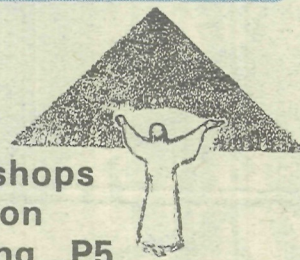


Vocations '82 issue

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Catholic Archdiocese of Miami

October 8, 1982

Vol. XXX No. 33

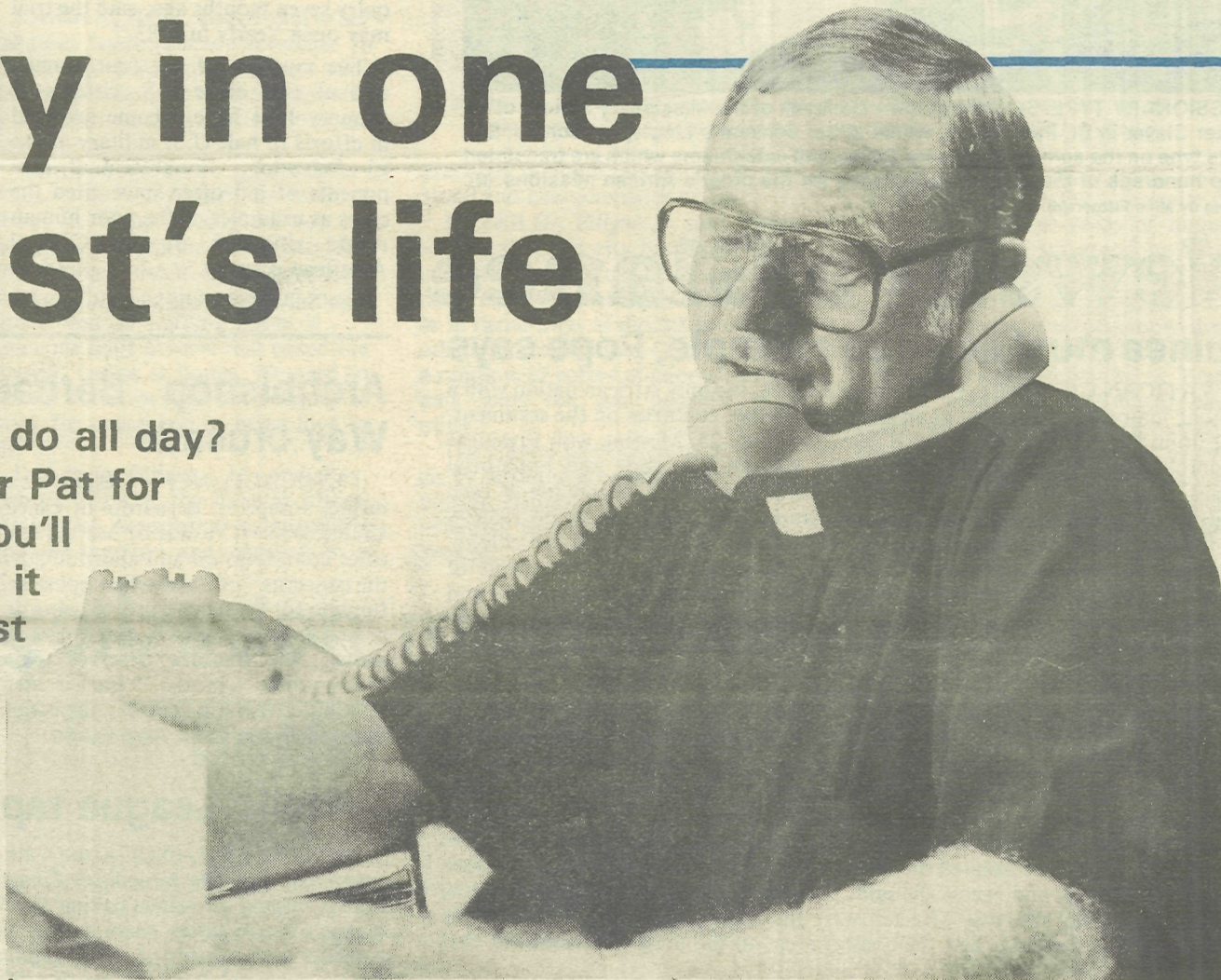
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Father Patrick McDonnell of St. Clement's returns calls during busy day that starts at 6:15 a.m. (Voice photo by Prentice Browning)

'Bombshell' diaries opened

Vatican priest's diaries in Miami show Jews aided

By Ana Rodriguez-Soto
Voice News Editor

The World War II diaries of a top Vatican official, which until last year sat untouched in a filing cabinet in the Archdiocese of Miami, suggest that, despite repeated accusations to the contrary, the Catholic Church did help thousands of Jews escape the Nazi occupiers of Europe.

