Synod opens door to change

The nature of the change, how radical, no one can know at this point. But out of it has to come change..." Fr. Kenneth Whittaker

Archbishop McCarthy will officially convocate an historic Archdiocese synod with a Mass this Monday, Oct. 7, at 7:30 p.m. at St. Mary Cathedral, beginning a three-year “listening” process during which all Catholics will be invited to parish or organization hearings to express their needs and views on the policies of the local church. Voice Editor Robert O’Steen and News Editor Ana Rodriguez-Soto interviewed Father Kenneth Whittaker, general promoter of, and Marsha Whelan, synod secretary. (Edited for brevity and clarity.)

VOICE: What is a synod? FR. WHITTAKER: Synods go back to the year 300 in the Church. They began as grass-roots meetings of the bishop and his priests. [Today, as a result of Vatican II, the laity are invited to participate.] So it’s a process whereby the people of a particular diocese can come together and as a result experience a spiritual renewal. It is a time when everyone’s opinions and concerns are heard and it’s a time for change, how radical, no one can know at this point. But out of it has to come change..."

FROM THREE—YEAR SYNOD

Good things expected by clergy, laity

By Prent Browning

The coming Archdiocese synod may set the direction of the church here for the next several decades and be a milestone of lay input into Church decision making. Some affected areas, according to pastors and lay leaders informally polled this week, include the opportunity for education and evangelization, a time to encourage greater lay involvement, and a chance to hear and perhaps resolve frictions within the church. Fr. Michael Eivers, pastor of St. Boniface Church in Pembroke Pines, said that pastors at a recent retreat "came away with a very excited feeling that this could be a big, very big event."

"I’m very enthused about it personally and the leaders here at the parish are also enthused." Fr. Eivers said that he and other pastors were more interested in encouraging lay involvement than in creating more programs run by the Archdiocese.

"We are sort of ‘programmed’ to death. We hope that what we have will be enough." In the meantime, he said, the laity could be doing many things that currently the pastor is involved with, such as administrative work.

"There is a heightening of awareness of just who they (the laity) are in the church and how involved they should be and they’re taking ownership of the church, and that’s very important," said Fr. Eivers.

Synod Steering Committee member Michael Calligan-Stierle, director of Campus and Young Adult Ministry for the Archdiocese, said he is excited about the coming synod and that part of the excitement for the laity is that no one knows exactly what will come out of it.

"It’s the opportunity of a lifetime for the laity of our Archdiocese to implement the teaching of Vatican II. It truly gives them the opportunity to direct the Church’s mission rather than being told what that mission is and being told to live it a certain way."

Hearings also will be held on college campuses to give young people a chance to voice their concerns, Calligan-Stierle said.

Fr. James Connaughton, pastor of St. Ambrose parish in Deerfield Beach, also feels that the laity should be encouraged in their "bringing of the Church’s teachings to the marketplace."

He believes as does Archbishop McCarthy that the synod will partly be a renewal and a response to a general "deterioration of morals" in society in general.

Fr. Connaughton said he hopes the synod will to some degree help to "counteract the deterioration of the family."

Helen Slater, a parish facilitator for the synod from Our Lady of Divine Providence in Miami believes that "families will be the strongest issue."

But it won’t be the traditional family that will be as much of a topic as the

(Continued on page 14)
Don't mix health care with too much business — Bishop Sullivan

NEW YORK (NC) — Auxiliary Bishop Joseph Sullivan of Brooklyn warned Catholic hospital administrators against a national trend to turn health care, especially that of the poor, into a business. For Catholics, Bishop Sullivan said, health care is "not an industry but a ministry," and as such much business — Bishop Sullivan

High Court silences Justice Dept. in controversial abortion cases

WASHINGTON (NC) — The U.S. Supreme Court refused to let the Reagan administration participate in oral arguments as a friend of the court in a major case involving abortion. The administration through the Justice Department, sought to participate in the oral arguments Nov. 5 when the Supreme Court reviews lower court decisions striking down Pennsylvania and Illinois laws that regulate abortion. The justices to be reviewed do not allow abortion but both demand certain actions to save a viable fetus wherever possible in aborting and require that women be offered abortion-related information.

Third world leaders praise pastoral for its analysis of global issues

WASHINGTON (NC) — Representatives of Asia, Africa, Latin America and the Philippines take first place as the U.S. bishops' pastoral letter on the economy for its analysis of global issues. They also urged the bishops to be clearer on the effects of the industrialized nations on the Third World. The representatives spoke at a hearing in Washington organized by the Office of International Justice and Peace of the U.S. Catholic Conference for input on the national pastoral letter, particularly on the section in the United States and the world economy. Copies of the representatives' prepared testimony were later released by the USCCF office.

Pro-choice ad backers say 1,000 Catholics have signed agreement

WASHINGTON (NC) — Organizers say they have gathered about 1,000 Catholic signatures so far in support of signers of a New York Times ad last year which said there was more than one "legitimate Catholic position" on the morality of abortion. The ad, published in the Times Oct. 7, 1984, became the source of a highly publicized, ongoing conflict in the U.S. church after a Vatican agency ordered men and women Religious who signed it to recant. The ad also quoted an official of the Vatican in secret to the Catholic Conference, made the charges in letters to the Philadelphia embassy, the Philippine church, and every American Catholic bishop.

Rosary Walk
When James and Pat Shillow of Camp Hill, Pa., take a pleasant 140-foot walk in their backyard, Shillow creates a Rosary Walk shaped like beads. He added a shrine with a statue of Mary show in foreground. (NC) photo by C.A. Balkovich

NCC study sparks call for media to end violence and sex

NEW YORK (NC) — The Communications Commission of the National Council of Churches has called for far-reaching actions by churches, public groups, government and the media industry to reduce the amount of "exploitative sex and gratuitous violence" in film, television, cable and home video. "Media violence and sex in particular do seriously threaten the quality of American life," said a report submitted by a study committee of the Communications Commission and endorsed at a commission meeting in New York.

Tennessee clergy protest law that endangers 'confessional seal'

(Updated) (NC) — Tennessee's Catholic bishops and other clergy have criticized a new state law that could send clergy to jail for refusal to reveal cases of suspected cases of child abuse. According to an Oregon lawyer who recently studied the issue, Tennessee's law is similar to one passed by many states in recent years which endanger the traditional principle of clergy-penitent confidentiality. Because of the sacred nature of the confessional seal, the Tennessee law cannot change the "absolute impenetrability" of any Catholic priest reporting a case learned in confession, said Bishop James Niedergesers of Nashville.

We'll write our pastoral on women, says Long Island group

ROCKVILLE CENTRE, N.Y. (RNS) — A group of Roman Catholic women has decided to write its own pastoral letter on women's role in the church to the Roman Catholic Diocese of Rockville Centre in response to "American Catholic Women: Their Own Voice" on the same subject. "I'm not saying that the bishops' pastoral letter won't be appreciated, but women are saying about issues concerning them," said Sister Eileen McMahon, director of the Long Island Women's Ordination Conference. The bishops' pastoral letter on women in the church and society is scheduled to be issued in 1988.

Case is closed without proof that Chicago statue weeps

MUNDELINE, I11. (NC) — The case of the weeping statue on the South Side of Chicago is closed and the findings are inconclusive, said Father James Roache, moderator of the archdiocesan curia, in a report to the Priests' Senate. The probe did not rule out a "material explanation," he said. In May 1984, Father Raymond Jasiinski, priest of St. John of God Parish, reported that he and others had seen "tears" flowing from the eyes of a wooden statue of Mary the Mystical Rose at the church.

Church champions poor in Third World, says secular group

WASHINGTON (NC) — The Roman Catholic Church in Latin America has changed its moral strategy in recent times and "placed itself on the side of the poor," said an official of a secular organization which promotes change. "The old strategy was for the church to align itself with the rich and urge them to help the poor," but the church realized this was a contradiction, said Cruz Maciel, secretary of the Justice and Peace Service, an organization based in Rio de Janeiro, Brazil. The service promotes non-violent social change.

USCC ask House to approve price levels for grain farmers

WASHINGTON (NC) — The U.S. Catholic Conference has urged the House Agriculture Committee to improve farm income by approving price levels for wheat and feed grains that more adequately reflect the cost of production. According to a new public policy arm of the National Conference of Catholic Bishops, such a measure would improve farm income for a majority of the nation's farms.
Ecumenism on the move

Historic Pope-Lutheran letters

NEW YORK (NC) — Bishop James Malone of Youngstown, Ohio, spoke at a New York press conference discussing the exchange of correspondence between Lutherans and Catholics, saying it was an "extraordinary exchange of letters between bishops." Bishop Malone, president of the Lutheran Church in America, was also present.

The press conference was held at the LCA headquarters to focus attention on the letters, which had been released a few hours earlier at the Vatican as a follow-up to the meeting of nine LCA regional bishops with the pope.

Bishop Crumley, who had met with the pope in Rome in 1921, 1983 and 1984, developed a relationship with his pope.

"With thankfulness to God, I recall several personal contacts in recent years during our visit to the United States and our private conversations in Rome," Bishop Crumley wrote. "We have shared conference concerns for those whom God has entrusted to our care, and our joy at the relationship that grows more open and stronger between our churches!"

He said that the Roman Catholic dialogue had been "productive in surprising ways!" Lutherans and Roman Catholics, he said, now "gladly acknowledge one another as fellow Christians and believers who study the Word of God, pray together and work for social good in our nation."

But Bishop Crumley's letter went on to say that the Lutheran-Roman Catholic relationship "remains fragile" and needs to be developed further.

"In this regard," he said, "your endorsement of our national dialogue and your encouragement of its reception by Roman Catholics in the United States would be a most welcome pastoral word and hold the promise of a bright ecumenical future."

In the reply, John Paul II said the ecumenical progress cited by Bishop Crumley was important for Catholics because the Second Vatican Council had made the restoration of Christian unity a major goal.

"It is a primary concern of mine, especially since being called to the See of Peter, which by its very nature exists to serve the unity of Christ's church," he added.

After reviewing aspects of the dialogue, the pope said, "For these same reasons I am happy that the dialogue continues in the United States between Lutherans and Catholics, a dialogue that began even before the Second Vatican Council ended. It has produced a number of impressive statements..."

At the New York press conference, Bishop Crumley deplored the absence of official church responses to the theological conversations that have taken place thus far.

The exchange of letters with the pope is an attempt to develop some such response, he said. However, the letters are not presented as official statements of the respective churches.

"I personally feel it is important for the churches as churches to respond to that dialogue," he said. An LCA statement on ecumenism adopted in 1984 committed the church to "respond officially to every dialogue," he added.

With 2.9 million members, the LCA is the largest of three major Lutheran bodies in the United States. The second-largest is the Lutheran Church-Missouri Synod (2.6 million), and third is the American Lutheran Church (2.3 million).

Ecumenical Pope-Lutheran letters

Catholic-evangelicals joint series

Religious News Service

WASHINGTON — Roman Catholic and evangelical Protestant leaders, frequently at odds over efforts to recruit new followers, have joined to publish a series of books that lay out common ground on the issue of evangelization.

