is liberation from sin and from "social evil that rests in his heart."

"These are some basic points of reference that the church cannot forget in its promotional and evangelical action," the pope said.

No end to work for poor

But he added that his message should not be understood as a "brake" on church people and institutions which work with the poor. Instead, he said, it should be seen as "confirmation and inspiration."

Indeed, the pope's cautious reminders about violence and political ideologies did not eclipse his strong call for the church to lead the fight for social justice, through emphasis on the moral and social dimensions of the Gospel.

Pope John Paul's pledge that "the church and its hierarchy want to remain present in the cause of the poor" individual and "his aspiration for an unpostponable social justice" brought prolonged applause from participants in the outdoor Mass. Many had waited for hours in the hot, muggy weather to hear the pope.

The pope criticized political corruption, arms expenditures and the armed conflicts which have sapped the region's resources. He also warned against economic exploitation by "foreign powers" and lashed out against what he called "the egoism of the 'satisfied'" who exercise "'privileges of an opulent minority' while much of society lives in misery and oppression.

In each of his talks, Pope John Paul also sounded themes of hope. He repeatedly returned to the example of the energy, faith and sacrifices of the first missionaries to the New World and urged new vocations to minister to the region's growing population.

In Spain, the pope told relatives of missionaries that their sons, daughters and brothers were modern "messengers of peace, love and salvation."

"Be proud of them," the pope said in a talk in the Basilica of Our Lady of Pilar, "and continue to cultivate the missionary spirit."

During an Oct. 12 stadium ceremony in Santo Domingo, the pope handed out 22 wooden crosses to representatives of the Latin American Bishops' Council to symbolize their task of evangelization.

Each bishop was accompanied by a youth from his country. The youth

BLESSED ARE THOSE WHO HAVE NOT SEEN AND YET BELIEVE . . .

Like the poor and homeless touched by this native sister in India, those who do not know Jesus and His Gospel long for comfort and hope.

Today's mission Church reaches out, drawing them into the embrace of His love and His Church. Those who do not know Christ do not need to see Him as Thomas did. But, as St. Paul wrote, "How can they believe if they have not heard?"

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Yes! I want to help proclaim the Good News, so that others will hear and believe in Christ. Enclosed is my gift for the mission Church:

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10/84

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Man's true liberation, the Pope said, is liberation from sin and from 'social evil that rests in his heart.'

...reject violence, atheism...

symbolized what the bishops consider their greatest challenge: how to deepen faith among younger generations who face unemployment, armed conflicts and the lure of drugs.

Challenging laity

The themes the pope struck during his talks often challenged Catholics to speak out against attempts by civil authorities to restrict the church's rights.

In each of his three stops, the pope told Catholics to apply moral principles to social issues such as abortion, birth control, divorce and education.

Speaking to an estimated 500,000 people outside the main basilica in Zaragoza, the pope defended the secular education for their children.

His remarks were enthusiastically applauded by many in the audience who have fought a proposal by the socialist government which would impose a new colonialism on the Latin American people.

In Santo Domingo, the lower turnout was considered a protest against the government, which was financing the visit during hard economic times. A government statement saying that expenses for the visit were being kept to a minimum reflected that criticism.

The trip marked the second time Pope John Paul had visited Zaragoza and Santo Domingo. The crowds in both places were somewhat smaller than expected.

In Santo Domingo, the pope again emphasized Catholics' responsibility to fight abortion, birth control and divorce.

"Rise above the divorce mentality of society," the pope told the cheering crowd.

In the Dominican Republic the pope condemned contraception, abortion, and sterilization, calling these practices part of an attempt to impose a new colonialism on the Latin American people.

In San Juan, speaking to an estimated 650,000 people at an outdoor Mass, the pope again emphasized Catholics' responsibility to fight abortion, birth control and divorce.

"Rise above the divorce mentality of society," the pope told the cheering crowd.

The problems lie at lower levels and may arise from "the respect of life from the moment of conception" — a clear reference to a recent Spanish law which legalized abortion under some circumstances.

**Liberation theology defended**

ROME (NC) — The Vatican's recent critique of liberation theology discouraged many church people in Latin America, the head of a 160,000-member association of religious told National Catholic News Service.

"I'm not sure this document will help us form more unity in Latin America," said Passionist Father Matteo Perdia, president of the Latin American Confederation of Religious (CLAR). Father Perdia was in Rome for the annual meeting of representatives of 25 national conferences of men and women religious.

Father Perdia criticized the Vatican document because "it does not develop in a positive way what liberation theology is and what liberation is biblically."

He said the document "ignores the base communities" which are important features of the churches in Latin America and from which liberation theology evolved.

The 10,000-word document, issued Sept. 3 and titled, "Instruction on Certain Aspects of the 'Theology of Liberation,'" criticizes certain branches of liberation theology for borrowing too uncritically from Marxist theory.

Father Perdia said the Vatican critique stresses deviations and offers no "positive inspiration for those working pastorally."

He noted the Vatican's persistent concern that the church avoid encouraging class struggle or side with one camp against another.

"The distance between classes in Latin America is much greater than it is in the First World," said Father Perdia. "The conflict in the society already is there, whether we want it or not. If I increase the conflict to solve the conflict there is cause for concern. But theology of liberation says that there exists a class struggle and that one should opt for the weak as an example for all in order to reduce the conflict."

"One chooses the side of the poor," he added, "because the way of God is through the weak."

He said, however, that theology of liberation "rejects using class struggle to achieve a victory of the proletariat."

Father Perdia had some praise for elements of the Vatican document, for example, its "explicit and implicit recognition" of "theology of liberation (and) the pastoral search for liberation" and their importance as materials for discussion.

He also lauded the document's warning that criticism of liberation theology should "not be used to weaken the commitment of people engaged in the poor nor to justify those who are indifferent to the plight of their brothers."

Father Perdia acknowledged that some applications of liberation theology justify concern but said there is no need for concern over what the top theologians, such as Leonardo Boff and Gustavo Gutierrez say.

The problems lie at lower levels and may arise from "an immature understanding" of liberation theology, he said. Father Perdia said an example of a problem is when a teaching is presented in such a way as to provoke violence at the pastoral level, sometimes through very aggressive songs.

Father Perdia said he hopes in another reflection on liberation theology "the church will make an appeal" which will lead to a solidarity among nations to ultimately improve the quality of life in the Third World.

**Pope and Cardinal visit**

Zaragoza, the pope defended the autonomy of the secular schools in Spain.

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The trip marked the second time Pope John Paul had visited Zaragoza and Santo Domingo. The crowds in both places were somewhat smaller than expected.

In Santo Domingo, the pope made clear that such actions would be considered a protest against the government, which was financing the visit during hard economic times. A government statement saying that expenses for the visit were being kept to a minimum reflected that criticism.

Two Puerto Rican Protestant ministers criticized government expenditure for the papal visit, but their criticism was lost in the general excitement of the day as hundreds of thousands who greeted the pope at the Mass site and along a 10-mile motorcade route.

Pope John Paul seemed to relish the pastoral nature of the events in San Juan, which contrasted with the rather formal nature of the Santo Domingo ceremonies, and improvised a five-minute talk at the end of the open-air Mass to thank the islanders for their hospitality.

**...reject violence, atheism—Pope**
**World**

**Jesuits encouraged to work for poor**

**ROME (NC) —** Jesuits in Latin America were encouraged by their superior general to work with the poor and help them in the struggle for justice. Superior General Father Peter Hans Kolvenbach said that the work often unavoidably involves politics “in a certain sense.”

But he warned members of the order to avoid joining a “class struggle” or employing an abstract spirituality in their efforts.

“You may rest assured that no one will look for the benefits of the poor, but the sole reason that he is working with the poor,” said Father Kolvenbach, “is that he has two October meetings with Jesuit provincials in Latin America.”

**Hans Kolvenbach said that the work**

**Economic reasons may justify natural birth control — bishop**

**VATICAN CITY (NC) —** Economic and social reasons may provide legitimate grounds for couples to use natural family planning, said Archbishop Edouard Gagnon, head of the Vatican Council for the Family.

To priests, he advised, “Be holy, like Jesus,” and warned them to avoid joining a “class struggle.”

“Do not let people die of hunger... because you need time to discuss,” said the archbishop.

Mother Teresa of Calcutta said that she has no problem with emphasizing charitable works instead of social justice in her ministry.

**“Do not let people die of hunger**

**Mother Teresa: Women shouldn’t be priests**

**HISTORY**

**A BIRTHDAY STORY**

**FATHER BRUCE RITTER**

**How old were you?**

How old were you when you learned insight? When you learned what your experience meant? When you learned what was important in your heart and in your gut — that choices have consequences?

How old were you when you realized that bad things don’t only happen to other people? They can happen to you, too. When you learned about evil? Don’t only happen to other people? They can happen to you, too. When you learned about evil?

**Danielle saw a chance to make a lot of money.**

**Kathy is tall and quite beautiful and looks much older than she is.**

**VATICAN CITY (NC) —** A woman's role is as a “wife and mother,” but not as a priest, Mother Teresa of Calcutta said during a press conference at the Vatican Oct. 9.

“Be a woman first,” she said, when asked what advice she would give to those who fight for women's rights. “Be a wife and mother; that’s the most sacred place for a woman.”

**VATICAN CITY (NC) —** Mother Teresa met with the media after her talk to about 6,000 priests making an international retreat at the Paul VI Audience Hall in Vatican City.

“Work hard,” noted for her work among the destitute of India’s cities, that although many women want to be ordained, the priesthood is not their role.

“Do not be the kind of people who are looking, she said, “that the Lord only put you on earth to be the handmaid of the Lord.”

**Mother Teresa offered advice**

**Economic and social reasons may justify**

**The beats and scalding lasted four days. Kathy's tort**

**advice to priests,**

**Encouraged to work for poor**

**FATHER BRUCE RITTER, OFM Conv., is the founder and President of Covenant House, which operates crisis centers for homeless and runaway boys and girls all over the world.**

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**PAGE 10 / Miami, Florida / THE VOICE / Friday, October 19, 1984**
PB ‘mother church’ launched
Lights, fire, joy mark beginning of St. Ignatius Cathedral’s history

By Janelle D. Scott
Voice correspondent
PALM BEACH GARDENS — In dramatic fashion, the stark stone walls, imposing tower and immense interior of St. Ignatius Loyola Cathedral came alive Oct. 6 with lights, music, incense and voices in a historic ceremony declaring it the mother church of the new Diocese of Palm Beach.

With great solemnity, the Word of God was preached from the new Cathedral for the first time, the first Eucharistic celebration took place, and Archbishop Edward McCarthy bid a fond farewell to his flock in the Palm Beach Gardens area.

The dedication ceremony marked a new chapter for the people of St. Ignatius Parish and the first page of the history of the diocese, created July 1.

On Oct. 24, Bishop Thomas Daily will be officially installed as head of the new diocese.

“Our mood is one of joy. We thank Almighty God for this beautiful temple of the Lord,” Archbishop McCarthy told the assembly. “We pray that it will help each of you to grow more deeply in faith, to grow in prayer and in the life of love that unites us with the Lord and with each other.”

With a smile, he added, “I think I congratulate you on your new diocese. I have mixed reactions, of course.”

“This is the very last ceremony I will conduct in the Palm Beach area. I'll miss all of you and I bless all of you. Hasta la vista — till we meet again.”