Msgr. Walter S. Carroll, brother of the late Archbishop Coleman F. Carroll of Miami, served as diplomatic attache to the Vatican Secretariat of State from 1944 until his death in 1950. During that time, he kept "meticulous" diaries of all his activities as direct representative of

Pope Pius XII to the Allied forces in North Africa and Italy.

Not only did Msgr. Carroll play a role in helping Jews and other displaced persons during and after the war, he was "instrumental" in the negotiations for the surrender of Italy, according to George Kemon, former feature editor of *The Voice* and currently director of literary projects and visiting professor of humanities at Biscayne College in Miami.

'Bombshell' diaries

Kemon, aided by a grant from the Raskob Foundation, is editing Msgr. Carroll's diaries and expects a book

based on them to be published by November of 1983. While doing research for another book on the Christian victims of the Holocaust, Kemon learned from Archbishop Edward A. McCarthy that the diaries of Msgr. Carroll were the property of the Archdiocese. The Archbishop invited him to look at one of them and Kemon describes what he read as a "bombshell."

"Right away, I could see what was here and the power that this man had," Kemon told *The Voice* this week.

According to the diaries, which are typewritten on loose sheets of paper and kept in manila envelopes arrang-

ed by year, Msgr. Carroll as the Pope's representative, dismissed two North African cardinals for being fascists, successfully resisted efforts by French General Charles De Gaulle to arrest a number of bishops and priests after the war and was aware of Russian dictator Joseph Stalin's fears of the power of the Catholic Church in the Soviet Union.

Kemon said that Msgr. Carroll performed a secret mission for General Mark Clark of the U.S. 5th Army which led to Italy's surrender during World War II. Msgr. Carroll apparently persuaded the reluctant

(Continued on page 6)



MISSIONARY TYPE. Sr. Chryzostoma Gierczak of the Missionary Sisters of St. Peter Claver in St. Paul, Minn., works at her convent's Linotype machine. She sets type on the aging machine for Bibles and catechisms which are translated into hundreds of dialects and languages for the order's African missions. (NC photo by Mike Fitzgerald).

Salvador murder trial starting soon?

SAN SALVADOR, El Salvador (NC) — The first district court in San Salvador has announced that most witnesses in the 1980 murder of four U.S. women missionaries have made their depositions "and the case will soon go to trial."

The announcement said that a total of 31 people are being asked to give depositions.

Jose Anibal Jimenez, secretary to Judge Bernardo Rauda Murcia of the first district court that began the inquiry seven months ago, said the trial may open "early in 1983."

The murders of the four women and of two other U.S. citizens in January 1981 have become involved in efforts to halt U.S. military aid to El Salvador. Congressional opponents of aid often have cited the cases as examples of the poor human rights situation in the Central American country.

San Salvador archdiocesan sources

confirmed that some progress has been made in the investigation of the murders in December 1980 of Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and lay volunteer Jean Donovan.

Five former members of the National Guard, El Salvador's main security force, have been detained in connection with the murder. One of them, Carlos Joaquin Contreras, signed a confession in which he implicated the other four.

Sisters Ford and Clarke were returning Dec. 2 from a pastoral meeting in Nicaragua and were met at the San Salvador airport by Sister Kazel and Miss Donovan. The four previously had received death threats while working in poor rural Salvadoran communities. Their bodies were found by peasants Dec. 4. The women were shot to death, their van was burned and their bodies buried in a shallow grave near a roadside.

News at a Glance

Guinea must serve as example, Pope says

VATICAN CITY (NC) — Equatorial Guinea, the only African nation with a Catholic majority, must serve as an example to other countries on the continent, Pope John Paul II told the nation's president Sept. 25. Meeting with President Teodoro Obiang Nguema Mbasogo at the Vatican, the pope said Equatorial Guinea should give witness to Christianity both through the private life of each Christian and through its public life as a nation. In a reference to the 1968-79 anti-Catholic reign of Francisco Macias Nguema in the former Spanish colony, the pope said he hoped that from "the sufferings of the past" the people of Equatorial Guinea would be able to create "an environment of brotherhood and increasing concord . . . always respecting religious values, moral norms and the rights of people."