The books, which address the theme of what Christians can learn from one another about evangelization, are part of a wider effort to cooperate between Protestants and Catholics in reaching out to the estimated 100 million Americans who have no formal ties to churches.

Joining in the venture are the Wheaton, Ill.-based Tyndale House Publishers, a major evangelical Protestant distributor of Bibles, and the Paulist National Catholic Evangelization Association, the Roman Catholic counterpart of the Evangelical Association, in New Haven, Conn.

So far, the collaboration has produced two books, a newly-released one on evangelization and another published recently on adults. Separate books on evangelizing blacks and Hispanics are also planned for publication this winter.

"We're trying to further evangelization and further the cause of ecumenism," said the Rev. Alvin Illig, director of the association.

Efforts by churches to recruit new members have in the past been seen as antagonistic toward better relations between the faiths, Father Illig said. But he added that the new books represent the view that evangelization and ecumenism go hand in hand.

"Evangelization is basically the effort to reach out to 100 million Americans who have no church family to call their own or have no belief in Jesus Christ," he said. "Evangelization invites them to take a look at the Christian values system."

William Noller, assistant editor of Tyndale, said the collaboration was an "effort toward a common objective — to reach people with the message of Jesus Christ, whether they're Catholics or Protestants."

He said that while Protestants and Catholics have cooperated in the past on evangelization efforts, through such channels as the Billy Graham Evangelistic Association, this is the first joint publishing venture on evangelization.

According to Father Illig, Protestants and Catholics feel less threatened today by each other's evangelization activities. Evangelization and proselytization have long been a source of conflict between the two faiths.

Catholic leaders have frequently denounced the targeting of Catholics for conversion and what they regard as the coercive and negative approach of Protestant evangelicals, particularly the more conservative and fundamentalist groups which sometimes attack Catholic doctrine in the course of evangelization.

Protestants, on the other hand, have sometimes pointed to the lesser emphasis, within the Catholic Church, on the evangelization as evidence that the church has failed to follow the commands of Jesus, who told his disciples to go forth and teach all the nations.

But recently, Catholics and Protestants have come to the view that "battles will not be between Protestants and Catholics, but between a body of people committed to Jesus Christ and his values system and a body of people who reject Jesus Christ and his values system, in favor of a system that espouses materialism, hedonism and consumerism," Father Illig said.

Catholic-Anglican agreement nears

Religious News Service

GARRISON, N.Y. (RNS) — A team of Anglican and Roman Catholic theologians meeting here for 10 days of dialogue on the nature of Christian unity has agreed on a joint statement on justification by faith and salvation in the church, said leaders of the 23-member commission.

It was not failure to agree that kept the dialogue from issuing its report to the two major Christian communities, said Fr. Edward Yarmold of Oxford, England, chairman of the commission, at a press briefing here at the conclusion of the sessions. "It's vital that every word should be right and avoid ambiguities. We've been going through draft after draft of the document and decided to hold back till next year" — when the group meets in Wales — "until every word and concept is right."

The dialogue team met here at Graymoor, the home of the Friars of the Atonement, long associated with Catholic-Lutheran plan

(Continued from page 1)

theological professor at Yale University in New Haven, Conn.

Church leaders say that since churches have a common base for understanding ministry in the concept of episcopacy, de
correlated from the "ministry of leadership and of pastoral supervision."

"But the Catholic Church does not fully recognize ordained ministry in the Lutheran church because Lutherans lack the sacrament of holy orders, and Lutheran bishops do not directly trace their authority to the apostles, says the common statement."

To overcome this, it offers a plan by which Lutheran and Catholic bishops would jointly ordain new candidates for the ministry over a period of years until a commonly recognized ministry exists.

The Anglican-Catholic discussion is one of dozens of bilateral dialogues going on nationally and internationally and aimed at moving Christians toward eventual unity.

Bishop Mark Sander of Kensington, England, the Anglican co-chairman, said panel members have concluded that the historical differences on salvation were not, in themselves, serious enough to justify the split and there are no grounds for a continued breach of communion.

"But it's not enough for a bunch of theologians to agree," he added. The churches must accept the work of any such bilateral commission.

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Catholic-Lutheran plan

the Lutheran Church

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"remarkable man"
Catholics, Lutherans can't share Eucharist

VATICAN CITY (NC) — Despite progress in ecumenical dialogue, Catholics and Lutherans cannot attain full communion because they lack a common profession of faith, Pope John Paul II said.

"There is joy and hope, because the Lutheran-Catholic dialogue over the last 20 years has made us increasingly aware of how close we are to each other in many things that are basic," he told nine U.S. Lutheran bishops visiting the Vatican.

"We experience sorrow, too, because there are important issues which still divide us in the profession of faith, preventing us from celebrating the Eucharist together," the pope added, speaking in English.

The pope spoke the same day Lutheran and Catholic officials in the United States released letters exchanged between the pope and Bishop James R. Crumley Jr., head of the Lutheran Church in America. The letters encouraged continuing ecumenical talks.

In a letter to the pope, Bishop Crumley noted "outstanding issues" between the churches, but said he was "encouraged at the theological convergence that is developing between Lutherans and Roman Catholics."

In a letter to the pope, John Paul said that restoration of Christian unity "is a primary concern of mine, especially since being called to the See of Peter, which in its very nature exists to serve the unity of Christ's church."

The pope told the visiting Lutheran bishops that he had examined their "purpose in coming now to Rome, namely, to deepen your knowledge of the Catholic Church and to understand better its commitment to ecumenism."

"Let us resolve to be open to the Lord so that he might bring about the unity that he desires," the pope said.

San Salvador bishop shuns talks with kidnappers

SALVADOR, El Salvador (NC) — Neapolitan Cardinal Giuseppe Pizzolato, who brought the faith to Guam in the 16th century, is to be beatified by Pope John Paul II at the Vatican, said a U.S. priest, Father Robert Sarno of Guam, is to be beatified Oct. 6 with two other contemporaries of Guam, Father Diego Luis de San Vitores (1627-1672), who established the first permanent Catholic mission on the western Pacific island territory in 1658, and Father Celestino Buhigas, his assistant. The beatification will be celebrated Oct. 6, the pope said.

The beatification is due to the work of the Holy See Congregation for the Causes of Saints.

Catholic bishops from Cuba say Castro will release 75 political prisoners

NEW YORK (RNS) — Three Cuban Catholic bishops have told their U.S. counterparts that the Cuban government will soon release 75 political prisoners. On the pastoral visit to the U.S. by representatives of the Cuban bishops' conference, they said that the decision by President Fidel Castro "had been based in good measure on its consideration of the human rights involved." The bishops said the release would be in recognition of the Cuban government's "commitment to human rights, to the values which are at the foundation of Cuba's national identity and to the rights of all citizens to express their views and to express them publicly.

Italian bishops want 'miracle' change in saint's blood — a good omen

NAPLES, Italy (NC) — The dark, crystalized blood of St. Januarius liquefied on schedule September in Naples, according to eyewitnesses including Cardinal Corrado Ursi. The phenomenon, studied but unexplained by scientists, took place before 5,000 persons in the Cathedral of St. Claire. The liquefication was viewed by Neapolitans as a good omen for the city, situated in the shadow of Mount Vesuvius.

Abp. of Canterbury blesses divorcees who remarry

LONDON (RNS) — Within hours of the publication of an article by Archbishop of Canterbury Robert Runcie urging that the Church of England be generous to divorcees who wish to remarry, his son announced he intends to marry a divorcee with a seven-year-old daughter. James Runcie, 26, a radio producer with the British Broadcasting Corporation, is to marry Marilyn Imre, another producer with the BBC in Scotland.

Sweet Misery

A sacada or sugar cane cutter in the Philippines must work hard but can never rise above poverty. A lean crop in the Negros Occidental province indicates there will be more hunger and suffering than usual when the sugar milling season begins in this month, NSC priests from RP.

Human-rights report claims Christians died in Burundi jails

NAIROBI, Kenya (RNS) — A number of Christians arrested in Burundi in the past few months by the government of President Jean Baptiste Bagaza have died in jail, according to a recent report released by Amnesty International. The report of the London-based human-rights organization said a Catholic priest, the Rev. Cyprian Kopiriru Ndamukanye, 40, was among the dead.

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Jesus arrested in Vietnam, says Paris source

PARIS (NC) — Several Jesuit priests and a seminarian were arrested in Vietnam during the summer and a Jesuit house was closed and confiscated by authorities, according to sources who recently returned to Paris from the Southeast Asian country. They could not speculate on the reasons for the arrests and it was not the first time the government has acted against the Jesuits, they said.

Abp. Marcel’s followers call for wider use of Tridentine Mass

VATICAN CITY (NC) — The followers of dissident Archbishop Marcel Lefebvre have petitioned for wider use of the Tridentine Mass, but a Vatican official said that it is doubtful their campaign will succeed. The petition was presented to Pope John Paul II earlier this year, asking to ease restrictions on use of the pre-Vatican II Mass, said Msgr. Pierre Jarry, who has handled questions at the Vatican’s Congregation for the Doctrine of the Faith regarding Archbishop Lefebvre’s group.

Pope names envoy to Lebanon to begin ‘humanitarian mission’

VATICAN CITY (NC) — Pope John Paul II has named a personal envoy to show his solidarity with the refugee population of southern Lebanon, the Vatican said. Father Celestino Buhigas, a Spanish Vincentian missionary who once directed the Daughters of Charity in the Middle East, will travel to the southern Lebanese town of Jezzine, a center for Christian families made homeless by recent fighting, the Vatican statement said. He will remain "for some time" to carry out a "humanitarian mission" for the people of the region, it said.

Pope vows Church will safeguard human rights

VATICAN CITY (NC) — Pope John Paul II recalled the "monstrous capacity for destruction" of state-sanctioned racism during World War II and warned that the "savage" of totalitarianism against human rights continues today. He pledged the church's cooperation with all political groups of faith, in the safeguarding of human rights around the world. The pope spoke to about 500 French and Belgian participants in the "Cruise of Friendship for Deportees and Resistors," a human rights group visiting World War II sites.

Priest arrested for protesting treatment of Soviet Jews

WASHINGTON (NC) — A Catholic priest was one of four people arrested on Tom Kippur, for demonstrating near the Soviet Embassy in Washington, D.C., against the traditional treatment of Jews in the Soviet Union. Father Eugene F. Brake, an Oblate of St. Francis de Sales, was one of a group of Christians who stood in for Jewish protesters on Jewish holy days. He and three others, a Lutheran minister and two lay people, were arrested because they held signs displaying anti-Soviet slogans, according to a police spokesman.

Chinese Jesuit priest dies after 30 years in prison

 SIGNAL MOUNTAIN, Tenn. (NC) — Chinese Jesuit Father Stanislas Chen, 85, has died after spending nearly 30 years in a Shanghainese prison. He was the head of an organization seeking release of imprisoned Chinese Catholic clergy. John Davies, president of Free the Fathers, based in Signal Mountain, said he learned of the priest's death in a letter from the Tsinan Town of Jezzine, a center for Christian families made homeless by recent fighting, the Vatican statement said. He will remain "for some time" to carry out a "humanitarian mission" for the people of the region, it said.