Tense moments
The Archbishop’s remarks came at the end of the two-hour ceremony, attended by two other (retired) bishops, 70 clergy and a standing-room-only St. Ignatius congregation — 1,500 strong.

The evening was filled with ritual, beginning with the blessing of the front doors and their opening to let the people enter the cathedral for the first time.

Inside the darkened church, the walls (made of Keystone quarried from the reefs of Florida) and the polished oak altar were blessed with holy water and anointed with oil.

The ceremony provided a few tense moments, when flames engulfed the charcoal brazier on the altar, used to cense the bare altar, the wall and the people.

The flames were quickly extinguished by a quick-thinking priest using holy water and a few towels, and no damage was done to the building, the Archbishop calmly continued his prayers.

As the 70-voice choir sang, “Let us build the city of God, May our tears be turned into dancing. For the Lord our light and our love, Has turned the night into day,” the Archbishop incensed the bare altar, the altar and the people, then declared, “Light of Christ, shine forth in the Church.”

The flames lit every corner of the cathedral, brightening the statue of the risen Christ over the altar and the glass-enclosed tabernacle, and flooding the bell tower with light.

Parishioners processed with an altar tablecloth, flowers, ciboria of hosts, chalices and decanters of wine.

For St. Ignatius parish, it was a proud moment of accomplishment and celebration.

Surrounded by the cathedral’s grandeur, Fr. Flynn reminded all that “this building is only a tent over the people, and it will be made holy by the people.”

Saying this has been a “time of anticipation, anxiety and joy,” Fr. Flynn echoed the sentiments of his parishioners, who came in full force to the dedication ceremony, some standing in line an hour and a half before the 5:30 p.m. event.

“It’s the most exciting thing that’s happened to this parish,” said one longtime parishioner.

For most of the 1,500 participants, it was their first glimpse of the dramatic interior of the contemporary-style Cathedral, with its massive stone wall behind the altar and its 30-foot stained glass window on a side wall depicting the rising sun.

The figure of the risen Christ, hands extending to the people, is the focal point for the congregation. The Cathedral’s 16,000 square feet accommodate 1,000 worshippers, with 200 more seats available in an adjoining chapel.

A transparent stained-glass tabernacle is located between the chapel and the main sanctuary, and can also be viewed from outside. The glass wall dividing the chapel and the main seating area is etched with the 14 stations of the Cross.

Until four months ago, the Cathedral was destined to be just another suburban parish church, meeting the critical needs of a fast-growing St. Ignatius community.

Since 1974, the congregation, from Palm Beach Gardens, Lake Park and Riviera Beach, has attended Mass in a multi-purpose hall adjacent to the new church.

But the parish that started with 35 families in 1970 grew to 750 in 1978 and 2,000 in 1984. About nine months ago, with the new church under construction, Fr. Flynn “had an inkling” that it might be elevated to the status of cathedral. But he didn’t receive the official word until July.

“Our reaction was mixed in the sense that we were afraid that the parish might be overshadowed by the diocese, but it was also one of joy, for us to be considered worthy to be the seat of the diocese.”

St. Ignatius was chosen, said Fr. Flynn, mainly because of its central location in a diocese that extends from Boca Raton to Vero Beach, it is also the largest church in that area.

Fr. Flynn now becomes rector of the Cathedral and administrator of the parish. Bishop Daily is pastor of the Cathedral. Diocesan offices will not be located at St. Ignatius, Fr. Flynn said, but the Cathedral will be the site of the Bishop’s worship and liturgy.

For now, St. Ignatius parish is braced for October 24, when Bishop Daily will be formally installed as bishop of the diocese.

It may be difficult to top the dedication event — a dinner and party for nearly 1,000 people the day before the ceremony went on till the wee hours of the morning, with the hard-working Fr. Flynn finally getting to bed at 3 a.m.

In his homily, Fr. Frank Flynn, Cathedral rector and St. Ignatius pastor for six years, said, “This building is the best expression of the people who are here.”

A year ago, he said, the 2,000 families were asked to place a stone from their yards in the foundation of the new church. So that the church would “truly be a temple built of living stones, with Christ as its cornerstone.”

“We do not live, but we do. We are the Church, living and believing. This building is the expression in wood, glass and concrete that we are the living Body of Christ in our community.”
Seminar on teens to make life easier

The Family Enrichment Center is sponsoring a one-day conference entitled "The Teen Years: A Time of Change and Challenge" on Saturday, Nov. 10, from 9 a.m. to 5 p.m. at Chaminade High School in Hollywood. It will NOT be a day of gloom and doom. Quite the contrary! The day is designed to make any parent, teacher, or adult adviser of teens feel better equipped and more optimistic about making this time of transition between childhood and adulthood a positively exciting and growing experience for everyone involved.

The day will be a mix of general sessions and workshops. Archbishop Edward McCarthy will open the day with prayer and a welcome. He will be followed by Fr. Gerard LaCerra, Chancellor of the Archdiocese, who will discuss values.

Parents are so often accused of being old-fashioned, that affirming the enduring values, especially in regard to the right use of the gift of sexuality, and offering insights on how to share those values effectively, will be the focus of the first general session. Fr. Chris Conlon, principal of Chaminade High School, will follow. He will center his remarks on what is primary at the needs of the parents involved, the single parent and the teen, and last, but not least, on how parents can maintain good mental health during trying times!

The day will close with a panel of outstanding teens who will un- probably to be someday, is invited to attend and grow with the group. The registration fee is only $8. For more information or to register, call the Family Enrichment Center at 651-0280.

Workshop topics have been selected to meet a wide range of needs and interests, from those aimed primarily at the needs of the parents to those addressing the pressures and problems of the young person. Among them are ideas on effective communication, dating guidelines, prevention and identification of teenage alcohol and drug abuse, pressures for and remedies against sexual involvement, the single parent and the teen, and last but not least, on how parents can maintain good mental health during trying times!


The Rev. Rafael Pedrosa - to Metropolitan Tribunal, Pastoral Center, Miami Shores, effective September 24, 1984.

The Rev. Richard Veile - to Associate Pastor, St. Thomas the Apostle Church, Miami, effective October 3, 1984.

The Rev. Michael Hoyer - to Associate Director, Archdiocesan Vocations Office, effective October 10, 1984.

The Rev. Federico Capdepon - to Associate Director, Archdiocesan Vocations Office, effective October 10, 1984.

The Rev. Robert Tywonak - to

The day will close with a panel of outstanding teens who will undoubtedly jog memories as they share with the pressures and fears they are experiencing.

Anyone already involved and responsible to some young people, or anticipating to be someday, is invited to attend and grow with the group. The registration fee is only $8. For more information or to register, call the Family Enrichment Center at 651-0280.

Workshop topics have been selected to meet a wide range of needs and interests, from those aimed primarily at the needs of the parents to those addressing the pressures and problems of the young person. Among them are ideas on effective communication, dating guidelines, prevention and identification of teenage alcohol and drug abuse, pressures for and remedies against sexual involvement, the single parent and the teen, and last, but not least, on how parents can maintain good mental health during trying times!

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Dear Valued Readers:

I am in the air again! This morning I am high over the Caribbean, flying home from three eventful days in the presence of our Holy Father. The Archbishop of Santo Domingo and Cardinal Aponte, of San Juan, Puerto Rico, invited the Metropolitan Miami Bishops to join with the Latin American Bishops in welcoming the Holy Father to their lands. Bishop Nevins and I were also joined by Monsignor Marin and Father Vallaus and by Dr. and Mrs. Mas in the trip to Santo Domingo. I got in the mood at the airport in Miami, when I met an excellent group of about sixty people calling themselves "The Jesus Group." They were from St. John Bosco, St. Michael's and St. Brendan and were going over to salute the Holy Father. Later I was proud to see their banners among the 150,000 people welcoming the Pope. One banner read, "Welcome to Miami." I also met at the Miami airport many Central American Bishops who were flying to Santo Domingo via Miami. They gave me a copy of a beautiful book, "Panama: 400 Years," which had just been published on the role of the Church and the Catholic in bringing peace, justice and well-being to their troubled countries.

The hospitality of the joyful people of Santo Domingo was exquisite. It was arranged for Marriage Encounter couples to meet the guests on their arrival and escort them to the Hotel Española. The occasion of the Holy Father's visit, a pilgrimage for NBCnewsmen, was to inaugurate a novena of years of prayer in preparation for celebrating the 500th Anniversary of the discovery of America and the coming of the Gospel to the New World. This is in evidence from the magnificent and beautiful Cathedral that, incredibly, was built in 1503, just eleven years after Columbus discovered America and 117 years before the Pilgrim Fathers came to Plymouth Rock. It was the Holy Father himself who, in March 1983, had suggested such an observance to the Latin American Bishops. It is planned as a time of giving thanks, but also as a great period of renewal of evangelization. There will be some similarity to our own evangelization plan as periods will be set aside throughout Latin America for growth in faith, hope and love.

After the Holy Father was received by Church and government officials at the airport, he made the long drive to "Popemobile" to the hippodrome (race track), where some 150,000 people were awaiting him. All along the way there were huge banners, billboards and posters welcoming the Holy Father as a messenger of peace. There were men of the armed services everywhere acting as an honor guard and soliciting for security and safety. Upon his arrival, His Holiness greeted personally each of the some one hundred Bishops present. I had an opportunity to say I hoped his next visit would be to Brazil, and he smiled and his expression said, "We shall see, we shall see!"

It was a hot day under the sun and the stretcher bearers carried many women from the crowd. But the participation was jovial and enthusiastic. The Holy Father encouraged the people in their faith renewal. Relative to "Liberation Theology," he strongly reaffirmed the Church's support of reform and the struggle for human rights, but he warned that the approach must be sound and in keeping with church teaching and in union with the Bishops.

After the Mass, we Bishops were bused to the ancient and very impressive Pastoral Center of the Archdiocese of Santo Domingo, where we had dinner in an open air patio with the Holy Father. The menu included Crema de Berros (cream of watercress soup), Chillo Meuniere con Papas Perillies (fish with parsley potatoes), Grand Gastronomo al Brandy con Arroz Milanesa y Vegetales (a meat dish with rice and vegetables), Puding Soufflee Grand Marniere (a dessert very similar to our own local Cuban flan), coffee or tea. His Holiness must have been exhausted, having had no rest since arriving on the flight from Zaragoza. Yet, he was in a very good mood. He greeted us all personally and distributed to us souvenirs of the Holy See (rosaries, medals and holy cards). He even made mention of the fact that Archbishop Hickey, one of two other Bishops present, who was there from Washington, D.C., was observing his 64th birthday. The Pope and all the Bishops sang "Happy Birthday" in Spanish. We then closed the evening singing "Salve Regina." Among the guests present was the Bishop of the port city in Spain from which Columbus sailed. He told me that the harbour over the years has become too shallow and is now closed. He said that Columbus would have developed his interest from the stories of fishermen who had ventured out into the ocean in the direction of the New World and were aware that there was land beyond.

Columbus also lived and studied at a local monastery where the monks were able to provide him with valued scientific navigation information. The Bishop said Columbus was actually not a sailor but a businessman and an adventurer. He was something of a pirate! I had an adventure myself the following day that ended with my flying on the Pope's airplane! I was attempting to return to Miami when the Bishops of Santo Domingo to Puerto Rico at Cardinal (Continued on page 16)
pregnant I was, told me to bring $250 and come in as soon as possible.