CRS aids flood victims

NEW YORK (NC) — Catholic Relief Services, the overseas aid agency of U.S. Catholics, has distributed about 60,000 pounds of milk, flour, oil, corn and oats to the victims in El Salvador and Guatemala of the most extensive flooding in that region in 50 years. The flooding has left 2,100 dead and 25,000 homeless in the two Central American countries, said Beth Griffin, spokesman for CRS. Washed out roads have isolated the rural sectors and prevented a complete assessment of the damage and needs, she said. Thomas Kivlan, CRS program director, said the areas most seriously affected were the heavily populated slums on the outskirts of San Salvador and the coastal areas to the north and south of that capital city.

Spanish paper in Newark

NEWARK, N.J. (NC) — *The Advocate*, newspaper of the Archdiocese of Newark, is beginning a new Spanish-language biweekly newspaper for the archdiocese.

Scheduled to appear Oct. 6, the new paper, called *Pueblo de Dios*, will be written entirely in Spanish. Since 1972 *The Advocate* has included several pages of Spanish-language material within its regular weekly edition. Alberto Romero, a deacon, who has been editing the Spanish section

of the *The Advocate* for a year, will be editor of the new biweekly.

Romero said the publication "will offer articles which are spiritual as well as those which are more news-oriented. It will fulfill some of the educational and pastoral needs of our people."

Pueblo de Dios will be available in each of the archdiocese's approximately 70 Spanish-speaking parishes at weekend Masses.

Archbishop Bernadin supports United Way crusade

CHICAGO (NC) — Despite the opposition of a pro-life organization, Archbishop Joseph L. Bernadin of Chicago has affirmed his support for Chicago's United Way—Crusade of Mercy, while denying his approval of agencies which offer contraception and abortion advice. The archbishop said he is "sensitive to the concerns" of those who oppose this year's campaign because it includes some funding for those who provide abortion counseling. "In alleviating suffering and promoting the common good," Archbishop Bernadin said in a prepared statement, "the Crusade deserves the support of all people of good will in Metropolitan Chicago." Earlier members of the Pro-life Action League had distributed leaflets opposing the campaign because some Crusade funds go to the Planned Parenthood Association.

Catholic League raps anti-Catholic article

NEWARK, N.J. (NC) — the Catholic League for Religious and Civil Rights complained to *The New York Times* after the newspaper's New Jersey section had published an article calling the Mass an act of "ritual cannibalism." The league's North Jersey chapter also planned to ask advertisers in the area to "reconsider your subsidy of anti-Catholicism through your advertising dollar." The article appeared Sept. 19 on the "Opinion New Jersey" page of the section, which allows citizens of the state to write on various public issues. Written by Betty McCollister of Haddonfield, N.J., the article mainly opposed efforts to restore prayer to public schools.

Dalai Lama meets with Pope

VATICAN CITY (NC) — The Dalai Lama, exiled spiritual and temporal leader of Tibet, met in private audience Sept. 29 with Pope John Paul II at the Vatican. As usual with private audiences, the Vatican released no details on the conversations between the pope and the 47-year-old Buddhist leader, who was proclaimed the 14th Dalai Lama when he was two years old and left Tibet in 1959 after Chinese troops invaded his nation. Before meeting the pope, the Dalai Lama said he hoped to discuss "the principal problems of humanity today" with the pontiff and other leaders in Italy, France, Spain and West Germany.

The Voice

STATEMENT OF OWNERSHIP MANAGEMENT AND CIRCULATION

THE VOICE, weekly publication of the Archdiocese of Miami, composed of eight counties: Dade, Broward, Palm Beach, Monroe, Collier, Hendry, Glades and Martin, State of Florida, filed notice with the United States Post Office on Sept. 24, 1982, of Statement of Ownership Management and Circulation in accordance with the Act of Oct. 23, 1962, Sec. 4369, title 39, United States Code.

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2nd Front

'Good people do not see cross burnings and do nothing. Good people do not see swastikas painted on synagogues and do nothing about it.'