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Church helps Mexicans start over

Help poor materially, pope tells bishops

VATICAN CITY (NC) — Pope John Paul II has told a group of Brazilian bishops that their evangelization programs should include projects to help meet the material needs of their people.

The church needs dedicated pastors who “insert themselves in the life and problems of their people,” the pope said Sept. 30 to bishops from Brazil’s poverty-stricken north-east region.

He told the bishops to continue developing literacy programs as a key means of helping people living on the margins of society.

“With illiterates you cannot develop a true reform of structures, nor create a new social order, nor achieve a genuine liberation,” said the pope.

“Providing literacy and basic education programs is a fundamental service which can be offered to a multitude of marginal people,” the pope said.

Through learning to read and write a person “begins to realize his proper liberation, not that others try to impose, but that which is convenient to him,” he added.

Other problems needing solutions include malnutrition, disease and infant mortality, the pope said.

But in seeking solutions the bishops must avoid offering “parisan political alternatives,” the pope said.

The pontiff also asked the bishops to clearly state church teachings in an effort to overcome “a certain climate of uncertainty and ambiguity in the announcement of the faith.”

The pope said there exists a “danger of seeing images of the church developed which in theory and practice do not conform to that” which Christ wished to establish.

Earlier this year the Vatican Congregation for the Doctrine of the Faith strongly criticized a book, “Church: Charism and Power,” by Brazilian theologian, Fr. Leonardo Boff, as dangerous and withdrawal.

The book said that the current hierarchical structure of the church was not part of the thought of the historical Christ. Father Boff’s views are popular within the church.

Emotional scars too

At the Catholic University of America Fred Ahearn, dean of the National Catholic School of Social Services, said that the earthquakes would have long-term emotional effects on the Mexican people.

Ahearn, who has studied the human aftermath of earthquakes since the 1970s, said Sept. 24 that anxiety, fear, depression and guilt would take their toll.

Ahearn said international relief workers would bring a temporary feeling that everything will return to normal.

“But the honeymoon ends when they realize that nothing will be the same. Then depression and anger set in,” he said.

Relief workers also will face guilt when, after a time, they think they might have done more, Ahearn said.

According to government figures, the two quakes left 20,000 injured and thousands missing. Unofficial sources, including the U.S. Ambassador to Mexico, John Gavin, have said the death toll could go higher than 10,000.

The first quake has been upgraded to 8.0 on the Richter scale, one of the worst ever recorded.

Corpus Christi, Texas, chairman of Catholic Relief Services’ Committee for Latin America, noted that the “immediate needs” of the people have been “well taken care of.”

At a press conference Sept. 26, the directors of the Mexican Catholic bishops’ Episcopal Commission on Pastoral Work and Auxiliary Bishop Genaro Alamillo Aretega of Mexico City outlined the church’s program, which is to be carried out with the help of a specially established Catholic Assistance Fund.

Father Enrique Gonzalez, executive secretary of the bishops’ commission, said the first step was emergency aid.

Eight relief centers set up by the church after the first quake were part of that aid, he said.

The second stage, said Father Gonzalez, was in the area of “spiritual reflection,” continuing to provide religious services and counseling to the people.

The third stage will be in “designing an overall strategy for rehabilitation and reconstruction in collaboration with other groups.”

According to the president of the commission’s board of directors, Eduardo Borro Aspe, the Catholic Assistance Fund already had received pledges totaling $500,000 by late September.

Among contributions already received, said Berro, were: $100,000 from Pope John Paul II; and $400,000 from the Pontifical Council “Cor Limum,” which promotes Christian and human progress.

“We already have designs for community health centers,” said Father

Church now helps needy, worker says

WASHINGTON (NC) — The Catholic Church in Latin America has changed its moral strategy in recent times and “placed itself on the side of the poor,” said an official of a secular organization which promotes change.

“The old strategy was for the church to align itself with the rich” and urge them to help the poor, but the church realized this was a contradiction, said Cruz Maciel, secretary general of the Justice and Peace Service, an organization based in Rio de Janeiro, Brazil. The service promotes non-violent social change.

“Since the advent of military dictatorships in the region,” the church at the local level has provided a setting for people to organize to promote justice, said Maciel.

In a late September talk at the Institute for Policy Studies in Washington, Maciel, whose Spanish-language remarks were translated for her audience, also criticized the church hierarchy for sometimes pressuring Latin countries to suppress unjust societies. She did not cite any examples.

Other social “pillars” which can provide support for injustice are the law, the mass media and “the people themselves,” Maciel said.

In Brazil and other Latin American countries, bishops’ conferences and individual bishops are pressuring their governments for economic and political justice for the poor.

Maciel said she is working for a socialist society, but one with “a strong basis in faith.”

She said that non-violent social change is possible “when moral and spiritual pressure is brought to bear on the oppressor.”

“The purpose of the non-violent struggle is not to change one oppressive structure for another, but to build something new together,” she said.

The “main strategy” used by the non-violent movement is to work within the “imosts of the faith” and “change the structure so there will no longer be any oppression,” Maciel said.

“We struggle — not to destroy the enemy, but to convert him,” she said.

Aid to Ethiopia is working, Bishop says

NEW YORK (NC) — Famine relief efforts in Ethiopia are now working “very effectively” and refugee camp populations are down dramatically, according to Bishop Daniel P. Reilly, chairman of the board of Catholic Relief Services.

Bishop Reilly, of Norwich, Conn., returned from a 10-day inspection trip to areas hit by drought and famine in Ethiopia.

“With a great deal of respect for difficulties dropped on this visit,” he told the media. “There’s nothing like seeing things on the spot to get an appreciation of the magnitude and the complexity of the problems as well as the effectiveness with which they are being handled,” Bishop Reilly said.

Bishop Reilly reported 80,000 metric tons of food are now flowing into Ethiopia monthly from all donors. CRS provides 18,000 tons of that total each month. Other food donors include individual nations, international organizations and private voluntary organizations.

“CRS has a far-reaching role in this overall operation since it is the major agency through which U.S. food comes into the country,” the bishop said.

The bishop also reported “refugee camp populations are down dramatically. People are going back to the land to start farming again.”
NEW YORK (NC) — Father Richard McBrien, chairman of University of Notre Dame theology department, said that clarifying the concept of collegiality is necessary if constructive results are to come from the upcoming synod.

Pope John Paul II has called an extraordinary synod for Nov. 25-26 to mark the 20th anniversary of the conclusion to the Second Vatican Council.

"Unless and until there is some greater measure of consensus among the meaning and practical implications of the doctrine of collegiality, the post-synodal period will certainly be marked by fundamental confusion over the proper roles of the pope, Roman Curia, national episcopal conferences and local Ordinaries," he said.

Father McBrien discussed the synod at a forum at St. Francis College, a Franciscan-related independent institution in Brooklyn.

Citing surprise events at Vatican II, Father McBrien said, "There is, after all, no longer a 'pope' in the sense of the old papacy, and therefore the requirements are different for the current state of the church." He said that the synod should be "celebrate," and in accordance with John Paul II's state of the post-synodal period, and then "mandate" that each country or region "initiate a process of study and reflection at the highest level of the Curia."

What the synod should do, Father McBrien said, is first "celebrate," in accordance with John Paul II's statement of its purpose, and then "mandate" that each country or region "initiate a process of study and reflection at the highest level of the Curia." He said that the impact of the council has been in their own lands."

He said this study process should lead to the holding of national and regional synods, after which another international synod should be convened.

Among the topics a U.S. synod should consider, Father McBrien said, would be "the role of women in the church; the crisis in the priesthood, or the place of women."

Washington (NC) — Pro-lifers praised the Reagan administration's withdrawal of a $10 million grant to the U.S. Fund for Population Activities because of its involvement in the U.S. Fund for Population Activities.

Douglas Johnson, NRLC legislative director, said the administration's action "sends a strong message to the Right to Life Committee President Dr. John Willke said, noting that the Agency for International Development's one-child-per-couple family planning program has set strict conditions for future funding of the agency after accusing it of involvement in China's abortion overseas,'" he said.

"We're jumping for joy," National Right to Life Committee President Dr. John Willke said, noting that the Reagan administration's abortion policy "sends a strong message to the Chinese government that forcing millions of women to submit to abortions is repugnant to the American people."

He cited reports from journalists and diplomatic sources that the Chinese government is systematically using forced abortion, even in the last week of pregnancy, involuntary sterilization and the killing of female infants to enforce the one-child-per-couple policy begun in 1979.

Chinese government officials have denied that their government has a policy of mandatory abortions as part of their effort to limit births. UNFPA executive director Rafael M. Salas said the organization "does not support abortion or coercion. Its program in China is in substantial compliance with U.S. law." He said the withdrawal of the $10 million grant violates the pledge made by the United States.

The U.N. agency, which funds family planning programs in 140 countries, received $36 million of the $46 million pledged to it by the United States. The $10 million grant will be donated to family planning programs in other developing countries.
Catholic paper: Don’t sign abortion ad

KANSAS CITY, Mo. (NC) — “Don’t sign the abortion ad,” the National Catholic Reporter urged its readers in a long editorial Sept. 27.

The proposed new advertisement attacked by the newspaper expresses support for Catholics who signed a different ad last year objecting to a single Catholic position on abortion.

While the new ad presents itself as proclaiming “solidarity” with “Catholics whose right to free speech is under attack,” in fact it “does nothing of the sort,” NCR said.

“The advertisement being proposed is a deceitful, dishonest and divisive effort by a small, single-issue group... Thinking and caring Catholics should steer clear,” said the newspaper, an independent national Catholic weekly published in Kansas City.

The original ad, published last October in The New York Times was sponsored by Catholics for a Free Choice. It argued that there is more than one “legitimate Catholic position” on the morality of direct abortion.

Catholics for a Free Choice was one of several organizations that distributed copies of the new ad, seeking signatures on it and contributions to defray costs of publishing it in The New York Times as well. NCR described the sponsor of the new ad, Committee of Concerned Catholics, as “the latest ad hoc group to appear at CFFC hands.”

It accused CFFC of “bad faith” and said the organization “has used the women Religious” to further its own ends at their expense. “It saddens us to see them so used,” it commented.

Two of the nuns who signed the ad and a spokeswoman for CFFC said NCR had misinterpreted their positions and the facts in the case.

“Two of the nuns who signed the ad and a spokeswoman for CFFC said NCR had misinterpreted their positions and the facts in the case. "We have not been used... we are adult women who have made choices," said Sisters Barbara Ferraro and Patricia Hussey in a joint response. The two nuns, Sisters of Notre Dame de Namur, were contacted by phone in Charlestown, W.Va., where they run Covenant House, a facility for homeless women.

Ferraro calls Cardinal ‘single issue bishop’

NEW YORK (NC) — Geraldine Ferraro has called Cardinal John O’Connor of New York “a single issue bishop” who used “an increasingly strident voice” to criticize her position on abortion during her 1984 vice-presidential campaign.