The bigger "it" is, they told me, the more chance there is for a complication and the more expensive the procedure becomes. I was only two- and-a-half months pregnant, so my baby would be suctioned out.

For a week before my appointment, I had nightmares. I kept staring at my two happy, healthy children and wondering what life would have been like without them. But the day came for me to go to the clinic and I had to do it.

Jerry dropped me off and sped away. His last words to me were "I can't stay, I have to go to a room where they are going to snuff out the life of my son." (He had already decided it would be a boy and had picked out a name).

I was stunned when I walked into the clinic. A girl took my name and showed me little drawings of how the suction cleans me all out inside, takes the baby apart in little pieces, sucks it out of me as if it were only dust.

A woman called me into a little room... She talked to me about what was going to happen and showed me little drawings of how the suction cleans me all out inside, takes the baby apart in little pieces, sucks it out of me as if it were only dust.

(Continued from page 1)

very hard to find steady, well-paying business-like over the phone. They work, but he was not college-educated and was a very rural section of the South. I had never seen him cry. He was a macho kind of man. He was well-dressed and appeared to be in a very brisk and business-like over the phone. They gave me a quick run-down of the procedure, asked me how many months along and afterwards she bled for a long time. She said she felt her baby move violently just as she was going under anesthesia, and I got this image in my mind of a baby bird falling out of a nest and how the mother bird feels.

Jennie said she hated what she was about to do but she wasn't married, had no money and was terrified of someone finding out. She said she didn't want to have another child. Her life was not going to let her daughter's life get messed up, even though the daughter's boyfriend had agreed to marry her. The girl, who never cried, was 14.

Another woman leaned over to talk to us and I suddenly realized we were all whispering in the kind of tone you use in church or at a funeral. I thought back to the times I had been in doctor's offices for check-ups during my pregnancies, and I remembered how much laughter and happiness I had found from other pregnant mothers, and how close I felt to them.

I felt a bond with these women too, a different kind of bond, because we were all going to have our children taken away from us. No matter what laws told us it was permissible. We knew it was a violation of the most private, personal part of you, no matter how we tried to rationalize it, no matter how we tried to justify it to ourselves.

One by one the women were called in to have a blood sample taken. No one who worked at the clinic was saying anything to us, except, "in here please," "you're next dear," or "how old are you?"

"The procedure is simple, don't worry, I've read all about it," said a thin but attractive fifty-nine-year-old woman who came in and sat down across from me. She said she had four children already and she just didn't feel she could handle another one. Her husband had a well-paying job and needed her, but she felt four children were quite enough and this pregnancy was just a "mistake."

She said she is the era of women's liberation and she didn't have to have another child if she didn't want to. But she admitted she didn't know how she was going to explain the abortion to her children, who didn't even know they had a brother or sister on the way.

She had told her husband either, and I felt sorry for him. I imagined this man, just sitting at home, watching the football game, washing his car or putting in the yard and not even aware that his wife was sitting in this abortion clinic, getting ready to end the life of their child.

Gradually, my mind went blank. A woman called me into a little office but I can't remember what it looked like. She talked to me about what was going to happen and showed me little drawings of how the suction cleans me all out inside, takes the baby apart in little pieces, sucks it out of me as if it weren't only dust. I don't do it, did you?" he asked. I didn't have to answer him because my face was like a neon sign proclaiming "no."

He picked me up and we started laughing and hugging and crying right there in a big, crowded bank building (the clinic was in an upstairs office).

My story had a happy ending. It was no fairy tale. We had to work very hard to get together the money for the medical expenses. At that time I was just too proud to ask for help at one of the many agencies that would have helped me. But we made it. So can you.

Your situation might be very different, you say. Perhaps you don't have a husband or family to help you. Maybe you are just a child yourself with your own life just beginning to bud.

But there are alternatives to taking the life of that baby, who right from the beginning is a real person and a miraculous part of you, no matter how much you try to deny it by calling him or her "it" or "the fetus."

There are literally millions of parents in this country who are desperate to find babies to adopt. And there are agencies to help you, whether you decide to give the baby up or keep it.

Respect Life, right here in Miami, will help you with medical expenses, baby articles and even counseling, if you need assistance with other personal problems, too. And it is all done in absolute privacy and confidence. If I had just turned to them it would have been much easier for me.

Please, remember before you make this decision, it is not just between you and your doctor. Someone else's life depends on it.
Letting go of life

New law prevents unnecessary suffering

By Ana Rodriguez-Soto
Voice News Editor

Sr. Peggy Whiteneck supports the right to life. She also staunchly supports the right to "let go" of life when it is inevitable.

That is not contrary to Catholic teaching, she quickly points out, and it has absolutely nothing to do with the decidedly anti-life issue of euthanasia.

"There's a vast difference between what allows a dying person to die and killing a patient," says the director of Mission Services for Bon Secours Hospital / Villa Maria Nursing Center in North Miami.

It's the difference between starving a handicapped child and allowing a 95-year-old person's heart to stop beating.

As institutions which deal overwhelmingly with the aged and infirm, Bon Secours and Villa Maria view the right to life from a different perspective than is commonly associated with the Respect Life movement.

Sr. Whiteneck's job is to make sure that perspective remains true to Catholic teaching and faithful to the philosophy of the Sisters of Bon Secours, who own both facilities.

The passage this year of a "Life-Prolonging Procedures Act" in Florida, which took effect Oct. 1, gave Sr. Whiteneck the perfect opportunity to combine her job with the celebration of Respect Life Week Oct. 7-13.

During a series of presentations to the staff of both the hospital and the nursing home, Sr. Whiteneck discussed the provisions of the new law and related them to the Catholic teaching on the use of extraordinary means to sustain life.

'Verrence' for life

"The spirit of Catholic ethical teaching is a reverence for life, a love for the gift from God," she told The Voice in an interview. "There are times when it is a greater reverence to let life go than to cling to it."

The new law acknowledges this distinction, she says, while specifically outlawing the starving to death of seriously ill patients or any other attempt at "mercy killing or euthanasia."

At first opposed by Respect Life groups, the act ultimately received the backing of the Florida Catholic Conference, several of whose amendments were incorporated into the bill.

Essentially, the law allows a physician, together with the patient and his or her family, to forego extraordinary life-sustaining treatment for an adult whose "death is imminent."

That is, adults who are hours, days or, at most, months away from death, not necessarily people who can live with cancer for a few years or patients who are comatose. "The fact is that a patient who is comatose is not necessarily terminally ill," Sister said.

The patient is primarily responsible for making the decision if he or she is conscious, or if he or she has left a written statement to this effect.

If the patient is unable to communicate with the doctor and has not left a written designation, the responsibility falls on the patient's closest family, who must decide on the basis of what the patient would have wanted.

Specific provision is made that such a declaration "shall have no force or effect" if the physician knows a female patient to be pregnant.

"It's really kind of supporting what physicians have always been doing but have been reluctant to do because of the legal climate," said Sr. Whiteneck explained. Afraid of being sued, more and more doctors had begun to use every life-sustaining means at their disposal, even if no medical reason existed to do so.

Church teaching

In fact, court cases which asked judges to decide what they considered to be ethical rather than legal issues are what prompted the passage of the Florida law, along with those of 20 other states.

Sr. Whiteneck said Respect Life groups initially opposed such laws because they considered them a first step to euthanasia, and because they maintained that the right to forego extraordinary treatment was guaranteed already by civil and "natural law."

As the court battles multiplied and the cases dragged on, however, the groups' first argument became less convincing, so like the Florida Catholic Conference, they decided to make sure that any law that was passed effectively expressed a pro-life position against mercy killing.

"There's a long Catholic tradition about ordinary and extra-ordinary means," said Sr. Whiteneck.

Both the Vatican and the U.S. Catholic Conference have stressed that only "proportionate" means need to be used.

If modern medicine can offer no remedy for a patient's illness, then Church teaching says only that "you have a responsibility to make the patient comfortable," Sr. Whiteneck said.

The Church also teaches that the patient and his or her family must take an active part, along with the doctor, in deciding whether or not to sustain life beyond "what is good medical practice."

"As it stands, I don't think (this law) is a door to euthanasia," Sister said. "I don't think it's even a step. But I also believe anything can be used to justify something else, even if it violates the spirit of the original. That's what we have to be vigilant about."

But she cautioned, "We can't be hysterical. We have to be credible to society."

And she suggested that if more attention were given to reverence for life at every one of its stages, "from womb to tomb" as the Catholic Church teaches, society might undergo a miraculous evolution.

"There's a lot of disregard and disrespect for life in our society that goes beyond the abortion issue," Sr. Whiteneck said. "We must be opposed to abortion. It's good for us to fight abortion. But in order to do that well we must look at all the things in our society that also are opposed to life: the way we treat our children, the way we treat the elderly, the way we treat other races, the way we treat the poor."

"What a powerhouse the Church would be if people could begin to see the consistency between the way we treat people at all stages of life. We could transform society!"
Heaven is flying with Pope

(Continued from page 13) Aponte's invitation to join the local Bishops in welcoming His Holiness. I was told that the airport and the highway to the airport would be closed in preparation for the Pope's own departure.

I was holding a reservation on a commercial flight, Prin Air, at 12:30 p.m. To be safe, I arrived at the airport at 10:00 A.M. At about 1:00 p.m., we were told the Prin Air flight would not leave until 4:30 p.m. — too late for the ceremonies in Puerto Rico. At that, I looked at the Alitalia 747 on the field flying the papal flag, I decided my only hope to get to Puerto Rico on time was to fly with the Pope.

After speaking with a number of airline and security officials and a few friends in the Pope's party, I was told it all depended on an OK from Bishop Martinez, who would arrive at the airport with our Holy Father in the Popemobile. He did give his approval with a smile and a shrug and I ended up being seated with Cardinal Baggio in the forward section of the plane. His Holiness had a room outfitted for him in the upper deck of the 747.

Being aboard gave me an opportunity to check with the aides to the Holy Father about the possibility of his coming to Miami. They explained that we need to work with Bishops of other dioceses which he may be inclined to visit. There were an estimated 650,000. They sang beautifully and frequently interrupted the Holy Father's homily with applause. The Holy Father spoke of devotion to Mary, of evangelization, of renewed dedication to the Church, of abortion, divorce, artificial birth control, drugs and other evils.

He sent his blessings and greetings to Puerto Ricans living off the island, especially in the United States. At one point, he spoke affectionately of the Cubans. He said he felt "a profound sense of closeness" to Cubans, whom he called "the children of that noble land." He also referred to Cuba as "The Pearl of the Antilles."

The Cubans of Puerto Rico had provided 10,000 lilies and white chrysanthemums and 3,000 roses to decorate the altar. They said it was a good-will gesture toward the people of Puerto Rico "who had given them a magnificent reception; received them like real brothers after Fidel Castro came to power."

After the Mass, the Holy Father and the Bishops were taken to the University of the Sacred Heart, which had been founded by the Adrian Dominican Sisters. The students gave the Pope a wildly enthusiastic reception. We Bishops then had dinner with His Holiness (pineapple, consome, an aspic salad, lobster and a chocolate mousse).

After that our Holy Father addressed a large assembly of clergy and religious. He then was escorted to the airport, where the huge 747 took off at about 11:25 P.M. to take this holy, indefatigable, beloved, concerned, gracious, strong Vicar and Messenger of Christ back to his See City of Rome.