Interfaith group honors Francis

By Prentice Browning
Voice Staff Writer

It was an 800th anniversary celebration of the birth of one of the great exponents of peace and harmony in religious history and so it was only appropriate that the occasion be marked by a communion of representatives of diverse denominations and faiths.

So it was Tuesday night when Catholics, Protestants, representatives of the Jewish faith, and politicians gathered at St. Mary's Cathedral in an "Evening of Peace" on St. Francis of Assisi's birthday.

"If one God created us we are his children and each of us are brother and sister bound together by destiny," said Rabbi Solomon Schiff of the Greater Miami Rabbinical Association.

RABBI SCHIFF, and several other religious leaders, made reference to the recent wave of religious vandalism and the need for the community to respond to such incidents of hate.

"Good people do not see cross burnings," he said, "and do nothing about it. Good people do not see swastikas painted on synagogues and do nothing about it. Good people do not see crime running rampant in the streets and do nothing about it . . . Someone must observe that peace like charity, begins at home. We need to devote ourselves and our energies to work for peace and to bring love to all."

Dr. Irvin Elligan, Jr. and Rev. George Pyke of the Greater Miami Ministerial Association came to the podium together and engaged in a



Design of U.S. Postage stamp honoring the saint's 800th birthday.

prepared dialogue about the importance and characteristics of love.

LATER Dr. Elligan Jr. said, "pray to God that this city has a new birth of what it means to love . . . May we think not of ourselves in ethnic ways or in racial ways as though to exclude others but realize that God has given a rainbow of colors of people that we may care for and support each other."

The special inspiration of St. Francis of Assisi was examined by Archbishop Edward A. McCarthy who reviewed the life and spirit of St. Francis.

"He was able to be at peace," said Archbishop McCarthy, "because he had renounced the seeds of human conflict, materialistic greed, by a vow of poverty."

His life was so amazing, said the Archbishop, because he simply lived the literal truth of the scriptures.

Speaking of the lesson of St. Francis, he concluded, "We will have peace, we will be rid of the scourge of religious and ethnic hostility among us, we will return to the foundations of peace and tranquility that lie in commitment by serious living of the word of God."

Big evangelization meet here Oct. 22

The East Coast Edition of the Fourth Annual National Catholic Lay Celebration of Evangelization will be held in Miami Beach at The Deauville Hotel, Friday, October 22, to Sunday, October 24.

The Lay Celebration, sponsored by the Paulist Catholic Evangelization Center, is planned to train and help prepare lay men and women, deacons, priests, bishops, and religious men and women to reach out in a spirit of friendship and concern to share the Lord Jesus with their family, friends and neighbors.

DESIGNED TO HELP prepare Catholics as more effective evangelizers, the Celebration will offer practical demonstrations of effective evangelization methods and techniques. The Celebration of Evangelization offers major addresses, seminars, workshops, exhibits and liturgies, all celebrating the good that is being done to bring the message of Christ and His Church to the American people.

Over 10,000 Catholics have par-

For better preaching

A special "Preaching Day" will be provided for all bishops, priests, deacons and others who proclaim the word orally on Thursday, October 21, from 9 a.m.-9 p.m. at the Fourth Annual National Catholic Lay Celebration of Evangelization at the Deauville Hotel in Miami Beach.

The theme of "Preaching the Word of God in the 80's" is designed to help Catholic preachers prepare and deliver homilies. Major addresses are scheduled to be given by:

- Rev. Richard Rohr, O.F.M., Founder and pastor of New Jerusalem Community, Cincinnati, Ohio: "Preaching THE WORD not Words"
- Rev. John Geaney, C.S.P., Director of Communications, Archdiocese of Baltimore: "The Person in the Pew"
- Rev. Walter J. Burghardt, S.J., Theologian in Residence, Georgetown University: "The Modern Prophet"

In addition, a series of workshops will be offered: "English Speaker — Spanish Audience," "The Spirituality of the Preacher," "Aids to Homily Preparation," "Preaching for Special Occasions," "Nuts and Bolts of Communication," "Preaching to Children and Teens."

ticipated in earlier Lay Celebrations of Evangelization.

The Miami Lay Celebration will offer major presentations providing a theological and scriptural foundation for local evangelization efforts by nationally recognized pioneers in

Catholic evangelization. Workshops providing practical working models of evangelization and seminars on specialized approaches to evangelization also will be offered.

Rev. Richard Rohr, O.F.M. (Founder and pastor of the New Jeru-

salem Community in Cincinnati, Ohio).