The comments by Ms. Ferraro, a Catholic, appear in her book, “Ferraro: My Story,” which was written with Linda Bird Francke. Excerpts of the book about her campaign, which is to be published in November by Ban tam Books, appeared in the Oct. 7 issue of Newsweek.

Ms. Ferraro said that Cardinal O’Connor had “every right and even the responsibility to speak out on the subject of abortion,” but she said there were other issues confronting the church like nuclear arms and hunger.

She cited his statement that he could not see how a Catholic in good conscience could vote for a supporter of legal abortion.

Father Peter G. Finn, director of the Communications Office for the New York Archdiocese, said Oct. 1 that Cardinal O’Connor had no comment on Ms. Ferraro’s remarks and added that the cardinal had not yet seen the article.

St. Lawrence - San Gennaro Festival

The Best in Italian food served by Laurenzo's
Carnival Grounds
2200 N.E. 191 Street
North Miami Beach
Thursday, Oct. 10  Saturday, Oct. 12
Friday, Oct. 11  Sunday, Oct. 13
5 p.m. to 11 p.m.  1 p.m. to 11 p.m.
Visit the Statue of San Gennaro from Italy.

Come and join in the fun!

Music
Great Prizes

Ample FREE parking
Fantastic rummage sale
A federal court in New York has granted the New York City school system a one-year delay in carrying out the U.S. Supreme Court's ruling that public school teachers may not provide remedial services in parochial schools.

The delay was granted on the condition that the U.S. Supreme Court's decision that the New York City Board of Education report every 60 days on the progress being made to conform to the Supreme Court's July 1 decision.

In that decision, the court struck down a New York City program that allowed public school teachers to teach remedial classes in parochial schools.

The program used federal Chapter I funds, which aids educationally disadvantaged students. At the same time the court struck down two educational programs in Grand Rapids, Mich., that provided auxiliary services such as remedial math and reading, art, music and physical education.

In an August letter U.S. Secretary of Education William Bennett told public school officials that the public school systems must continue to offer programs to assist disadvantaged children who go to parochial schools. Since then public and private school systems around the country have struggled to find ways to carry out that mandate without being in violation of the Supreme Court's ruling.

Ralph D. Duffy, U.S. Catholic Conference representative for federal assistance, who works with parochial school officials, explained that some of the schools appear to be dropping out of the Chapter I programs because of the difficulty in receiving the services.

In Florida the commissioner of education, Ralph D. Turlington, announced in August that Catholic schools involved in the transfer of remedial education programs to neutral sites would be given a year to make the transition.

Catholic school officials in the Chicago Archdiocese, which has the largest parochial school system in the country, have been meeting with public school and state officials each month to find methods of providing remedial services without sending public school teachers into parochial schools.

Mercy Sister Mary Brian Costello, superintendent of schools, said officials plan to visit various locations to choose neutral sites where classes can be held. Also, a computer program has been considered. "The students would get the program without teachers being brought in or moving the students, she said.

FARMWORKERS' CONDITIONS 'SUBHUMAN' SAYS BISHOP

MONTEREY, Calif. (NC) — Bishop Thaddeus A. Shubsda of Monterey took a two-hour tour of the living conditions of farmworkers at a nearby strawberry ranch and called the conditions there "appalling and subhuman."

"It is my hope that we can have a united effort to alleviate these conditions throughout the state of California," he said.

The bishop visited the camp after diocesan workers told him of the living conditions of the workers. He wanted to see the situation himself.

Forty members of the local and national press accompanied the bishop to the ranch, north of Salinas, which is part of the Monterey Diocese.

Bishop Shubsda said workers living in holes burrowed into the ground in a eucalyptus grove near the head-quarters of the ranch. Others were living in small wooden shacks, old partitioned Pepsi trucks, in leaky barns, boxes and in latrines turned on their sides.
CHICAGO (NC) — Catholics with children in Catholic schools in the Chicago Archdiocese say they chose the schools less for their "Catholicity" than for the quality of education and discipline, according to a study released in September.

However, more than 70 percent of all respondents said that having a child in a Catholic school makes the family feel closer to the church and to parish activities.

Sister Mary Brian Costello, a Sister of Mercy who is superintendent of Our Lady of Mercy in the Chicago Catholic archdiocese, Sister Costello in an interview with the Chicago Catholic, said, "The education we're talking about will help people know about basic facts of life in South Africa, including the nature of apartheid and particularly the denial of human rights that takes place because of it," said Franciscan Father Joseph Nangle, coordinator of peace and justice issues for CMSM.

The archdiocese to find out how people perceive the Catholic schools and why or why not parents choose them for their children, according to Sister Costello in an interview with the Chicago Catholic.

The two groups said they wanted to join us in the Solemn Novena exercises and petitions will take place from Nov. 11 - Nov. 19.

The most frequently performed surgical procedure is:

- a) tonsillectomy
- b) appendectomy
- c) abortion
- d) appendectomy
- e) tonsillectomy
- f) all of the above

Why is this possible? In a country that claims to be 90% Christian? Because we fail to see through abortionists' rhetoric which defines the killing of pre-born children as "termination of pregnancy." The unborn child becomes a product of conception and the child of the mother and the life of the child within her. The seven Respect Life offices provide alternatives which respect the life of the mother and the life of the child within her. The Respect life office in your areas offers free pregnancy testing and counseling, non-judgmental counseling, maternity and baby clothing, medical assistance and housing if needed. This ministry is possible because of the dedication and commitment of trained volunteer counselors and the support of many caring priests and other people.

Additional volunteers are always needed for our new training sessions. Please call your local office for further information.

Respect Life! Call your local office today:
Main Office 653-2921 Hialeah 863-2229 Coral Springs 753-0770 Stuart 286-4670 West Palm Beach 842-4621 Hollywood 963-2229

TEST YOUR KNOWLEDGE
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For complete information send this coupon to: CATHOLIC CEMETERIES P.O. BOX 520128, MIAMI, FL. 33152

St. Peregrine, Helper of Incurables
SOLEMN NOVENA OF MASSES & PRAYERS NOV. 11-NOV. 19
St. Peregrine is the heavenly patron of those afflicted by cancer, by any ailment of the foot, or by any incurable disease.

A Solemn Novena of Masses and Prayers to seek the aid of St. Peregrine for your own needs and petitions will take place from Nov. 11 - Nov. 19.

St. Peregrine, who was himself cured of cancer of the foot, will respond to your faith and prayer by interceding for you.

Please send today for your free prayer folder and the blessed St. Peregrine Medal to remind you to join us in the Solemn Novena exercises.

St. Peregrine Devotion, Franciscan Friars 276 W. Lincoln Ave. P.O. Box 598 Mount Vernon, New York 10551 SP-819 Dear Fathers: Please include my petitions in your Solenn Novena to St. Peregrine, and send me, FREE, your prayer folder and blessed medal so that I may join you in prayer.

Name Phone
Address City Zip

St. Peregrine
Miami, Florida / THE VOICE / Friday, October 4, 1985 / PAGE 9
School administrators meet

The Archdiocese of Miami hosted the Florida Catholic Administrators' Conference Oct. 2-4. The annual gathering gave Catholic school principals and administrators from all over the state an opportunity to share dreams as well as discuss their mutual interests and concerns.

The theme of this year's conference was, "Love Makes the Difference." The four main speakers, Sr. Lourdes Sheehan, RSM, Fr. Paul Carrier, SJ, Sr. Clare Fitzgerald, SSND, and Dr. Zacharie Clements concentrated on the areas of Leadership, Opportunity, Vision and Excellence in Catholic Education today. A series of workshops presented by mostly local talent explored areas of specific interest.

Special entertainment for the conference Thursday evening included a performance of "The Witness" by the Joyful Noise Ensemble from Coral Springs.

The Conference closed on Friday at noon, following a concelebrated liturgy offered by Archbishop Edward A. McCarthy, Archbishop of Miami, who was joined by a number of bishops and priests from around the state.

Missioners are universal sign of love

Dear Friends in Christ:

I write to encourage the fullest participation of all of our parishioners in the Archdiocese in the celebration of World Mission Sunday on October 20th.

Our concern for the universal Church is by no means limited to this one day of the year. Yet the day is set apart so that all parishioners of our Archdiocese might be one in prayer and sacrifice for the missionary work of the Church which belongs to each one of us as individuals, as family, and as parish.

I ask your generous support on Mission Sunday, October 20, as a sign of your generous spirit of mission that goes hand in hand with being a Christian.

Joined with you in prayer for the missionary work of the Church.

Devoidly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

--- Official ---

Archdiocese of Miami

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

- The Reverend Paul Edwards - to Associate Pastor, Sacred Heart Church, Homestead, effective October 2, 1985.
- The Reverend Luis Rivera - to Associate Pastor, St. Benedict Church, Hialeah, effective October 2, 1985.
- The Reverend Victor Babin, S.S.C. - to Associate Pastor, St. Michael the Archangel Church, Miami, effective October 2, 1985.
- Sister Rose Monique Pena, O.P. - to Associate Director, Religious Education, effective September 16, 1985.

MY DAD TOOK HIS FIRST STEPS TODAY

Howard Kaplan's Dad was involved in a serious head trauma accident at work that left him virtually incapacitated. Less than five months after falling off a ladder and being critically injured, Joe Kaplan took his first steps.

Head Trauma. It is called the Silent Epidemic. Silent because victims of serious head injuries are often forgotten. An epidemic because each year more than 50,000 people in this country are permanently disabled from head injuries sustained in tragic car, sports or work-related accidents.

You hear about it all the time. A neighbor's child is seriously injured in a car accident. A friend of a friend is paralyzed as a result of a work-related accident. You read about it in the newspaper and listen to statistics on the news, all the time hoping that somehow your family will be immune. But, no one is immune.

At the Head Trauma Unit at Bon Secours Hospital, we rehabilitate people like Joe. We help them regain their independence and restore their ability to lead active lives.

Don't you forget. A moment of foresight could prevent a lifetime of disabilities.
At annual Charismatic convention in Broward

By Prent Browning Voice Staff Writer

They fled in slowly to the Broward Community College auditorium in Pompano Beach this weekend, lingering for awhile outside to buy spiritual tapes and books.

But before long they were literally dancing in the aisles, almost 500 strong, linked together arm in arm to shoulder in a long line encircling the crowd, an exuberant mass of singing Christians.

At the annual Charismatic conference this year, over 2,000 Charismatics attended to listen to speakers, sing songs, receive the Holy Spirit, and renew their faith.

With many young people sitting in the bleachers at the back, the three-day gathering last weekend, sometimes resembled a gigantic spiritual pep rally.

"And why not cheer Him," said Jackie Tucci, coordinator of Charismatic Services and organizer of the annual event. "Jesus is our greatest hero."

Indeed, a persistent theme at the conference was the need for new committed Christians, Christians not too proud to call Jesus by his first name, to share their faith and its transforming power.

"We (Christians) have lost the visible lifestyle evident in the early Christian communities," said Dr. Mercedes Gracida, a clinical psychologist who founded the Office of Lay Ministry for the Miami Archdiocese.