It is a marvelous experience to be in the presence of His Holiness. It is an overwhelming faith experience to be among more than half a million Catholics shouting their salute to the successor of Peter and to the Kingdom of Christ that he represents. As I raised my voice along with the multitude, I wondered whether there is anything else like it this side of Heaven.

Devoutly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

St. John's to dedicate Rehabilitation expansion

The $1 million expansion at St. John's Nursing and Rehabilitation Center funded by private contributions will be dedicated in ceremonies on Thursday, November 1 at the 180-bed facility located on Oakland Park Blvd. and Northwest 35th Avenue.

Among those officiating at the ceremony will be Edward A. McCarthy, Archbishop of Miami; Cy J. Case, Chairman of St. John's Center; and O. Mike Marinelli, St. John's Foundation Chairman of the fundraising campaign.

The Center, which was established in 1980, serves the physically disabled and elderly throughout South Florida.

Completion of the construction, which includes new laboratory and radiology areas, signals the establishment of St. John's as a specialty rehabilitation hospital.

The new rehabilitation center, which totals 10,000 square feet, will further enable St. John's to expand its patient rehabilitation program by more than 250%.

The 5:30 Ribbon Cutting and Dedication Ceremony will be followed by an Reception and an Art Salon of oils, acrylics, and watercolors featuring Florida Artists Equity, Inc.

Government, Media Seminar

Dr. Thomas E. Will, author of "Telecommunications Policy in the Executive Office of the President," will present a seminar on "Government Policy and the Media" at Barry University on Oct. 22 at 7 p.m. Dr. Will's focus will be on the Executive Branch and its effects on both regulatory and economic constraints on American Media, and he will also touch upon the regulatory policies of the Federal Communications Commission.

Dr. Will is President of Latcom, Inc., and serves on the Board of Governors of the International Center of Florida.

For further information, contact the Telecommunications Department, 758-3392, extension 237.

"If Not You — Who?"
"If Not Now — When?"

"Each of us has an important message to deliver, a song to sing, a unique act of love to warm the world." — John Powell, S.J.

We must become aware of the threats to human dignity inherent in our Society today in order to generate a greater respect for all human life from the unborn to the elderly.

I would like to become more informed by receiving a monthly copy of the Archdiocesan Respect Life Apostolate Newsletter, the Respect Life Apostolate of the Archdiocese of Miami invites you to develop a greater awareness of the LIFE ISSUES of our day.

The following books may be purchased at the Archdiocesan Respect Life Office, 18340 N.W. 12th Aoe., Miami, Fla. 33169.

□ A PRIVATE CHOICE by John T. Noonan, Jr. $4.95
□ THE FIRST HUMAN RIGHT (A Pro-Life Primer) by Catherine and William Odell $4.95
□ HANDBOOK ON ABORTION by Dr. and Mrs. J.C. Willke (also available in Spanish) $2.25
□ ABORTION: THE SILENT HOLOCAUST by John Powell, S.J. $3.95
□ ABORTING AMERICA by Bernard N. Nathanson, M.D. $3.95

The Respect Life Office, 18340 N.W. 12th Ave., Miami, Fla. 33169.
Will laboratory babies lead parents to want to select the perfect infant?

TECHNOLOGY raises new issues concerning life

Some years have passed since theologians and clergy began to speak out on what they see as the serious concerns — and dangers — posed by the attempt to alter the human genetic environment. They were philosophical.

Fr. David Immon, Brown University Catholic chaplain, acknowledged his discomfort with some aspects of genetic screening. He was worried about abuse by couples who try to use testing — and follow-up abortion — as a way of assuring themselves of having a "perfect" fetus until they measure up to their own standards and ideals.

"I hope we never come to the point where we have to have perfect assurances," Father Immon declared. "We have to be very careful that the child is not seen as a technological product that has to be put together with blue eyes, blonde hair, or whatever. I think it's a dangerous road to go down, and I see that in some of the modern technology this is precisely what is going on."

Dr. William J. Cashore, physician in charge of normal nurseries at Women Infants Hospital, had misgivings too.

"The concern I have is not that evil dictators will manipulate the genetic pool to create a nation of Nazi slaves, but that people will trivialize this knowledge for frivolous or self-centered criteria," he said.

"Is this something for rich families with short attention spans? I think that's more of a danger than the idea that Big Brother somewhere is going to manipulate the rest of us."

Fr. Robert C. Eaumiller, a Jesuit priest who directs the division of genetics at Georgetown University's school of medicine, had a supply of stories about couples who were using genetic tests to determine a fetus' genetic characteristics — to abort fetuses with blue eyes, blonde hair, or whatever. He was worried about abuse by couples who try to use testing — and follow-up abortion — as a way of concentrating on what they see as the serious concerns — and dangers — posed by the attempt to alter the human genetic environment. He was worried about abuse by couples who try to use testing — and follow-up abortion — as a way of...
Such statements should be aborted

It's no wonder that the National Coalition of American Nuns represents about two per cent of the good Sisters. The organization has issued a statement on abortion that is a gibe of wild rhetoric, inconsistancy and leap-frog logic that is a wonder to behold. Some of the NOW propagandists might even marvel.

The main target of the diatribe is the U.S. bishops who are described in the NCAN's adjective-laden jargon as "a male chauvinistic sexist monolith." And it is this monolith, according to these sisters' view, that is the cause of all the women's abortion problems — not, apparently, the fact that an unborn human life is at stake.

The group criticized "sexism which leads the bishops to believe that they alone have the right and wisdom to make decisions about the morality" of a woman's right to decide the outcome of her pregnancy "when that choice differs from their theoretical one."

One has to wonder exactly what these sisters consider theoretical about pregnancy. Isn't there something like being a little bit preg-nant? Can a woman be theoretically pregnant or have a theoretical abortion? Or is abortion a real and practical question?

"We reject the attitude which denies personhood to the woman and bestows it on the fetus," said their statement. What? Are these ladies actually suggesting that to grant the value of life to the un-born, you must deny it to the mother? Perhaps someone should remind the sisters that we all, male and female, must in various ways accept the restraints and inconvenience of moral ac-tion, and that doing so is not denying personhood, but, in fact, elevate it. One is tempted to ask the sisters how, in their view, personhood could ever be enhanced through a person's killing of her own child, or the blood in the womb. And isn't motherhood, after all, a special high form of personhood, especially when achieved at high cost, whether financial or emotional?

Sister Margaret Traxler, a School Sister of Notre Dame, said in an interview: "How can someone suggest that only men can discuss women's bodies?"

Well — has anyone suggested that? Are these sisters doing just that, complete with press coverage? Have not Geraldine Ferraro, Gloria Steinem, Moore Teresa (if you can swallow such a grouping) and millions of Americans, male and female on both sides of the issue, also done just that?

It is unfortunate that this group of nuns is so emotionally embroi-dered with this issue that they do not examine their statements for ra-tional content, more interested in emotional expression than with effectively changing anything.

There is a valid role for reasoned dissent in any society and in the Church. Dissent is necessary to prevent stagnation and to stimulate fresh thought. Jesus was a dissenter. Without renewal even valid principles may findered with the scale of the problem.

As we have said before, if women are not to be ordained into the Church life and thought. This, we believe, should happen at every level, from parish to Vatican. Men and women of the Church ought to reach to each other with respect.

Indeed, this is already coming true, especially in America. The U.S. bishops are already working with women on a document about women in the Church, and in this Archdiocese women occupy many high-level positions.

Women are a great resource in the Church but their roles will not be enhanced by groups spouting the worst sort of gobbledygook and rhetoric.

Voices in the electorate said: Why are we talking about this issue?"

I am not a liberal, a Democrat or an American who is soft on communism. I speak only as a Christian and a citizen, who believes with all my heart, that President Reagan has failed the people of this land and the best interest of this great nation.

We appeal especially to the good Americans who are conservatives and ask them to please consider more seriously the one issue that could most change all of our lives drastically - nuclear war.

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Communion to the sick today

BY FR. JOSEPH M. CHAMPLIN

We started with the few disposed to the idea and matched up one volunteer individual or family with a single sick person. Shortly afterwards, the notion surfaced and was implemented of doing this on Sundays when it was more closely to the Eucharistic celebration in Church. These ministers of mercy to the sick would participate at Mass reception and hand out Communion to the person's home or bed side, recite the prayers, proclaim the Sunday reading, summarize the homily, distribute the consecrated host, visit infonally and leave the parish bulletin.

That practice spread rapidly around the country and today many parishes have substantial groups of people who carry out this task, frequently doing so in the context of the weekend Eucharist.

MOOREVER, THE PROCEDURE has the official support and encouragement of the Church in the United States. Guidelines in the ritual Pastoral Care of the Sick explicitly recommend it: "The obligation to visit and comfort those who cannot be visited, a priest or lay person, may be clearly demonstrated by taking Communion to them from the community's Eucharistic celebration. This symbol of unity between the community and its sick members has the deepest significance for the Lord's Day, the special day of the Eucharistic assembly. [Paragraph 73]."

My prediction has been and is that the end of this decade every vibrant parish in our country will have such a system operational.

There are, nevertheless, the few cautions or practical guidelines for the proper implementation of this concept:

• The parish priest should continue as in the past to visit regularly with Communion, provide an opportunity for penance or anointing and offer Communion to spouse, parent to child, child to parent, parent to grandparent or relative to relative.

• The consecrated particle should be carried in a pyx or small closed container.

• If the precious blood is to be taken to the sick person, it should be carried in a vessel closed in such a way as to eliminate all danger of spilling. The minister also ought to consume what remains of the precious blood and purify the vessel.

• The ministers should possess and follow the ritual book for Communion to the sick, including the readings of Mass where feasible.

• It is possible that the pastor ought to prepare the sick person on a table covered with linen cloth and lighted candles.

In general we need to make this Communion visit a special, joyful and a sign of our Church's love for the sick person.

Tuition tax credits' long journey

BY DALE FRANCIS

It was Father James Killer who used to tell any one who would listen, "You can change the world." Back in 1959 in St. Louis there were some parents who tried. They formed an organization called Citizens for Educational Freedom. It challenged attitudes that were firmly established, it proposed the unheard-of idea that all children in all schools shared in educational taxes.

What any one who understood the situation could have told you at the time was that the organization never had a chance. The concept was unacceptable to virtually all of the population. How could a handful of parents from St. Louis, without a power base or financial backing, think they could change the way things were?

But the concept of equal educational opportunity, as articulated by the United States Supreme Court in the 1954 case of Brown vs. Board of Education of Topeka, Kansas, is an example of a great social change that was possible. Equal educational opportunity is now generally accepted. It is the generally accepted notion that all children in all schools should share in educational taxes.

In addition to Marduk, other dragon-slayers in-clude Apollo, Hercules, Siegfried, St. Michael, who were usually pictured as living in caves, were huge, scaly, lizard-like creatures with bat wings and able to breathe fire.

In addition to Marduk, other dragon-slayers include Apollo, Hercules, Siegfried, St. Michael.

The Chinese and Japanese imagined their dragons to be much friendlier and playful creatures than the dragon images of the Europeans.