Mrs. Marilyn Kramar (President, Charisma in Mission, LaPuente, California).

Mr. Lawrence Payne (Vicar for Urban Affairs, Diocese of Belleville, Illinois).

Dr. Marina Herrera (Founder and director of ECHO; Specialist in Multicultural Catechesis).

Mr. Jim Wallis (Founder and pastor of Sojourners Community, Washington, D.C.; Editor of *Sojourners* magazine).

Simultaneous translation of the major addresses from English to Spanish, bilingual workshops, signing for the deaf and hearing impaired, and bilingual-multicultural liturgies will be offered.

For additional information and registration forms, please write to the Paulist Catholic Evangelization Center, 3031 Fourth Street, N.E., Washington, D.C. 20017 or call (202) 832-5022; or contact the Diocesan Office of Evangelization, 757-6241, ext. 208, in Miami.

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Put Family Nights ahead of TV nights

So you say communication in your family on some night is limited to a discussion of what TV channel you're going to watch, and the last time everyone in your family was together for more than two hours was Christmas — of 1980.

Don't panic. Help is just around the corner in the form of a weekly family night beginning on Oct. 11th.

As part of this year's Year of Faith celebration Archbishop Edward A. McCarthy has met with pastors throughout the archdiocese, urging them to tell their parishioners of the "family night" concept where one night a week the entire family meets for prayer and a common activity for at least an hour and a half.

TO PARTICIPATE a family can choose any mutual activity but formats are available and are published each week on the Family page of *The Voice* which give suggested ideas for families with young children, teenagers, or older adults.

In the words of Family Enrichment Center co-director Terry Reilly, the purpose of the time would be to, "share prayer and have fun and grow closer as a family. But basically to pray and spend time and to communicate with each other without the television on."

Terry and his co-director and wife

Mimi Reilly chose Monday night as the day of the week for the family activity since it seemed to be the night most free of parish and club meetings and events.

THE IDEA of a family night was originally implemented by the Reillys in the Phoenix diocese with the encouragement of its then Bishop Edward A. McCarthy.

"It is very warmly received," Terry Reilly says of his experience with the family night concept. "People like to have an excuse to spend time together."

Reilly doesn't recommend putting too much pressure on family members to participate. He cites an example where a father thought at first the idea was stupid but after 2 or 3 nights became an enthusiastic participant.

Reilly cautions it is not always an easy time when you get the whole family together. "Maybe one kid will hit another."

The rewards are great, however, especially in a time where TV has become a frequent substitute for human contact.

"I think sometimes it's easier to watch TV than to be present with other members because TV doesn't talk back."

Remember the unborn

October is National Respect Life month. Parishes will commemorate Respect Life on individual Sundays, so check with your Church bulletin for any activities that may be planned. Sunday, October 3rd is the official Respect Life Sunday. Respect Life workers urge everyone to pay close attention to which candidates they choose at the polls in November. The Hatch Amendment was dropped on Sept. 16, but legislative efforts are

continuing to form a new bill which will protect the rights of the unborn.







Anyone needing emergency pregnancy counseling or maternity and baby items should contact one of the Respect Life offices in the Archdiocese:

West Palm Beach — 842-4261
Coral Springs — 753-0770
Stuart — 334-0948
Southwest Miami — 233-2229
Archdiocese ofc. — 653-2921

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THE ANNUAL RESPECT LIFE program is a concerted effort by the Catholic community to foster genuine respect for all human life at all ages and conditions. Materials are available to schools, parishes and other groups, including the above manual to help implement the program at the local level. For details or order forms contact NCCB Committee for Pro-life activities, 1312 Massachusetts Ave., NW, Washington, D.C.

Barry Auxiliary to hear Londner

MIAMI SHORES — Barry University Auxiliary members will hear Mark Londner, WCKT-Channel 7 editorial writer/commentator, at the regular monthly meeting on Wednesday, October 13, in Thompson Hall, 10 a.m.

Londner, longtime newsman at Chan-

nel 7, is well-known for his editorials on local problems and responses from the listening audience.

Auxiliary membership is open to all men and women interested in Barry University. The annual membership fee is \$5. For further information, phone the Alumni Office, ext. 281.