"We (Christians) have lost the vision at the charismatic meeting here."

"Charismatics pray like early Christians with their palms outstretched in tongues."

Today there are 68 Charismatic prayer groups in South Florida, which took into account the Pentecostal sections of the Bible grew after Fr. Doyle returned from courses at Notre Dame University which was then witnessing its own Charismatic revival.

In 1968 Tucci and Fr. Doyle, now Archbishops's liaison to the Charismatic Renewal, founded the Chaminade Prayer group which became the first Charismatic prayer group in South Florida.

Commonly referred to them as the Catholic Pentecostals, Charismatics believe in the action of the Holy Spirit in the church and refer to the Pentecost passages of the New Testament in which the apostles were visited by the Holy Spirit and began to speak in tongues.

"You know what it's done to our children? Ten years of our children's lives have been snatched away from them. They're 6 and then they're 16," said Mother Angelica.

What is needed, she said, is a community. (Continued on page 12)

How Charismatic movement started here

By Prent Browning Voice Staff Writer

Since over 1,000 Charismatics had to be turned away from last weekend's conference due to lack of space, some speakers had reason to muse about the small beginnings of the Catholic Charismatic movement around the Monastery in Birmingham, Ala., and then witnessed its own Charismatic awakening.

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Throughout the three days immediately following the quakes, the Hialeah resident spent close to 30 hours transmitting from the shortwave set in his home and relaying information about relatives' well-being to worthy families in Miami and Latin America.

Of the more than 100 people he alone inquired about those first few days, only three had been killed. That didn't make the bad news any easier to break, Ortega says with a grimace. But "it's my duty."

A permanent deacon at St. Benedict Church in Hialeah, Ortega joined four other members of a Miami-based Hispanic radio association (Sociedad Internacional de Radio Aficionados — SIRA) in reading lists of names and phone numbers, in lots of 10, to Mexico.

The system they operated was in sharp contrast to the anguished pleas that crackled over the radio on the first day of the quake, when ham radio operators from all over the world struggled for the attention of their frazzled Mexican counterparts.

"It seemed like the Last Judgment, there was so much anxiety," said Ray's wife, Rosemary, who works in the Lay Ministry Office of the Archdiocese and herself is a licensed radio operator, albeit only within the local area.

She remembers thinking, "This is only one earthquake. What would the end of the world sound like?"

Order was finally restored when the Mexican radio operators agreed to take up the hobby ten years ago be-cause his full-time job, family commitments and parish ministry permit no more.

Mexico's is not the first disaster he has helped in. On a smaller scale, he participated in similar relief efforts during the Guatemala earthquake of 1979.

He also helps out in small ways whenever he can, mainly by filling re-

Deacon/short-wave operator helps families get news of relatives after Mexico quakes

By Anna Rodriguez-Soto
Voice News Editor

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A permanent deacon at St. Benedict Church in Hialeah, Ortega joined four other members of a Miami-based Hispanic radio association (Sociedad Internacional de Radio Aficionados — SIRA) in reading lists of names and phone numbers, in lots of 10, to Mexico.

The system they operated was in sharp contrast to the anguished pleas that crackled over the radio on the first day of the quake, when ham radio operators from all over the world struggled for the attention of their frazzled Mexican counterparts.

"It seemed like the Last Judgment, there was so much anxiety," said Ray's wife, Rosemary, who works in the Lay Ministry Office of the Archdiocese and herself is a licensed radio operator, albeit only within the local area.

She remembers thinking, "This is only one earthquake. What would the end of the world sound like?"

Order was finally restored when the Mexican radio operators agreed to take up the hobby ten years ago because his full-time job, family commitments and parish ministry permit no more.

Mexico's is not the first disaster he has helped in. On a smaller scale, he participated in similar relief efforts during the Guatemala earthquake of 1979.

He also helps out in small ways whenever he can, mainly by filling re-
Priest recalls '57 Synod

By Betsy Kennedy
Voice Staff Writer

At age 77, Msgr. Peter Reilly of Little Flower Church in Coral Gables has weathered, along with his beloved church, a lot of changes. As a participant of two historical statewide synods, convoked in 1949 and again in 1957 by Archbishop John F. Hurley, Msgr. Reilly is looking forward to being present at his third synod.

Unlike the earlier meetings he attended, this one is in the Archdiocese of Miami will involve not only priests and bishops — but deacons and committed lay people. Although too slow to be, of necessity, based on certain repetitious procedures and follow the guidelines of canon law, it will be illuminated by the light shed by Vatican II.

Also, "each synod is unique because it reflects the individual dynamics and personality of the bishop who calls it," said Msgr. Reilly, referring to the papal influence under the auspices of Archbishop McCarthy. The new synod will address everything from the building of church leadership to temporalities — the building of churches.

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The synod will only have the power, of course, to pass proposals dealing with local structures, rules and regulations. However, if there is a grounds-well of popular feeling on any particular issue dealing with universal church law and custom these opinions will be conveyed to Rome and dealt with pastorally here.

Two other important topics that many people feel that the synod needs to address are education and vocations. Former Serra Club president Michael Fitzgerald said that there is a need to recognize more about the conditions.

"What is the like in the next going to be run?" Fr. O'Reilly opened a school asking if there commitment to the "North closing down we're opening said. "Do we the
'All issues will be heard'

(Continued from page 13)
know somebody who's mad at the Church for whatever reason. Another way is through a scientific survey (which will be random and by telephone and conducted during the early part of next year, before the parish hearings start). It will reach a cross-section of Catholics — practicing and non-practicing). The survey will be designed to raise some issues and also try to find out how well people are in fact living according to the teaching of the Church. And we'll get a much better handle on just how many Catholics we do have in South Florida through the survey.

Rough diagram of Synod process as organizers envision it now.

6. Second drafts sent back for local hearings — Fall '87
7. Results of local hearings go to commissions
8. Final documents written, approved by synod — Winter '88
9. Synod documents promulgated by Archbishop — Pentecost '88

VOICE: Who will be named to the commission and how is that going to happen?
FR. WHITTAKER: "Wisdom people" — the person who will let go of their own sense of representation. A practicing Catholic, a person who is deeply committed, open, that have the ability and the time and the strength. People who are deeply committed, open, that have the ability and the time and the strength.

WHAT: Who will be named to the commission and how is that going to happen?

VOICE: Do we the Catholic Church feel is important that the Church should be addressing that maybe it isn't...

— Marsha Whelan, Synod Secretary

WHELAN: That's an issue we haven't discussed yet. At this point we only know 39 of them because their membership is prescribed in the Code of Canon Law [such as certain diocesan officials]. Certainly I think some form of grass-roots participation, possibly even nominations coming from the deanery level would be included.

FR. WHITTAKER: We have several new people who have not been active in the process of Church.

WHELAN: I think there are a lot of people out there who are active in their faith. Maybe they're not necessarily active in the parish but they're active in their community and would welcome an opportunity to participate in this aspect of our Church. I hope we will be able to find some of those people.

VOICE: The Church here going to be willing to do things differently as a result of the synod?
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WHELAN: We have developed some criteria and the important thing to get across is that if somebody is a synod member they are not a representative of a particular group, whether that's ethnic, cultural, whatever organization. They're there as a Catholic, a wisdom person, who can look at and have the best interest of the total Church of Miami. That's going to be very important.

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Chris Ferrer, left, Fr. William Fr. Allen and Gary Kroll were guests of honor at the Serra luncheon. The youths are considering a career in the priesthood, and Fr. Allen has dedicated a lifetime to the church. (Voice photo/Betsy Kennedy)

St. Vincent deacon walked with God'

For Deacon Steven Wertheimer, no task seemed too menial or unimportant if it involved serving his Church and family. "He was a man who walked with God," said Father William Gunther, pastor of St. Vincent Church in Margate. "He is one of the most exemplary lives of the permanent deacon beloved for his caring ways and quiet humility."

On Sept. 27, Deacon Wertheimer, 43, was killed instantly when the motorcycle he was riding was struck by a cement mixer.

A Mass Christian Burial was con-celebrated Oct. 1 at St. Vincent. Archbishop Edward A. McCarthy was the principal celebrant, joined by Fr. Gun-ther, Fr. Edmund Prendergast, former associate pastor of the parish, and 25 priests and 15 deacons from the Archdiocese.

In the nine years that Deacon Wertheimer had been a member of St. Vin-cent, he was an inspiration to others. He was an example of that faith means more than espousing scriptures. He was ordained a deacon on April 30, 1983. He was a CCD teacher, a spiritual director for Cursillo and an active participant with his wife Bernice in the Marriage Encounter movement.

He was an ordinary man, but warm and strong. Everyone remarked on the love he had for me and his children," said Bernice. "The couple had been married 21 years."

In addition to his wife, Deacon Wertheimer is survived by his children, Steven 19, and Lisa, 17; his mother, Emily Wertheimer of Miami Beach, and a twin brother, Peter.

Burial was at Our Lady Queen of Heaven cemetery in North Lauderdale.

Deacon Steven Wertheimer

A talented vocalist, he had been at the Juliard School of Music and often sang in church pageants and choirs.

"The moment we get from other archdiocesan vocations programs," he said.

Mother Maria Pacis, school founder

Mother Maria Pacis, founder of Epiphany School in South Miami, and former Mother of the Sisters, Servants of the Immaculate Heart of Mary, died at Immaculate Heart, Perú, Sept. 27 at the age of 85.

Mother Maria's service spanned an astonishing 67 years as a Sister, beginning with her education in Philadelphia were her skills as a student and leader were evident early. After joining the Sisters in 1918, she served as teacher or superior in schools in Pennsylvania, New York, New Jersey, Miami — and 20 years in Peru, where she was awarded a medal by the Peruvian ambassador.

In 1953 she was sent to Miami to

(Continued on page 25)

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PAGE 16 / Miami, Florida / THE VOICE / Friday, October 4, 1985
No generation gap at Serra Club meet

By Betsy Kennedy

Their mutual ardor for God quickly erased the generation gap. The two young men, entering the priesthood as a vocation, and a priest whose commitment spans decades, shared their faith experiences at a Serra Club luncheon Sept. 17 at the Rod and Reel Club of Miami.

Chris Ferrer, an 8th grade student at St. Rose of Lima School in Miami Shores and Gary Kroll, a 10th grader at Cooper City High School, both attended the vocations summer camp program sponsored by the vocations department of the Archdiocese of Miami. The Serra Club of Miami and the Knights of Columbus provide scholarship support so needy students can attend the seven individual summer camp sessions.

In recalling his week spent at the camp, Ferrer said he was impressed by a counselor named Marcus who "taught us love... even if you're not really feeling it, love is something meaningful. He was strict but he helped me understand the life of a priest," said Ferrer, who feels he will definitely enter a seminary.

The camp "brought every one of us closer to God," he concluded.

Gary Kroll discovered at the camp that priests don't spend most of their time celebrating Mass, but are obligated to a vital ministry to those who are troubled, sick and poor.