Theodore Roosevelt made the following state-ment: "Far better it is to dare mighty things, to win glorious triumphs, even though checked by failure, than to join the ranks of those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows not victory or defeat!"
The New Poor

BY ANTOINETTE BOSCO

Anyone concerned with the corporal works of mercy back in the 1960s needs to know the name Michael Harrington. He blew the whistle on poverty in the United States in his oft-quoted book, The Other America.

Harrington put the spotlight on how hidden and how serious the problem of poverty was in the United States. His book got the attention of President John F. Kennedy and has been credited with being the catalyst in getting President Lyndon Johnson in 1964 to start the "War on Poverty."

Now, 21 years later, Harrington has written another book on the same topic called The New American Poverty. It deserves the same kind of attention that his first book got.

The New American Poverty is another warning against this time on complacency. It is designed to help open people's eyes to how tenacious poverty is. For, while there has been a reduction in poverty in these two decades, Harrington estimates there are still 40 to 50 million Americans living in poverty in a population of 227 million.

However, he adds, poverty has changed in that many poor today are victims of "new structures of misery."

Among the new poor Harrington includes illegal aliens. Sweat shops and menial jobs are being filled by people who bypass the immigration laws to enter the United States. Because they aren't in the country legally, they have no clout and their rights are not recognized.

Often their ignorance of English and American culture also serves to keep them trapped in conditions of poverty, part of an underground labor force.

Another class of new poor are those Harrington calls victims of the "rust belt": former blue-collar workers who made good money until the recession and the permanent shutdown of many factories. Though many find new employment, they earn substantially lower wages than before and may find themselves in a poverty bracket.

Harrington also points to the "feminization of poverty." The New American Poverty is part of an underground labor force.

Families headed by women with little income and little opportunity to earn more. They and their children are among the saddest victims of the new poverty.

Finally, the sociologist lists some other unfortunate: the mentally deficient or emotionally distressed who have been "deinstitutionalized." Often they are promised community-based services which never come to pass, and so they become homeless.

Reagan Administration policies have added to the problems of poverty by cutting back on human services such as food stamps, school lunches and Medicare. Yet, speaking on NBC-TV recently, Harrington quoted David Stockman, director of the Office of Budget and Management, as saying the money saved has been "pebbles."

Harrington doesn't offer much by way of solutions, other than to ask compassion, better government planning, wealth distribution and, ultimately, full employment.

Still, his excellent book itself could prove a major step in the fight against poverty. Its insights and realism could stir the people of America to demand the continuation of efforts to eradicate poverty so that no one in America will have to live a life of misery and desperation in the last decade of the 20th century.

(HT News Service)
Helping a daughter to read

Dear Dr. Kenny: My daughter is entering second grade after having spent two years in the first grade. She still has trouble with reading. She is bright enough, but an orthopedist says she has a learning disability. I want to help her get off to a good start. Have you any suggestions on how a parent might help without getting into a big battle? — Florida

BY DR. JAMES AND MARY KENNY

Yes, I do. Keep the work brief. Keep it different from what is done in school. And fun, if you can. I applaud your eagerness to work with your child. So many parents do not have time for their children. You are willing to take the time, and you are asking how to use that time well.

Homework should be for assignments, not be brief. Your daughter has already spent five or more hours sitting in school. One-half hour would be the maximum limit for that work. Schedule it at a time when it does not interfere with play or a favorite TV program. Stop when your time limit is up rather than having to finish the task.

Homework should be different from school work. More of the same will be met with resistance. Use your ingenuity to practice reading in ways that could not be done in the classroom.

Homework should be fun for the child. Reading need not be boring or unpleasant. You have the chance to work individually with your daughter and to motivate her in personal and exciting ways.

Homework is often a teaching experience at home that incorporates the above three qualities.

Have your daughter tell you a short story. Write or type the story out, one line to a page. Have your daughter illustrate each page.

Then get your daughter to read her own story aloud. Best of all, read it into a tape recorder. Ham it up! Pretend you are a radio announcer or disc jockey and introduce your daughter on tape as a famous actress reading her story.

NEXT, LISTEN to the story on tape. Let your daughter follow the written words while she listens to her voice. Very few youngsters can resist the thrill of a tape recorder.

This recorded and illustrated story approach has the advantage of using the child's own story, using sound as well as sight, pictures as well as words, and involving the child actively in the reading. All of these factors are highly recommended in the treatment of learning disabilities.

By using your ingenuity, homework time need not be grim. Indeed, it can be a time you both enjoy.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Rensselaer, Ind. 47978.) (NC News Service)

Excuses for loneliness

A friend of mine, we'll call her Nancy, has an older woman who lives alone and who explains a lot about her loneliness, inactivity and feelings of uselessness. So Nancy, being the kind of person she is, is offered to check into viable volunteer and social activities for her.

The woman accepted her offer and Nancy proceeded to scour the community for activities for older women living alone. She phoned churches and agencies, asked acquaintances, and compiled a lengthy list which would be a chamber of commerce director's dream. She did all this while working 8 hours daily, by the way, yes, she also has a painful form of arthritis.

When she finally felt she had a complete list, Nancy visited her friend with enthusiasm. Later, and with wilted enthusiasm, Nancy shared the direction of their conversation with me.

Nancy: "There's a group your age that folds, staples and addresses newsletters at church. They've been doing it for years and they have a lot of fun together, I think you'd like them."

Woman: "Yes, but that's in the afternoon and I really don't want to miss my soaps."

Nancy: "Well, there's a morning opening to take the magazines and sundries cart around the hospital."

Woman: "Yes, but I don't really like being around sick people."

Nancy: "I suppose that rules out nursing homes, too?"

Woman: "Yes, but there are all kinds of handwork and quilting groups that meet various mornings. How about those?"

Nancy: "Yes, but I've never been very good at that and those women are probably as good as I am. Besides, I don't need any quilts or handwork."

Nancy: "Would you like to be part of a scripture group in your church?"

Woman: "Yes, but that's in the evening and I don't like to go out at night."

Nancy, getting weary: "There's one possibility left. There's a morning bingo and brunch group for the retired that meets every Friday. Do you like bingo?"

Woman: "Yes, but it's so noisy at bingo it gets on my nerves."

Nancy: "Well, that's all I have, I'm afraid. Do you want me to check out morning classes at the college or card groups or garden clubs?"

There was a pause and the woman replied, "Yes... but I really don't want to get involved in any activity. What I would like are some pleasant women who would drop by and talk once in a while."

Nancy kept her cool until she reached her car and then she grabbed the steering wheel and let out a long AAAAAARGH. By the time she told me about it, she was able to laugh along with me and I asked her if she was going to do more for the woman.

She replied, "Yes, BUT — not on mornings, evenings, weekends or for a long time. No wonder she's lonely. She's got more time and better health than I do. But instead of doing anything to make friends, she wants them delivered to her door."

"Yes, but — I started to say. "— shut up," Nancy said.

I did.

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(Alt Publishing)
The Liberal Catholic Church is described as having broken off from the Roman Catholic Church but still appearing to have validly ordained bishops and priests. It is characterized by its rejection of the seven sacraments and the adherence to the seven deadly sins. The church is described as schismatic, meaning it is not recognized as canonical by the Roman Catholic Church. The group claims to combine “the best elements of Catholicism with the best of Protestantism.”

According to the rules of the Knights of Columbus, a member who is divorced and remarried is automatically expelled, and it is the Bishop of the district who determines whether he is an apostate. The group appeals its case to the Supreme Council.

The Catholic Daughters of the Americas, on the other hand, is a separate organization that does not use the term “apostate” and does not expelled its members automatically for divorce. It is an auxiliary of the Knights of Columbus and other Catholic organizations.

The Catholic Voice article by Fr. Owen F. Campion discusses the historical context of the Liberal Catholic Church and its relationship with the Roman Catholic Church. It also includes a reflection on the teachings of Jesus Christ as recorded in the Bible and the teachings of the Catholic Church as reflected in the liturgy.

There are two questions in order: 1) Do I make God’s law supreme in my life? and 2) Do I trust God in honestly believe that happiness follows complete obedience to him, not surrender to any other consideration?

What is the liberal church?

**Q. My son and his wife are attending services at the Liberal Catholic Church. He’s talking seriously about becoming a priest in this church.**

**A.** The Liberal Catholic Church is among those churches technically called schismatic, which one way or another broke off from the Roman Catholic Church but which still apparently have validly ordained bishops and priests.

This group claims to combine “the best elements of Catholicism with the best of Protestantism.” Members believe in the seven sacraments but reject “all kinds of man-made dogmatic encumbrances such as creeds, rigid beliefs” and so on. It is in fact quite liberal in that it allows its members almost complete freedom in their beliefs about doctrine and in liturgy, and it also retains much of the mystical flavor which characterized some of its founders.

The church numbers possibly 15,000 members in nearly 45 countries.

Since this church officially rejects some of our essential beliefs, it would be impossible to be a member of the Liberal Catholic Church and at the same time a member of our Roman Catholic Church.

**Q.** In your column several weeks ago you informed us that the Knights of Columbus no longer permit a man who is divorced and remarried to use the church to retain his membership. You quoted a Knights official as saying, “There is no concern about bringing the individual back to church and the sacraments.” How can he indeed be a practicing Catholic, rather than in rejecting him from our society?

**A.** According to the rules of our Knights auxiliary, a member who is divorced and remarried is automatically expelled. It seems to me she needs the fellowship as much as he does.

Who makes membership rules for the Knights auxiliary? How can they be amended or brought up to date? (Illinois)

**A.** The Knights of Columbus has no national or international auxiliary. Some years ago the Knights’ Supreme Council discussed the advisability of establishing a national auxiliary but decided against it. Auxiliaries exist in several states and local councils. Some national organizations of women such as the Daughters of Isabella, the Columbians and the Catholic Daughters of the Americas, retain a more or less loose connection with the Knights.

According to the teachings of Jesus Christ as recorded in the Bible and the teachings of the Catholic Church as reflected in the liturgy, religious values be part of political decisions. Ultimately, the message to us is that God’s law is supreme. Ignored, or even contested perhaps by people, it endures. It alone contains the blueprint to peace of mind and to everlasting reward. Christians are asked to realize the exalted place God’s will occupies, and to serve it in our own lives.

Isaiah’s prophecy makes clear that Cyrus did not even know that he was God’s instrument. But indeed he was. He was the absolute ruler of an enormous empire, but he in reality was God’s servant and subject to God. By the same token, St. Paul insists that his place as an apostle came to him not by choice — but by the Holy Spirit, by God’s calling. He too only was God’s servant.

In the gospel, the Lord teaches that while obedience may be due other authority, God’s law prevails. It will overcome even the most determined opponent.

Two questions are in order: 1) Do I make God’s law supreme in my life? and 2) Do I trust God in honestly believe that happiness follows complete obedience to him, not surrender to any other consideration?

**What is the liberal church?**

**Free Delivery Florida**

**By Fr. John Dietzen**

Can you tell us how the Roman Catholic Church views this sect? Would a Catholic be excommunicated for joining it? (Illinois)

**A.** The Liberal Catholic Church is among those churches technically called schismatic, which one way or another broke off from the Roman Catholic Church but which still apparently have validly ordained bishops and priests.

It began in England in 1916 and derives its episcopal orders from the Old Catholic Church of Holland, whose bishops are responsible for episcopal orders in a number of such “Catholic churches.”