Evoke laughter from the audience, Kroll said that although he is committed to his Catholic faith, he is as yet uncertain about becoming a priest "until I date a lot first."

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Vatican synod in November

New day for conservatives — or new day for progressives?

By Religious News Service

Faith healing is no longer confined to tent meetings, broadcast preachers, or pastors of storefront tabernacles. It is increasingly becoming a part of Sunday worship services at Catholic, Episcopal and evangelical congregations.

Despite wider acceptance of the term and the practice, it is clear that there are almost as many interpretations of what faith healing means and how it works as there are those who claim to believe in or dismiss it. Most physicians are hesitant to attribute cures to "miracles," but almost all agree that religious faith can play an important role in the healing process. One physician interviewed even said that faith healing can be at least as effective as medical treatment.

The Rev. James Fetscher of St. Louis Catholic Charismatics in a Chicago suburb. Every time he thinks a patient is "best served by the scientific approach of medicine, where the treatment and cures are based on proven methods."

Nevertheless, the active Presbyterian layman conceded that "an occasional something happens that neither you nor I or anybody else can explain. We simply have to accept those, perhaps without knowing why."

People who don't have faith in something don't get well, Father Smith said. People who do are also likely to get well if they think about the faith healing more belief, interpretation and perhaps even faith can be a part of Sunday worship services at Catholic, Episcopal and evangelical congregations.

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The pro-life fight—new tactics needed

There are signs the pro-life movement is changing directions at least tacitly, and that is probably for the better.

The Catholic bishops, for instance, recently entered two abortion related cases as a friend of the court and rather than flag the 1973 Roe Vs. Wade ruling legalizing abortion, used it to try to restrict abortion. As a result they took some heat from certain zealous quarters accusing the bishops of accepting the ‘73 ruling. Not true. The cases in Illinois and Pennsylvania involved restrictions on abortion, requiring that women be given information on fetal development and alternatives to abortion.

The pro-life attorneys recognize that the Supreme Court is still going to operate within Roe Vs Wade which allows abortion. Therefore, to support the two state laws that would tend to reduce abortions, it was necessary to argue the merits of the laws within the wording of Roe Vs Wade. The attorneys, on behalf of the U.S. bishops, that the two state laws did not restrict the woman’s right to abortion and should be allowed to stand since they did not violate the court’s ‘73 ruling.

EDITORIAL

Some people, even including Archbishop Hannan of New Orleans, demanded a “convincing explanation” of the brief which accepts a woman’s right to abort.

Nonsense. The brief merely recognized that abortion is presently legal and if you expect to gain any ground in the fight for restrictions you must work within the current legal framework. The USCC brief stated for the record the Church’s opposition to Roe Vs Wade but argued within its logic knowing the court would think only in those terms.

The Reagan administration in the same case entered a brief asking the court to over turn the ‘73 decision. That is fine except there is no reason to expect the court to go to abandon that which they have repeatedly upheld. Consequently a bishops’ spokesman acknowledged a change in tactics to a “gradual step by step approach.” The pro-life movement has been unable to amend the constitution and unable to gain much legal ground within current court interpretations. When the Supreme Court changes constitutions or amends the constitution will be the time to try for the whole ballgame once again. Meanwhile, the best approach in the courts is to try to reach some seasoned restraint on casual, uninformed abortion.

The pro-life effort is a public relations and education effort. Paid pro-life ads on TV and in publications done tastefully and in a spirit of love not only for the unborn but for the opposition are most crucial. It is necessary to convert people to the beauty and specialness of life in the womb. And it is necessary to stop debating the issue on the pro-abortion terms which always center on the horror stories of rape, incest, etc. It is a fact that these horror stories account for less than five percent of abortionists’ terms which always center on the horror stories of rape, incest, etc. It is a fact that these horror stories account for less than five percent of abortions.

Consequently a bishops’ spokesman acknowledged a change in tactics to a “gradual step by step approach.” The pro-life movement has been unable to amend the constitution and unable to gain much legal ground within current court interpretations. When the Supreme Court changes constitutions or amends the constitution will be the time to try for the whole ballgame once again. Meanwhile, the best approach in the courts is to try to reach some seasoned restraint on casual, uninformed abortion.

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These two steps are necessary to marshall public opinion and roll back the slaughter a step at a time, because, the truth be told, abortion will probably never be totally eliminated in today’s world. It is a question of being realistic and saving those lives that can be saved in a piecemeal struggle.

Help pro-lifers beat the courts

To the Editor:

As a newcomer to Florida, it was a thrill to open the Sept. 6 issue of The Voice and see a picture of two of my dearest friends from “back home.” Bill Dowling and Mary Cartwright, holding their godson! James is only one of many babies saved by the Dowlings and Cartwright families and the many other families who join them every Saturday morning to picket our local abortion clinic.

Ever since the strongly protested opening of the Woodbridge abortion clinic, we have come together each week and publically witnessed the suffering of unborn children, to pray, and to offer that last minute alternative. That’s not always easy as it sounds.

It’s a terrible thing to witness so many women going through those doors, (about 40 on an average Saturday morning) knowing that when they come out, their babies will be dead and their lives will never be the same again.

We see some women go in with their husbands or boyfriends as casually as if they were going to the movies. We see some women pushed, pulled, or thrown through those doors, crying softly; on a rare occasion, screaming and kicking every inch of the way. And we cry as we pray.

But some women take that last minute chance for life. The Dowlings, the Cartwrights and several other families have opened their homes and their homes to those who do.

With the help of a pregnancy aid center formed by some of the pickets, they have provided for all of these women’s needs during pregnancy, helped them through their labors and deliveries and all the decisions that follow. In the process, they have helped these young women put some of the pieces of their lives back together so they can live and raise their babies with dignity.

For three years, the Lord has protected us in court and the work has continued until last month. Perhaps like the paradox of the Cross, in August the picketing was restricted by the court to the women put that is now ineffective. There will be no more saving babies like James unless this decision can be reversed.

A group of lawyers in Washington, D.C., selects a few such cases each year, from around the nation, to challenge the court’s decision. The Dowling’s case is now being considered. I am writing this letter to ask all those who were touched by the picture of Bill and Mary and Baby James to pray with me that Bill and Kathy Dowling’s case will be chosen for the court to such an extent that it is now ineffective. There will be no more saving babies like James unless this decision can be reversed.

One thing, however, we can all do. We can continue praying with us as the Lord ministered to all — Fr. Barry, a true priest.

A Christian is someone who brings out the best in others. Father Barry always expected great things from us, he brought out the best in us — Fr. Barry, a true Christian.

For a while after his death I wondered if I knew him, I replied, somewhat anxiously, “Father I don’t know; I have very little experience in this area.”

With his dry humor, he half-smiled, and said, “Mary, I don’t have any experience.”

After a moment, I said, “Well, it doesn’t matter anyway, you’re ready.” Then Father said, most beautifully, “Yes, I’m ready.” He taught me how to live, and now he was teaching me how to die.

His body was there at the Wake Vigil and at the Mass of Christian Burial to remind us, and we are to remind each other, of the good times we all had together with Father.

And so, we thank the Lord for this true Christian, this true priest.

Dr. Mary G. Smith
Miami

Fr. Thomas Barry, a man for all people

To the Editor:

With due respect for St. Thomas Moore, A Man for All Season, at this time we remember Fr. Thomas Barry, A Man for All Peoples, who died September 5.

Over the 19 years that I have known Fr. Barry, I have marveled at the way he tended and ministered to such a wide variety of people — men and women, rich and poor, old and young, extroverts and introverts, feminists and M.C.P.s, the cops on the beat and the dropouts, seminarians and bishops, atheists and mystics. He ministered to all — Fr. Barry, a true priest.

A Christian is someone who brings out the best in others. Father Barry always expected great things from us, he brought out the best in us — Fr. Barry, a true Christian.

All who knew him are grieving. For a while after his death I wondered if I was unnatural — not grieving, no tears. But then I found myself going into well-lit rooms at 3 o’clock in the afternoon and switching on the light. Doing the dishes, I found myself washing the same plate over and over, and I heard what my Mother used to say to me when I was day-dreaming as a girl. "Have I told you, Mary, if you keep that up, you’ll have the pattern off that plate." We are grieving, each in our own way, the loss of the best of Father Barry.

I’m going to tell this story for your comfort and inspiration. Two days before he died, Father said to me, “Mary, do you think this is the time?”

I replied, somewhat anxiously, “Father I don’t know; I have very little experience in this area.”

With his dry humor, he half-smiled, and said, “Mary, I don’t have any experience.”

After a moment, I said, “Well, it doesn’t matter anyway, you’re ready.” Then Father said, most beautifully, “Yes, I’m ready.” He taught me how to live, and now he was teaching me how to die.

The Voice welcomes letters to the editor. All letters must be signed. Write to: Letters to the Editor, The Voice, P.O. Box 38-1059, Miami, FL 33238-1059.

"AGE 18 / Miami, Florida / THE VOICE / Friday, October 4, 1985"
A word from the poor

By FR. JOSEPH M. CHAMPLIN

The discussion about use of money for building or renovating churches when those funds could be spent helping the poor goes on. As a contribution to the debate I offer here some remarks or attitudes from the poor themselves or those intimately linked to disadvantaged people.

Certain members of a group in Washington planning a national worship celebration for the country's bicentennial observance objected to a significant expenditure of funds for that event. The dollars, they argued, should be allocated for people in poverty.

A well-known and out-spoken artist/musician quickly and sharply countered their criticism: "It is a liberal, middle-class folk who talk like that. We poor blacks don't speak in such fashion!"

While the issue at hand was not the construction of church building, but the presentation of a major liturgical event, this black musician's observations seem related to our subject under discussion.

Blessed Andre Beillet (d.1637), the humble Holy Cross brother whose prayerful life and gift for healing drew millions to his oratory in Montreal, had a consuming dream: to build a monumental basilica in honor of St. Joseph on a hill overlooking that Canadian city. Contemporary visitors to Mount Royal see the realization of his hopes in the massive structure which stands there.

Brother Andre was not a church bureaucrat seeking to perpetuate his name in a concrete building; he was not a man so preoccupied with the church that he neglected the needs of the poor; he was not a person living in luxury without any understanding of the pain or helplessness of people in poverty.

Quite the contrary, Brother Andre in self-effacing way shed his light, gave himself in exhaustive fashion to those hurting in any way and followed an extremely simple life style.

Somehow he did not see expenditure of vast sums on erection of the basilica as a waste or an unjust deprivation of the poor.

St. John Bosco (d.1888), like Brother Andre, lived very simply and poorly. The friend of youth, he gave himself to the education and defense of the youth and young men and women in physical and spiritual need. He was no stranger to poverty — in his own family, among his flock and in his mission.

For example, on the day he died the Oratory he founded had to beg a baker for credit so it could feed the 800 youngsters living there.

Yet St. John Bosco became convinced that God wished him to build at a particular spot a magnificent church. He was asked, "Where will the money come from?" John Bosco replied, "Our Lady will see to it. It is her church!"

Despite his work with the poor and his own experience of poverty, he found no difficulty in using substantial funds to construct a church.

The Sisters of St. Joseph of Carondelet have in recent years served as missionaries throughout Peru. Having heard criticisms that their predecessors "left more monuments than the Incas," the sisters principally objected to the construction of church buildings as their top priority.

At a little town of Pachacutec near the coast, the people they served expressed some desire to build a larger church and a parish hall. The sisters processed these hopes and other aspirations at a Mothers' Club meeting.

Three projects were put up for discussion and voted upon:

1. Start a local market so that fresh food would be available to the whole town at reasonable prices.
2. Organize efforts to repair the town pump, since the two had not had potable water for two years.
3. Build a parish hall for meetings, festivities, wakes, etc.

They were all fine ideas, but the sisters particularly liked the first two. Nevertheless, the women voted for the third item and soon 218 of them began to organize and build in two years a parish hall.

People of surrounding villages flocked to it. "You know, they're unified in Pachacutec. Have you seen that church and hall? We don't get things done like this because we're not unified, but look at Pachacutec!" said one.

The sisters, reflecting upon this entire experience, later remarked: "Surely there wasn't our idea to build a chapel and a meeting hall. All we did was to get some people to work and encourage them to do the most important thing, and to develop their own resources to accomplish what they felt they needed."

"So these women got together and, in spite of all the misadventures of the missionaries, they began to build."
In August three priests were expelled from Haiti, which some call the poorest land in this hemisphere. Missionar Fly, a Belgian missionary who lived and worked with the poor in Haiti for 20 years. He told me that 70 percent of the people “have only one decent meal a week. In the metropolis, the government became, in Father Triest’s words, “the only media outlet in Haiti not run by the dictatorship.”

Father Triest, after his expulsion, spent a brief time with Robert and Barbara Mullin in Connecticut, friends he met when Mullin, a dentist, came to work at a children’s clinic in Port-au-Prince. The station was the only source of enlightenment for the people in their day-to-day struggle to survive. “It is the only radio that gave real objective news and airing of people’s complaints,” he said.

The station had been tolerated recently because of reconciliation between church and government since more than 100 years. “If the radio had belonged to a private institution, it would have been closed for a long time,” he explained.

The station had become the “people’s radio. Anyone could get on and talk about their problems,” he said. “It had even become their refuge. Father Triest told of people coming by for a meal or a place to sleep. What led to his expulsion was the government’s reaction to a series of programs pointing out the uselessness of a referendum asking Haitians to declare whether Duvalier should remain ‘president for life.’”

When this “offense” was compounded by reading a statement by the bishops of Haiti (who are critical of the referendum), the government became, in Father Triest’s words, “very, very angry.”

The station was accused of inciting the people against the referendum, and Father Triest was expelled. The church regards such marriages as invalid. The church requires tribunal officials to grant annulments in many cases. Church law provides that the case-load was always heavy, but at that time, relatively few formal annulments were granted.

I remember studying the decisions of the church’s tribunal in the Diocese of Paterson, N.J., where I served for 10 years. I remember being upset because I had to grant a declaration of nullity to a man who left his wife after 15 years of marriage. They had married outside the church. For those who want stricter discipline, I suggest a reform of church law as a first step in reducing the number of annulments.

There are nearly six million divorced Catholics in America. Our tribunals handle only a small percentage of them, and they do their work as expeditiously as possible. It is a demanding job, those who do it deserve our respect and gratitude.

For a free copy of the Christopher News Notes, “Marriage,” send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.
Dear Dr. Kenny: I request that you reconsider your support for the couple in their choice to have jobs in different cities and come together on weekends. How is it possible for a husband and wife to become "one flesh" only on weekends? It is impossible for such couples to be married as emotionally and spiritually as individuals who are married in the fullness of time.

We must be equally non-judgmental and supportive of one another. Our first correspondent asked whether a weekend marriage was possible, and if so, how to make it work best. I responded within the limits set by the question. Of course such a marriage is possible. Remember, marriages of long ago survived much lengthier separations. Before the automobile, spouses were frequently separated by journeys that took days and weeks. Even working marriages had little chance for personal communication.

Generally, the separation of loved ones is unfortunate. On the other hand, too much togetherness can lead to boredom and a sense of duty. There is sometimes the truth to the proverb, "Absence makes the heart grow fonder."
Do not marry in ‘name only’

G. A year ago my son was killed instantly in a motorcycle accident. Although he was raised a Catholic he had neglected his religion, at least outwardly, for the past eight years.

By: John Dietzen

Beyond the terrible blow of his death, I am more concerned with his spiritual welfare. Can my prayers, offerings of Masses and so forth bring him God’s pardon?

What of the “punishment due to sin” in the other older prayer-books dwell upon? I so want to believe that I am helping my son. I so want to pray regardless, but I hope your answer will be able to strengthen my belief in the hereafter. (New Jersey)

A. I am sorry for your hurt. The sudden death of a son or daughter is always a terrible tragedy; yours is even more painful because of the spiritual concerns.

I hope it will be helpful to remember two things. First, as a parent you are at least somewhat aware of the many complicated factors that might today lie behind a young person’s neglect of his religious faith and practices.

I do not say, of course, that such neglect is a good thing. By no means, however, does it necessarily or even usually reflect rejection of God. Each person’s relationship with God is unique and extremely personal.

Second, we must never forget that in hearing and answering our prayers God is not bound by the limits of time, past or future. The prayers we offer, in addition to whatever intercessory power they have in the present moment, can be “answered” by God long before they are actually said.

This may sound complicated but it is an insight of faith that we Christians have always accepted.

The official prayers of the church at Masses for the dead, for example, repeatedly imply (by praying for “forgiveness” and so on) an extension of that prayer back to that person’s time on earth and his or her preparation for death.

In other words, we pray for a happy and holy death long after the person has died, something which logically and faithfully follows from what we believe about God.

Thus, at least one of the things you are praying for at this time is that God might grant the graces of essential faith, hope and love for his or her preparation for death.

In answering our prayers, God is not bound by the limits of time — past or future.

By: Owen

Will prayers bring pardon to dead son?

T. M. Ralph

The human trust and feelings invested in the marriage bond are too precious to be cast away.

BACKGROUND:

The Bible’s first book, the Book of Genesis, is among the most fascinating of the works of Scripture. Unfortunately, too often its meaning is obscured by arguments as to how and when God created the world and all within it. The teaching of Genesis is far too profound to be explained in gibberish answers giving the dates and means of creation.

In ancient times, Israel was surrounded by societies in which people were shamelessly exploited. Slavery was a way of life. Particularly, women were victims of greed, lust, and cultural oppression.

Powerfully, Genesis in the passage read today as the Sunday’s first reading taught that men and women not only are equal, but that God made them as the jewels of his creative majesty.

In the second reading, the epistle to the Hebrews presents an additional — and the supreme reason — for human dignity. Each person is God’s own created child adopted by Jesus Christ!

Finally, St. Mark’s gospel supplies the gospel reading in this Sunday’s Liturgy of the Word. In the reading, Jesus completely negates the law of Moses regarding divorce. Jesus disallows divorce among his followers.

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“The Plummer Family”
J. L. Jr., Lawrence H.
Wrestler's marriage in ring body slams a holy sacrament

The groom weighs 400 pounds and goes by the name of Uncle Elmer. His intended is named Joyce, but her avoid dupas is an unknown at this writing. Their nuptials will be celebrated on Saturday, October 5, sometime after the beginning of NBC's telecast of "Saturday Night's Main Event" (which begins at 11:30 p.m. on the East Coast). Just prior to his exchanging vows with Joyce, Uncle Elmer will — and I quote from NBC press release — "step into the ring to rassle in a grudge match with Gentlemen Jerry Vistant."

That's right. Pro wrestling, which you thought had lost the reach of sleaziness, will now body-slam the Sacrament of Matrimony when Uncle Elmer wed Joyce Statsko during an NBC wrestling special. The network has proudly announced that this will be "network television's first show business wedding." The December 17, 1969 nuptials of Tiny Tim and Miss Vicky on the Johnny Carson show. I thought I had written enough about wrestling and couldn't retire from the ring. But now the "sport" has invaded something which I don't think should be made part of the sweaty and smelly network of the ring. That something is marriage. You know, the holy union of two of God's creatures.

I hate to be a wet blanket again on wrestling and I know that telling everyone that the game is a fake is tough enough to swallow. But I don't believe NBC and the World Wrestling Federation, the two behemoths responsible for this desecration, should be permitted to get away with it as if it were a cute publicity stunt and equivalent to the other circus-like goings-on associated with wrestling.

What is especially annoying is that the WWF has done this non-sense before, on the "TNT" show which airs on the USA cable network. That time, in an obvious put-on, the wedding in the ring devolved into a shoving match and then a pie-throw. (I am not making this up, but I feel the need to emphasize that fact because pro wrestling can be such a joke that reality and fantasy tend to get intertwined.) This time, NBC assures us, "the popular Mississippi mountain man's marriage will take place in a most comfortable spot, center ring... This will be the first time a real wedding will take place on national television since Tiny Tim and Miss Vicky tied the knot."

How a respected network could get itself mixed up — for a second time — in this kind of farcical treatment of something as serious as marriage from roofs and water-skiing. To continue this farcical treatment of something as serious as marriage and then to crow about it in publicity material seems to me to be a blot on NBC's reputation. A blot? How about a black hole?

I don't mean to demean Uncle Elmer and his lovely bride, I hope they live happily ever after. But I also wish that they would consider their wedding to be something more significant than a sideshow attraction seen during the cheapest carnival to come along since Barnum's display of the Cadill Giant. Some might say that it doesn't matter where you get married, but they would be wrong. This wedding says something about our attitudes toward what we do. That's why we lock up flashers. When two people marry each other, they are doing some very important things. They are making promises to one another, to their neighbors and relatives, and, in most instances, to God. I suspect that the couple specifically, family life in general and the world eventually would be better off if people took marriage more seriously. While it has its traditionally light sides (the reception dances, the tossing of the bouquet), marriage should not be entertained into as if it were just another outing to be ranked with picnics and trips to the ballpark. Maybe the couple marrying on NBC know what they are doing; maybe they are the grapplers standing around rebuffing real care about the newlyweds and the offer to help them in their trial and distress; maybe the families of the bride and groom have shown some respect for their proper preparation for telecasting into our homes. But I have my doubts.

What is especially annoying is that Uncle Elmer and Joyce could be intermission entertainment on national television — and that is the intention of NBC and the WWF. I am not at both of them doing it and I am judgmental enough to be ashamed of any Catholic who watches it.

Jesus didn't sanctify the feast at Cana so that Uncle Elmer and Joyce could be intermission entertainment.'
McDonnell School of Social Work at Barry University, announced the establishment of the school’s Research and Training Center on August 25. The center is expected to become a major research and training facility to serve the needs of the community.

Barry opens social work center

The school will be located on the Barry University campus in north west Broward County. It will provide a range of services to the community, including research and training activities.