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The following is an open letter to Tom Fontana, one of the producers and writers of NBC's "St. Elsewhere." Regular readers of this column know that I interviewed him a few weeks ago about the hospital drama and he spoke then about the two-part episode which started the show's new season. Those episodes concerned abortion and the termination of extraordinary means of prolonging cerned abortion and the termination of extraordinary means of prolonging.

'To hear a network pro-
gram talk about God, heaven and prayer is astonishing... to hear it done without the usual condescending air is... miraculous.'

I've sent this letter to him and hope that he will respond. If he does, I'll share his remarks in a future column.

For now, here's my letter to Mr. Fontana:

Dear Tom,

Let me begin by congratulating you for your recent Emmy award. I was watching the Emmy broadcast and pulling for "St. Elsewhere" to win. I think it's a little ludicrous that Tom Selleck wins for acting over Ed Flanders and William Daniels of your show, but that's life. Hunks have a three-guys on the podium was you? I believe it was three, so threw in an abortion, performed on the former. This forbidden familiarity was unconcerned by the snooty Dr. Craig. I suspect it was an unconscious move by the actor; the scene should have been redone because the action was not true to the characters.

2. A hint of what could happen also occurred in that second part. Dr. Craig was shown walking about the corridor with Dr. Ehrlich and the latter—gasp—put his arm around him. This was a small point, but the details count. If the show's being pressured to rush along, then, soon, other and more major problems will arise.

3. I know you have enough to do in writing the episodes without worrying about advertising the show. But the full-page ad in TV Guide which accompanied your second episode was cheap. It looked like something that belonged in a pulp mag next to ads for body-building equipment and "throw-your-voice" devices.

'Could you say something to NBC? Like, "Knock it off"? "St. Elsewhere" is not "Knot's Landing." Let's keep the difference evident.

As I said, those are small points, but they could be symptomatic of larger problems in the future. With your medical involvement, I don't continue my metaphor to suggest that a bit of preventive medicine should be applied now before major surgery is needed.

Now let me get to the two-parter which involved a comatose nun and her superior's attempt to have her life-sustaining equipment removed. As if that weren't enough to tackle, you also threw in an abortion, performed on the girlfriend of Dr. Morrison. (Poor Jack! It's tough enough being a widower and a single parent.)

MY COMPLIMENTS on your treat-
ment of religious matters. To hear a network program talk about God, heaven and prayer is astonishing enough; to hear it done with skill and without the usual condescending air is... to use an appropriate term... miraculous.

The Church's teaching on extraor-
dinary means of preserving life is complicated and nuanced, but you covered it well. (Boo to the TV Guide ad which called it "enthusiastic," that term unnecessarily confuses the issue.)

The interplay between Sister Domenica and Dr. Westphall was fine, and I hope you will continue to develop his Catholic upbringing, his current apostasy and—I hope—his future return to the Church. His Sign of the Cross in the dying nun's room was a modern-day echo of Laurence Olivier's in "Brideshead Revisited" and I look forward to your expanding that sign into a full-blown character study.

I'm a little nervous about the abor-
tion storyline. I'll withhold complete judgment because you might be continuing it in future episodes. You get points for demonstrating that fathers have rights, that abortion is not equivalent to an appendectomy and that abortion leaves emotional scars. You gave the woman's and the man's point of view. Now how about some-one to speak for the deceased third party?

I know you're not "The Religious Hour," and I'm demanding a lot. But I like what I've seen and want more. If I've been hard on you, it's because I care about the show. Keep up the good work and shun the shoddy.

BY TQM TIERNEY

THE VOICE / Friday, October 19, 1984 / PAGE 23
When after the panel discussions will include such subjects as religion's impact on youth gangs, criminal justice reform, and the role of a religious leadership coalition.

Invitations have been sent to Dade county churches and synagogues asking them to recruit congregation members to attend the conference as a means of developing a base of support in each local church and synagogue.

Bible brunch series
On the following dates Bible brunches will be held in Dade, Palm Beach and Broward counties, sponsored by the Office of Lay Ministry.

- Dade County: Sheraton River House, 3000 W. Flagler St., Miami, 33135. Second Saturday of each month - 9:30 - 11:30. $7. Reservations in advance - 948-6152.
- Palm Beach County: Sheraton Hotel, 1901 Palm Beach Lakes Boulevard, West Palm Beach. Third Saturday of each month - 9:30 - 11:30, breakfast, $7. Reservations in advance - 484-8486.

It is hoped that the Institute will generate a number of activities capable of bringing our community closer to the church and synagogue.

The Institute will be open at 8:00 a.m. and last until noon, and will be held at the Miami-Dade Community College New World Center, 2nd Floor Auditorium located at 300 N.E. 2 Avenue.

Please indicate your desire to be a cooperating organization by calling either Frank Magrath at 667-6438 or Jim Howe at 579-5730 immediately.

St. Catherine announces "Families for Prayer"

Rev. Cyril Hudak, pastor of St. Catherine of Siena parish, announced this week the beginning of a family-centered parish renewal program known as "Families For Prayer."

This program will feature a five-week period of prayer in the homes of St. Catherine's parishioners.

A special Kickoff is planned for Sunday, Oct. 21, at 9:00 a.m. and 11:00 a.m. at the Miami-Dade Community College New World Center, 2nd Floor.

Families For Prayer office. Sr. Angela will introduce the program which will begin on Oct. 21, 1984. Sessions are also planned for the children and teenagers of the parish at a later date.

The aim of the Families For Prayer program is to promote the unity and understanding among families.

Seeking prayer petitions
"Call me to life and I will answer you," Jer. 1:9. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for individuals, couples, families and others in the Archdiocese. Petitions will be included in our individual prayer lives during this special time of community prayer. We invite anyone with a special prayer request to call the Archdiocese (please call collect), to make a donation to help us pay for the expenses of this ministry. At the same time, we invite you to call your local Pastoral Center.

Pastoral Centers
- St. John Neumann, 4600 Biscayne Blvd., Miami, FL 33138
- St. therese of Lisieux, 6090 SW 184th St., Miami, FL 33187
- St. Rita, 10751 Biscayne Blvd., Miami, FL 33161

Sr. Rita Klosowski
Sr. Rita Clare Klosowski, O.P., the former Clare Elizabeth Klosowski, 1921-1984, Health Care Center, Adrian, Michigan. She was eighty-nine years old and was a third order of the Dominican order of religious profession as a member of the Adrian Dominican Congregation.

The greater part of her life as teacher and religious sister, she was active in the Archdiocese of Miami. She was sent to Florida in 1968 to become the first Dominican. She was in Florida for 21 years and was a member of the Adorers of the Blood of Christ, 1971.

Sr. Rita Clare was survived by a sister, Rose Klosowski, Palatine, Illinois, and a brother, Julius R. Miller, Alta Loma, California.

Dance
The Catholic widow and widowers Club of Broward County will hold their regular monthly dance on Oct. 21st from 2 p.m. to 5 p.m. at the North Andrews Extension, Pompano Beach. The show features All American Antiques and is Chair by Ken and Cliff McCrea. Reservations deadline Nov. 2nd. For tickets and information call 941-2548.

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The greater part of her life as teacher and religious sister, she was active in the Archdiocese of Miami. She was sent to Florida in 1968 to become the first Dominican. She was in Florida for 21 years and was a member of the Adorers of the Blood of Christ, 1971.

Sr. Rita Clare was survived by a sister, Rose Klosowski, Palatine, Illinois, and a brother, Julius R. Miller, Alta Loma, California.

Dance
The Catholic widow and widowers Club of Broward County will hold their regular monthly dance on Oct. 21st from 2 p.m. to 5 p.m. at the North Andrews Extension, Pompano Beach. The show features All American Antiques and is Chair by Ken and Cliff McCrea. Reservations deadline Nov. 2nd. For tickets and information call 941-2548.
Soy alcance mi ideal. Tu que me das el don, no importa cuán grande sea la ilusión material. Quiero en este corto diálogo agradecerte por todo y confiar estas cosas contigo, yo quiero en este momento un efecto de alivio. Gracias Dios mío. Alicia Rodriguez

Prayer to The Holy Spirit

Holy Spirit, You who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are all in all, in my life. I in this short prayer want to thank you for everything and for all that You have done to me. I in this short prayer want to say to you that Your will be done, that You will always be with me in all of my life. Thank You for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking Your will. Then promise to publish this dialogue as soon as your favor has been granted. M.L.C.

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You’re going to need it TODAY

By Sister Prudence Allen, RSM
NC News Service

“Our perfection does not consist in performing extraordinary actions, but rather in performing extraordinarily well the ordinary actions of every day,” said Mother Catherine McAuley, the 19th-century foundress of the Sisters of Mercy.

Is it possible to be courageous in the ordinary actions of every day? Or is courage found only in extraordinary acts? Philosophers for centuries enjoyed thinking about this question.

Plato, the Greek philosopher of the fifth century B.C., thought courage was the particular virtue of soldiers. Aristotle, his follower, argued: “The courageous man will be one who is fearless in the face of an honorable death, or of some sudden threat of death; and it is in war that such situations chiefly occur.”

‘Our perfection does not consist in performing extraordinary actions, but rather in performing extraordinarily well the ordinary actions of every day.’

—Mother Catherine McAuley
foundress of the Sisters of Mercy

Aristotle gave a detailed analysis of the virtue of courage. It fell between the extremes of rashness and cowardliness, he argued. A person who had no fear would lack as much courage as one paralyzed by fear.

The Greek philosopher also believed that different acts might be more courageous for some people than others, because not everyone fears the same things.

St. Thomas Aquinas in the 12th-century called courage a cardinal virtue. He described courage as the capacity to choose to overcome our fears so that we might act in the most reasonable way.

Two aspects of courage were emphasized by St. Thomas. They were drawn from the earlier association of courage with battles: attack and endurance. The courageous person, then, attacks a problem with just the right amount of forcefulness, remaining steadfast.

A contemporary approach to courage is offered by Peter Geach, a Catholic philosopher from Leeds, England. Fearing that people more and more think virtue is reserved to heroes, Geach argues that courage is “an everyday virtue.”

In his recent work titled “The Virtues,” Geach offers examples of ordinary situations in which courage is found.

First, the laborer’s courage: “Without a great deal of patient endurance and of courage in emergencies coal would not be mined nor steel forged nor the seas fished.”

Then there is the courage of mothers: “People would often not be born but for the courage of their mothers; this truth is more obvious nowadays when motherhood is more a matter of choice.”

Children have frequent opportunities for courage: “Nobody who was thoroughly cowardly would play physically demanding games, or climb a mountain, or ride a horse or bicycle.”

Finally, every person needs courage in times of serious illness or death. “Courage is what we all need in the end; we all have to die, and for none of us can the possibility be excluded of dying nastily, in great pain or after a long disabling illness.”

What makes courage a Christian virtue? Jesus spoke to his disciples about courage the night before he died: “You will suffer in the world. But take courage! I have overcome the world.” (John 16:33)

When we try to overcome fears, to develop plans for our lives or to remain steadfast out of love for Christ, then the source of courage springs from God rather than simply the strength of our own will.

Courage, Geach says, “is constantly needed in the ordinary actions of the world.” "I think Mother McAuley would have agreed.

It takes courage to start...

It is not difficult to discover what is complicated about courage. Courage can be risky.

A courageous venture all too readily becomes an adventure — especially when at the outset its outcome isn’t clear.

For example, after they have broken down it takes courage to reopen the lines of communication in a marriage, a friendship, or a work relationship. Taking that important first step seems risky. For in attempting to reopen lines of communication, a person tends rightly or wrongly to sense a risk: the risk that instead of opening up, the lines of communication will further shut down.

The other possible outcome, however, is what makes courage interesting in such cases of interpersonal communication: The attempt to reopen lines of communication just might reopen them.

Often courage is regarded as the special strength to defend and protect oneself or someone else. And it can take a good bit of courage to be a good protector.

But consider the risky first step taken by a person who wants to reopen lines of communication in a valued relationship. Isn’t this a way of exercising creativity, of bringing something fresh and vital to hear on the relationship? Did you ever think of courage as a way of being creative? Did you ever think of it as a way for God’s Spirit to break through into your
Where did the people of Assisi find the courage to save thousands of Jews?

The town that cared

By Joe Michael Feist
NC News Service

In the midst of World War II, the historic and beautiful Italian town of Assisi saved the lives of hundreds, perhaps thousands of Italian Jews. No individual accomplished the feat. It was done by all.


After the Fascist government of Benito Mussolini was ousted in the summer of 1943, German troops captured Rome and occupied all of Italy. As they had done in the rest of German-occupied Europe, the Nazis began arresting, deporting and murdering Jews.

In Assisi, encouraged by the local bishop, a Franciscan priest named Father Rufino Niccacci began sheltering and protecting Jewish refugees. Ramati, himself a Jew, tells in his book how Father Niccacci dressed many of the people as monks and nuns and hid them in monasteries and convents, practically under the noses of the German troops.

On occasion, as the dreaded Gestapo searched the monasteries, Jewish “monks” would gather in the chapel and mumble Latin prayers taught to them by Father Niccacci. The act invariably fooled the Germans.

Once, Father Niccacci convinced the German commander that a group of Jewish refugees were actually Christian pilgrims who had come to Assisi to celebrate Christmas. They had been stranded in Assisi, Father Niccacci explained, and had no way to return home.

The German commander volunteered a truck, a driver and an armed guard to transport the “Christians” home. Three of the Jews dressed as priests and one wore the red cassock and pectoral cross of a bishop.

The German troops respectfully escorted the Jewish refugees through army checkpoints to a town near the Allied lines, where they were safe.

The people of Assisi joined in the unfolding drama. Printing presses churned out fake identity cards that were given to newly arrived refugees. False documents were printed in Assisi and delivered to Jews all over Italy. Jews were spirited away to caves in the hills above Assisi where St. Francis and his followers once prayed. Jews hid in parishioners’ homes, found jobs and blended into the community.

The effort was an unqualified success. From the time the Germans occupied Assisi until the Allies liberated Italy, not a single Jewish refugee was captured in Assisi. No one ever betrayed the operation.

What makes the Assisi story even more notable is the fact that not a single Jew had lived in the town. Father Niccacci said he had never even known a Jew before his rescue efforts began. The people of Assisi were risking their lives for total strangers.

It is important to note that what occurred at Assisi was not an isolated case. Throughout Italy, other priests, nuns and laity essentially repeated the death-defying act of Father Niccacci and his friends.

It is a tribute to their courage that 80 percent of Italian Jews survived the war. This, writes Ramati, is exactly the opposite from what happened in the rest of Europe where, except for Denmark, 80 percent of all Jews perished in the Holocaust.

Surely, the story of the Assisi underground is proof that, more often than we think, courage is a community endeavor.

But if it is difficult for an individual to be courageous, how can an entire community demonstrate courage?

The Assisi story contains at least part of the answer. The people of Assisi encouraged and supported each other. Because they were a community, there existed shared beliefs and shared commitments.

And because they were a community, it appears, a powerful courage came into being that probably surprised the people of Assisi themselves.
A month after his ordination in his native Philadelphia, Marist Father Fleury was in Los Angeles helping to manage the 1984 U.S. Olympic canoe team, which included kayaking.

"The experience was phenomenal, more than I expected," Fr. Fleury said. "Being involved took away some of the magic but not the mystery."

Assigned after his ordination to St. Plus X Parish in Bedford, Fr. Fleury got a temporary dispensation from his vows to train for the 1980 U.S. Kayak team, believing the exposure to the outside world would ultimately make him a stronger, more positive-minded priest.

"The experience of training and the discipline enables one to transfer control from the sports arena to one's own spirituality." His dreams of competing were dashed when the United States boycotted the 1980 games in Moscow, but he found his role as a team manager in the Los Angeles game fulfilling.

While in California, Fr. Fleury celebrated Mass at one of the old missions, and on the beach he heard his first confession.

A young man who hadn't been to confession for a while learned that Fr. Fleury was a priest. "We went to a quiet area and I heard his confession. It was very powerful and moving," the priest said.

Two things he found to be depressing, but a necessary evil. "The tight security and the commercialism. "When I held a medal in my hand, someone asked me where I bought it," he said. "The tight security was depressing, but a necessary evil."

The team won a bronze medal in the men's K-1 (single kayak) competition, the first medal ever won by an American man in kayaking. Fr. Fleury said the U.S. team made its best showing ever in canoeing, placing eight boats in the 12 final races. Inspired by the victory at the Los Angeles Games in the men's marathon by Carlos Lopes at age 37, Fr. Fleury, 33, was considering training for the Triathlon, an event combining running, swimming and bicycling, for the 1988 Games in Seoul, South Korea. Lopes's victory in the marathon, said the priest, "shows what the body, mind and spirit are capable of."

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JOHN WAS BORN IN 1386, WHEN MUCH OF THE EUROPEAN POPULATION WAS KILLED OUT BY THE BLACK DEATH. THE WESTERN SCHISM HAD SPLIT THE CHURCH WITH TWO OR THREE CLAIMANTS TO THE PAPACY. BY 1394, JOHN WAS RECEIVED AS THE GENUINE PONTIFF, HAVING BECOME POPE. AFTER A TIME, JOHN CHANGED HIS WAY OF LIFE, BECAME A FRANCISCAN, AND WAS THEN ORDINATED A PRIEST. HE RESOLVED TO CHANGE HIS WAY OF LIFE, BECAME A FRANCISCAN, AND WAS THEN ORDINATED A PRIEST. HE RESOLVED TO CHANGE HIS WAY OF LIFE.

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ST. JOHN OF CAPISTRANO

JUST SAY DING A LING
From punk to priest

No more fights in bars, now he fights for religious vocations

By Ana Rodriguez-Soto

Fr. Neil Doherty is deliberately candid about the turmoil of his early years as a priest. He says that honesty will help him with his new commitment as Director of Vocations for the Archdiocese of Miami.

"I really didn't know whether I would become a priest," he says. "I was in the seminary and promptly was told to get rid of both. "I was in absolute shock," he recalls.

Never having attended Catholic schools, he knew few of the seminarians' daily prayers, was unprepared for the rigorous, disciplined lifestyle and had little feel for the nuances of Catholic tradition.

"I really didn't know whether I could stand it," he says. "It was like a yearly decision."

Nevertheless, he stayed, learned his Latin and Greek and graduated in 1969 with "the largest class of priests ever to be ordained in the United States, combined with the graduated young whiz kid at a backslapping, cigar-chomping bash celebrating Kennedy's election victory." Fr. Doherty had his mind on something else. He had been talking secretly to that Lake Worth pastor about his desire to become a priest.

That pastor pulled some strings and "smoothed the way" for Doherty to enter the seminary. "Why they (accepted me) I don't know," he says today.

Speaking to his parents about his decision was more difficult. It was very troubling to my mother and father," Fr. Doherty remembers.

"This was something that I had not really shared with them."

Unprepared

Over their objections, he entered St. Vincent de Paul Seminary in Boynton Beach, a high school graduate who owned a small vending machine business, a car and two cartons of cigarettes.

He took the car and the cigarettes into the seminary and promptly was told to get rid of both. "I was in absolute shock," he recalls.

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More choices in vocations

New director of Archdiocese office says Church isn't experiencing 'crisis'

By Ana Rodriguez-Soto

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(Continued on page 2A)
Priest: God wanted me here

(Continued from page 1A)
Florida," according to a newspaper report at the time.
'TApparentr, my somewhat

marginal character was what God

needed for his priesthood," Fr.

Doherty says. "In spite of myself, it

was obvious to me that this was

where I belonged."  

Adjustment problems

But those were turbulent years in

the Church. The Second Vatican

Council had ended and the upheaval

that would follow it was beginning
to make itself felt in South Florida.

A progressive Fr. Doherty, who

applied for government grants to

begin alcohol and drug abuse pro-

grams at the parish level, continual-

ly clashed with the pastors under

whom he worked.

The first three or four years after

ordination, he says he "seriously
doubted" the wisdom of his deci-

sion to enter the priesthood.

Chancery officials were having

similar doubts. "I was even invited
to leave if I so chose:

That's when the Irish stubbornness

flared. "When the official Church

turned to me and said, 'We're not

sure about you, either,' my reaction

was, 'Priesthood is between me and

God and I'm not going to let those

people interfere.'"

Three and half years "on the

couch" with an analytic psychother-

apist also helped him to "grow up."

Fr. Doherty says. He realizes today

that his own immaturity was partly

to blame for many of the adjust-

ment problems he faced during the

earliest years of his priesthood.

Now he regrets that he "failed to

learn from some excellent pastors."

The Lord still tells me this is where He

wants me to be, so I'm delighted.
The last 10 years have been fantastic.

He persisted, and then the

changes of Vatican II took effect.

"I saw that instantly as a resolution
to any doubt I ever had about the

Church."

But his steadfast adherence to a call

he couldn't shake hasn't wavered.

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Future of vocations: Everybody's called

(Continued from page 1A)
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Future of vocations: Everybody's called

(Continued from page 1A)
Sister's choice: Follow first love

By Ana Rodriguez-Soto
Voice News Editor

It's 1957, the era of "happy days" and Eisenhower, and a vivacious senior at Miami's Notre Dame Academy (now merged with Curley High School) is mapping out her future. First stop: Marriage, of course, to her steady beau.

But wait, thinks Joyce Newton. Something — someone? else seems to be calling. A certain disquieting restlessness finally takes hold, impelling her to "try out" the depths of another love: The one that filled the playtimes of her childhood years, when she and her twin sister, Loyce, "pretended" — that they were nuns.

That first love won.

Twenty-seven years ago, Joyce followed Joyce's footsteps and entered the convent of the Sisters of St. Joseph of St. Augustine.

"I knew if I entered the convent there would be a testing period," she says today, "There is no testing time for marriage!"

No need to worry, though. Religious life fits like Cinderella's slipper. 

"I was so happy, I knew that was where God wanted me to be," Sr. Joyce asserts. "I never regretted it."

Sure, there was a period of doubt in the 60s, just after the Second Vatican Council, when priests and religious were leaving their vocations in droves.

But Sr. Joyce calls this identity crisis "divine, in a sense. God was asking us to re-evaluate our vocation and re-commit ourselves. I've never questioned again since that time that I made the right decision."

Her work as a Sister of St. Joseph has taken her all over Florida, including a cumulative but not consecutive 15 years of teaching in schools.

"I think (during the 60s and 70s) religious were very shy about holding up religious life as an example. We weren't sure where we were going. But I think we're past that. We realize that we let down the banner during that period. Now we're picking it up again."