Young adult commissioning Mass Oct. 20

The Archdiocese of Miami will hold a commissioning Mass on Sunday, October 20 at 2:00 p.m. at the Church of the Holy Spirit, SW 152 Street, Miami, 33157. The Mass will be celebrated by the Archbishop of Miami. Adult Leaders in the Archdiocese who have commissioned themselves as leaders will attend the Mass and will sign a pledge to serve their parish community.

Drug program funded by U.S. government

The Miami D.A.R.E. (Drug Abuse Resistance Education) program of Catholic Community Services has been re-funded with a grant of $66,000 for the next 12 months by the federal government.

Holy Rosary arts festival

Over 20 artists will display their work at the Holy Rosary Arts and Crafts Festival on October 19 from 9:00 a.m. to 6:00 p.m. at St. Rosary Campus, 14855 Frankie Rd. There will be original works of painting, ceramics, jewelry, and decorations. There will also be several international food stands, music, and Country and Western music.

Women’s hearings

The National Conference of Catholic Bishops will hold hearings on “Women in the Church and Society” to help them in their task of promoting an understanding of pastoral letter or other document.

Contributions sought for ill man

Horky, age 27, is fighting for his life. Doctors have given him two to months to live. He needs a trip-by-trip operation immediately. The family has run out of money for hospital bills. The Franciscan community of Miami is asking for donations to help save his life.

Soiree concert to benefit Amor en Accion

Soiree, a local Hispanic musical group, will perform on October 22 at 7:30 p.m. at the Dade County Auditorium. Tickets $25 sold on limited basis. For further information contact Mrs. Christine Silla at 687-4163 or Mrs. Guill Hackett at 652-0100.

It's a Date

St. Paul of the Cross Church inviting people...
Epiphany School founder dies

(Continued from page 16)

found the order’s first mission here, Epiphany, on SW 27th Ave., where she stayed two years, though she has visited several times since.

During a 25th anniversary Epiphany celebration, Mother, who was known not only for her administrative ability but her kindness, wit and charm, recalled the early days here:

“Although we little dark green, ranch-type convent on Snapper Creek Drive, I admit to feeling a bit strange in the beginning, for we learned that a petition had been drawn up in an attempt to ban us from the area.

The feeling of being unwanted was an illusion I wish to be with you in eternal Glory. Thank you for your mercy toward me and mine. Publication promised.

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When you Shop Mention Voice

Miami, Florida / THE VOICE / Friday, October 4, 1985 / PAGE 25
By Father Lawrence Mick  
NC News Service

"I don’t need to go to church," she insisted. "I can talk to God taking a walk in the woods on Sunday morning." She was young, in college and in love with the outdoors.

I cautioned myself not to seem impatient as I began to answer. It was a fresh concern for her, though I had heard the same objection hundreds of times before in numerous variations: "I can find God better along the seashore... or watching a beautiful sunset... or just being with someone I love." I tried to explain once again that Christian worship is much more than simply my personal relationship with God. God has called us into a relationship with God. God has called us into a community, the body of Christ, and we gather as that body to worship together and to support one another.

At the same time, I wanted to affirm very strongly something that the great Swiss theologian of Christian about the insight that we can find God in the material world, in creation at all levels and in the most surprising places — sometimes even in the most unexpected circumstances. In its sacramental celebration, the church draws upon and transforms the natural symbols in creation: the fresh greens the bread is made of, the colorful grapes that become wine, the flowing waters of baptism — riches of the promised land. For you might say that: • God's world is irresistibly attractive: It can exert a powerful draw. • The world possesses a power: It can make quite an impact on people.

You can’t discover all there is to know about the church’s sacramental vision by sitting on the crest of a Bald Knob Mountain somewhere and allowing the goodness of God’s world to make its impact on you. But you might find a clue there.
SACRAMENTS
And the spiritual heritage of Indians

By Joe Michael Feist
NC News Service

To American Indians, said Father Collins Jor-
man, "all of Mother Earth is considered sacred, and
and whatever she produces. The environment is
sacred and there's a feeling that it's better not
to disturb what God created. Rocks and animals are
sacred, so much so that Indians will even take
the energy from an animal." In a real sense, he
added, the spiritual heritage of Indians reveals a sacramental vision.

"In a real sense, he added, the spiritual heritage of Indians reveals a sacramental vision. Father Jordan is a descendant of the famous Chief Red Cloud of the Oglala Sioux and of Chief Hollow Horn Bear of the Brule Sioux. In June he became the first native American to be ordained a priest for the Diocese of Rapid City, S.D.

A teacher and basketball coach for more than 40 years, Father Jordan, 68, ministers to the Rosebud Indian Reservation in south-central South Dakota.

"To Indians, everything is a gift that should be used carefully."

Spring Creek and Two Strike communities on the Rosebud Indian Reservation in south-central South Dakota.

In an interview, the priest described the spirituality of Indians as "almost pantheistic"—the doctrine that all physical laws and forces and manifestations are God. But in another sense, Father Jordan commented, the religious beliefs of Indians are similar to the Catholic belief in sacramentality—the idea that God is present and works on our behalf in and through visible, material realities. "Yes, (Indians) would see that—as using sacra-

ment as a sign of divinity, seeing God in every-
thing around them," agreed Jesuit Father Ted Zuern. He is associate director of the Bureau of Catholic Indian Missions, which represents the church in its apostolate to American Indians.

The bureau is headquartered in a red brick house, once owned by philanthropist Katherine Drexel, in downtown Washington, D.C.

Father Zuern, who has worked for more than 30 years in social, pastoral and educational con-

cerns in a number of Indian communities, noted that Indians never lost the feeling of mystery and awe associated with the universe. Moreover, he added, they are "a people capable of living with that mystery. In our modern world, there is something that dislikes mystery. We're always seeking a technical answer to every-
thing," said Zuern.

Father Zuern indicated that the Caucasian culture could learn much from many aspects of In-
dian culture. And he indicated that missionaries need to know how to build on many of these reli-

gious values among the people.

In addition to the reverence for all creation, he cited the importance of the extended family to In-
dians, the great sense of community and the re-

spect and love for older generations. The idea of family was, and is paramount, he said. In the Sioux tribe, children addressed the brothers of their father as father. All the sisters of the mother were also called mother. Therefore, he had no first cousins, only brothers and sis-

ter.

Also important, he added, is the Indians' sense that prayer is proper at all times. "They had a sense, no matter what they were doing, of giving thanks. There was a living with a sense of the Creator at all times. And there was a relationship there between the Creator and themselves."

By Katharine Bird
NC News Service

Across the fields of wild flowers, he looked down on the weary faces of the 5,000 who had followed him onto the hillside. Some, tossing their sandals aside, leaned against each other for sup-
port. Their garments, stained with dust and sweat, showed name of an area of a long day in the steaming spring sun.

Beyond the crowd rippled the waves on the Sea of Galilee, an occasional fish jumping up to say mockingly, "Come, Join me! It's cool here!" The sweet scent of orange blossoms perfumed the air.

As the people were fascinated by this great teacher and miracle worker. They were all talking about his power to cure the sick and heal the maimed. He taught about the kingdom in simple stories tuned to the life they knew so well.

He knew the crowd was hungry and thirsty. But he also sensed that the people needed more than physical nourishment, for he noticed how each group closed ranks against the strangers all around.

"Where shall we buy bread?" he asked the disci-
ples. They replied, discoura-
gingly, "It's impossible. Not even 200 days' wages would be enough to feed so many." Hearing that exchange, a small boy stepped up with a basket of five barley loaves and a couple of dried fish. "These were for my family," the boy said to the man. "They are yours now!"

"The scene is one of compassion: Jesus had pity on hungry people and responded to their needs," the priest said. But Jesus "saw deeper than their physical needs. He spoke to their need to grow in love of each other." Jesus satisfied their hunger to be "more fully human by being more fully loving and sharing their gifts."

That vision of Jesus holds true for today as well. "We gather in the Eucharist to be fed, not simply for our own nourishment, but to go out and feed others," Father Henriot suggested. "Celebrat-
ing as a community strengthens us to share our gifts with others."

"A young Indian woman prays during a candlelight vigil at a Nevada conference on Kateri Tekakwitha, first native American to be beat-
ified. (NC photo)"

The meaning of the story — that Jesus nourishes his people, that they in turn be-

come nourished like him — has interested the church in a number of ways. It could learn much from many aspects of Indian culture. And he indicated that missionaries need to know how to build on many of these religious values among the people.

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WE ARE THE WORLD

There comes a time when we heed a certain call
When the world must come together as one
There are people dying
Oh and it's time to lend a hand to life
The greatest gift of all.

We can't go on pretending day by day
That someone, somewhere will soon make a change
We are all a part of God's great big family
And the truth you know
Love it all we need.

(Refrain)
We are the world
We are the children
We are the ones who make a brighter day
So let's start giving
There's a choice we're making
We're saving our own lives
It's true we'll make a better day
Just you and me.

Well send them your heart
So they know that someone cares
And their lives will be stronger and free
As God has shown us
By turning stone to bread
And so we all must lend a helping hand.
(Repeat Refrain)

When you're down and out
There seems no hope at all
But if you just believe
There's no way we can fail
Well, well, well, well let us realize
That a change can only come
When we stand together as one.
(Repeat Refrain)

Recorded by USA for Africa
Written by Michael Jackson and Lionel Richie
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By Charles Martin

'Ve are the World' was a song that held onto the number one spot on the charts longer than any other recording in 1985. It is a song whose message must not be forgotten. Perhaps it is time for all of us to 'heed a certain call.'

The song helped familiarize us with hunger's impact on the lives of many people. The problem of hunger is complex. Yet we cannot let its complexity keep us from responding. The song puts the challenge directly before each person: "We can't go on pretending day by day that someone, somewhere will soon make a change." If global hunger is to be overcome, effort from everyone will be required.

The statistics on hunger reveal there is a long painful battle ahead:
- One-half the world is hungry or malnourished.
- Seven persons die each minute, 40,000,000 each year.
- One-half the world is hungry or malnourished.
- Two of every five adults in the world are illiterate.
- 40% of the population of the underdeveloped world is made up of people under 15 years old.
- Undernourished infants may have 40% fewer brain cells than adequately nourished babies. This is significant in that the most critical period for developing human brain appears to be from birth to six months of age.
- Starvation often begins with a deficiency of just one food nutrient — protein. Although other nutrients such as starches, sugars, and fats may be available, protein deficiency alone will cause loss of appetite and severe diarrhea. The protein deficient person can barely bring himself to eat anything at all.
- In some countries 70% of a worker's wage may be needed to purchase only the calories he and his family require, without giving special consideration to their protein and other nutrient requirements (FAO — Food and Agriculture Organization of the UN).

What can we do? I suggest these practical steps:
- First, hunger is both a personal and a political problem. We must work through the political process to effectively respond to the suffering. I encourage people to write their representatives in Congress to change the focus of national priorities. Food for the hungry must become more important.
- The hungry need financial help. Find out what your parish or diocese is doing. Then design your own giving plan. For instance: forgo one movie a month or one week going out to dinner and send the money to aid hunger victims.
- The problem of hunger should teach us new respect for food. Cut down on food waste.