New Job

Sr. Joyce's last assignment was as religion teacher at Sts. Peter and Paul Elementary School in Miami. Then, she says, God began calling her again, In his own circuitous way, to a different kind of ministry.

She found out that Sr. Margarita Gomez, then assistant director of the Office of Vocations, would be switching to a fulltime ministry with Haitian Catholics beginning in September. Immediately, Sr. Joyce saw where the Lord was pointing.

"God was leading me here," she says, to take Sr. Margarita's place at the office whose slogan is, "Look at all the options."

That's the message Sr. Joyce will carry to the school, college and parish groups she meets with, and to the young people who pay her a personal visit at the office, located in a corner of the St. John Vianney College Seminary complex in southwest Dade.

"Our main thrust is to raise awareness and consciousness," she explains. "Religious life is a very important option that should never be lost to young people."

Sr. Joyce says in recent times the call of the Lord has tended to be drowned out by louder voices, those of a society that exalts pleasure and selfishness and doubts the permanence of any lifetime commitment, especially marriage.

Parents who no longer speak to their young children about religious vocations also are partly to blame, she says. Her own parents never pushed any of their seven children into rectories or convents, but "they always let it be known that they would be happy and proud."

Still, religious themselves must share some of the blame, according to Sr. Joyce. "I think (during the 60s and 70s) we were very shy about holding up religious life as an example."

"Free to leave"

The seeing is not staying, Sr. Joyce stresses. "Contrary to what a lot of young people may think, there are no iron gates around the convent. At any point along there (before final vows, no fewer than six years and closer to 10 for most communities) you are free to leave."

"With the Lord for her future. First stop: Marriage, of course, to her steady beau.

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Through you, we serve our Lord.

*SPEAKERS' BUREAU: Many of the health professionals on the St. Francis Hospital staff are available to community groups as guest lecturers on a wide variety of health topics.

DEMOnSTRATIONS: The St. Francis Hospital staff also gives demonstrations on CPR, proper back care habits, nutritious cooking and other health concerns.

SCREENINGS: Our staff can also provide groups with blood pressure screenings and other forms of preventive medicine.

HEALTH Info: St. Francis Hospital has a health column called "Matters of Health," which we can distribute for insertion in your church bulletin, school newspaper or other publication. Small bulk orders can also be supplied.

YOUR Needs: St. Francis Hospital would like to know more about the kinds of health education and wellness programs you need.

The Franciscan Sisters of Allegany and the staff of St. Francis Hospital are grateful for the privilege of serving you. It is in giving that we receive. Please feel free to call on us at 868-2783.

St. Francis Hospital
250 West 63rd Street
Miami Beach, Florida 33141

Miami, Florida / THE VOICE / Friday, October 19, 1984 / PAGE 3A
By Prent Browning
Voice Staff Writer

What is a deacon? Do seminarians live cloistered lives? What is it like being a priest?

These are the kinds of questions both simple and sophisticated alike that are being asked during Vocation Week throughout the Archdiocese as clergy and lay people speak to students and adults about the possibility of committing their lives to God.

For many of them it will be one of the few opportunities where they will feel free to ask a priest or a nun all those questions they might have found too embarrassing to ask a teacher or a pastor.

John Cunningham is one of the seminarians who will be speaking at archdiocesan high schools, in his case his former alma mater St. Thomas Aquinas in Ft. Lauderdale.

A junior at St. John Vianney minor seminary in Miami who has visited high school classes before, Cunningham says one of the most common things students ask is whether seminarians are allowed to date.

Cunningham responds that they can’t date because they are in formation to become celibate priests but “that doesn’t mean that you can’t have a friend.”

Even though people see them as living a monastic life they are free on certain days to go to the beach, a movie or do whatever they want, he said.

What about the inevitable questions about celibacy?

“The way we respond to it is very simple,” he said. “I believe that the 8th grade is too young to start becoming aware of these programs.

It may very well be that students listening to both Mickwee and Cunningham won’t come away with their hands full, but the question of permanent deacon or the archdiocesan requirements for becoming a candidate to the priesthood.

They will however almost certainly carry away an impression of two men who like what they are doing and who are filled with enthusiasm for serving others in their ministries.

He will add that there are other ministries besides the priesthood including the ministry of marriage.

Cunningham emphasizes the things that a seminarian gains rather than what he loses.

“A lot of people think we’re giving up a lot of things, but we’re gaining a lot of things,” he said.

He speaks enthusiastically about growing spiritually while in the seminary and the opportunity to receive Communion daily. “I consider it a great blessing to be here.”

Although he intends to concentrate on answering questions, the seminarian likes to go a little into his own background.

He says his decision to become a priest was something he gradually “grew into.” He was at least partially influenced by a priest who taught at the high school who gave him a tour of the seminary.

“My mother couldn’t understand me. She couldn’t understand why I didn’t want to be a priest,” he said.

After his mother took several trips around the world and included them in his decision.

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After his mother took several trips around the world and included them in his decision.

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A Brother is...

...a man who chose to live out his Christian commitment in a community with other vowed men. His life is centered in prayer and dedicated to witnessing to the love that God has for each and every person. In a world of fragmentation and loneliness, Brothers are builders of unity, affirming the reality that all men and women are members of the same family of God. Through the vows of Poverty, Celibacy and Obedience, a Brother chooses to be a living reminder that the message of the Gospel is still and always will be relevant in the modern world.

The three major characteristics of a Brother’s life are prayerful community, vows or promises and service. Just as Jesus gathered His disciples about Him and worked closely with them, religious Brothers strive to do the same, giving and receiving the mutual support that comes with fraternal community living and service to God’s people.

The vow of Poverty beckons a Brother to live a lifestyle that challenges the emphasis on consumerism found in modern society. A Brother can be a sign that the accumulation of material things does not define the worth of the individual.

Celibacy is commitment to total love of all God’s people. It is not a denial of sexuality, but in freedom, allows a Brother to be responsive to the needs of the Church wherever and whenever he is called to respond.

Obedience is a listening vow, reminding a Brother to be open to and aware of the changes in the world and the church. Through his vow of Obedience, a Brother is continually called to discover, through prayerful listening with his community, what God is calling him to and how he can respond.

A Brother puts his talents and skills to work...

...by responding to people’s needs whenever he finds them. Some groups of Brothers devote themselves almost exclusively to one type of work like education or health care. Staffing high schools, lecturing at universities, and working in medical facilities have long been valued ministries for communities of Brothers.

Today, Brothers do every type of work imaginable. We find Brothers in pastoral work, some on missions, and others in professional services like law. Some Brothers become involved in working with the poor, analyzing social and political trends through a political science career, functioning as economists, developing religious programing in cable tv systems, or addressing nutritional concerns through food service planning. Others use their skills in carpentry, mechanics, and agriculture. The areas of service are wide open depending on an individual’s talents and the community chosen.

However, it is not the kind of work a man does that describes his life as a Brother, but rather the way he lives. A brother is a man who needs quiet time to pray, to read and to sift through the significance of his daily life. He is also a man of good humor and joy, someone who welcomes the opportunity to celebrate life’s events with his Community and the people he serves.

There are different kinds of Brothers...

...filling a multitude of needs in today’s Church. That is why it is so important to make inquiries about different Communities of men. In some cases, Communities include both Brothers and Priests while other Communities are made up entirely of Brothers. Ask for information from your local Diocesan Vocations Office or contact the Communities directly.

Every community has requirements...

...related to the Religious lifestyle and ministry. You should be in good physical and emotional health, free from debt, of good character and single. Professional requirements vary. In a teaching community a university degree and a teaching certificate is necessary. In a nursing community, a nursing certificate is required. Some communities offer full or partial educational grants, while others prefer that you complete your professional training before entering. Together with a Vocation Director, you can find out if there are any other special requirements for a specific Community.

For more information, contact...

...any member of a Religious community or your Diocesan Vocations Office. You don’t have to make your decision alone. Members of Religious Communities can answer your questions and give you any additional information you may need.
A priest looks at his career choice

By Father Vincent F. Costello
Archdiocese of Chicago

During the last few days of the month I was away on retreat. This is no news in itself. Most priests go away for some form of retreat each year.

This year’s retreat was different for a number of reasons. Perhaps it was just my Irish melancholy catching up with me, but this retreat was a rather emotional experience for me.

The Stritch Retreat House is located on the grounds of St. Mary of the Lake Seminary where I completed my studies for the priesthood. As I drove through the seminary gates I realized that it was almost 10 years ago that I began my graduate work in theology. (Ten years ago? No! It couldn’t be that long!)

I was at the retreat house for just two days before my retreat was cut short. I was called in to celebrate the funeral Mass of a friend’s father.

On that second day I began feeling rather nostalgic about my seminary days and about ordination. (I’m told nostalgia is a sign of middle age.) I realized that in just a couple of weeks I would be celebrating my sixth anniversary.

I stopped by the main chapel. It was open as usual, and empty as usual. I walked around the sanctuary near the spot where I stood on ordination day itself. I was playing memory tapes in my head.

During the ordination ceremony each candidate is called by name. He responds to the call by saying, “I’m ready and willing!” Six years ago 34 of us marched down that center aisle and responded to the call. Three of those men have since left the priesthood — one was one of my best friends.

Other classmates have had a difficult time of it over the past six years. Some have experienced problems with their physical health; others have had emotional problems. Time has taken its toll on the 34 men who stood on the chapel steps and smiled for the photographer six years ago. Whenever I encounter my classmates I am amazed that they are becoming grayer, fatter and balder. (Thank God, it’s not happening to me.)

After six years of priestly ministry am I still ready and willing? Yes, for all the reasons I said “yes” six years ago.

Yes, because of him who called me to this ministry.

Yes, because of the need that people have, not so much for me, but for men who works through me.

Yes, because I realize more than ever before how much the priesthood means to us as Catholics.

The past six years have taught me that we are, as St. Paul states, earthen vessels carrying a great treasure within. I feel that I have been gifted by God with the special treasure of the priesthood.
Sister says young people must look at ‘all the options’

(Continued from page 3A)

free to leave. We only want them if God wants them and if they could be happy and fulfilled doing that calling.”

She notes that in her own family, only she and her twin chose the religious life, despite the parental support. Another sister spent eight months in the novitiate before deciding that “God's will for them.”

Still another young woman, Sr. Joyce says. In addition to the personal chats, young men and women can attend evenings of reflection. (For dates and information, see advertisement, pages 2A and 6A).

But the effort to bring the message that “God is calling” won’t stop at the high school level. Sr. Joyce says she will be going out to colleges and meeting with single men and women over 30, because more and more people in this age group are beginning to seriously contemplating the religious option.

“I don’t think one vocation is more holy than another,” she says, noting that there are as many different ways of answering the call as there are people. “The real happiness and fulfillment will only be found when they’ve realized God’s will for them.” Take it from one who knows.

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Serra International, a Catholic laymen's organization promoting vocations to the priesthood and religious life, has begun a worldwide search for an outstanding Serra Club member to honor at its 50th anniversary convention next July in New York City. Nominations by each Serra Club later will be narrowed into district and area nominees before the board of trustees of the Chicago-based organization selects the winner next February. The convention will be July 1-3. The organization was named for Franciscan Father Junipero Serra, the famed missionary to American indians in Spanish colonies. —NC News

Augustinian Friars

Why do I speak
Why do I sit here
Why do I even live?

The only answer is so that all of us might live together in Christ.

—St. Augustine

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