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Fla. Bishops speak on 'teaching'

The Catholic Bishops of Florida have issued the following Pastoral Statement on Religious Education, as Sept. 21, 1982, the Feast of St. Matthew the Evangelist:

During his ministry, people addressed Jesus with the title "Teacher." This title sums up an important dimension of his mission in this world. We believe that Jesus still is active in teaching us through the power and presence of his Holy Spirit in the Church and through his Vicar on Earth, the Pope. It is still the voice of Jesus, the Word of the Lord, that resounds in the Church, which continues the mission of Christ: the help all people to know the one true God and him whom he has sent (John 17:3).

CALL TO TEACH — The risen Jesus sent the disciples to "teach all nations." He empowered his apostles and their successors to teach with authority. In his apostolic exhortation, "Catechesi Tradendae," (#14), Pope John Paul II explains that it is the right of every Christian to receive education and formation through the ministry of the Church. It lies at the heart of the Church's nature to insure that Christians of all ages have opportunities to grow in their knowledge and love of the Lord. Therefore, the Church calls upon all Christians to participate in the teaching mission of the Church according to their station in life and their training or experience.

RIGHT TO BE TAUGHT — Persons in all stages of their development, children or adults, have the right to continuing Christian growth. When those of any age cease to grow in their knowledge and awareness of Christian life and responsibilities, the effectiveness of the Church's witness grows weaker. The Church must minister to people of different ages and to people in different living situations. The Church has to respond continually to the challenge of Jesus through an authentic evangelization of our multi-faceted communities: rural and urban, immigrants and

refugees, young and old.

ADULT CATECHESIS — The National Catechetical Directory, issued by the Bishops of the United States in 1977, states that adult education is the primary responsibility of the Church's catechetical programs. The Rite of Christian Initiation of Adults, issued by the Holy See in 1972, indicates the scope of total Christian education. While reaching the mind, it must also touch the heart. Catholics have a right to a clear understanding of the mysteries of the Christian faith. This knowledge must meet the varying needs of people of different ages, languages and cultures. All Catholics, indeed, should be helped to believe the mysteries by the very form in which they are presented. Such education must also assist Christians to want to be Christ-like in their dealings with others and to develop their life of prayer: private, communal and liturgical. Real education can take place only in the context of community, where people come to know and to serve each other as brothers and sisters.

MISSION — Education must lead to a sense of social mission, to the responsibility we all have to the apostolic life and work of the Church. What is learned must be expressed in works of love and justice and peace. In all of these aspects, education remains founded and rooted deeply in the Sacred Scriptures, the living Word of God; and in tradition developed and guarded by the teaching authority of the Church.

PARISH — A major dimension of catechetical formation takes place through parish programs of religious education. The parish is the dynamic focal point of Church life and ministry. The parish liturgy, including the homily and the presidential style of the celebrant must inspire and support Christian growth and ministry. Pastors and parish leaders must provide formational programs of the highest quality as well as opportunities for Christian service.



DIRECTOR OF RELIGIOUS EDUCATION — The parish director of religious education in the school and in catechetical programs should be trained for this position and should have the responsibility to supervise and coordinate catechetical programs at all levels. Such a person must have not only a deep commitment to the Gospel's message and mission, but also the professional capabilities to direct and support parish programs and planning. Smaller or rural parishes could join together in order to employ a director of religious education who would serve several parishes.

COMMITMENT — Catechists who communicate the Word of God in parochial schools or in C.C.D. programs must be qualified and eager

to fulfill their ministries out of their love for the Lord. Ideally this would include certification through an organized diocesan program. It is also important that parishes provide quality facilities, meeting spaces, audio-visual aids and textbooks recommended by the diocese. To secure quality in all these areas, the parish must make a financial commitment commensurate with the importance of the educational ministry. As well as financial support, directors of religious education and catechists need personal support and encouragement from the whole parish community.

TASK BEFORE US — The problems of effective Christian education are complex. However, the task remains for the Church to be ready to do everything possible as suggested by St. Paul: "to preach the word, to stay with this task whether convenient or inconvenient — correcting, reproofing, appealing — constantly teaching and never losing patience." We rely on the strength of the risen Jesus and the power of his spirit to support and guide this sacred work of bringing the Good News to all people.

We Bishops of Florida express our deep gratitude to all those who teach with such dedication, talent, and generosity in our religious education programs whether in our schools or in other settings. We praise their efforts and pledge to support them in the fulfillment of an important and sacred apostolate.

Edward A. McCarthy
Archbishop of Miami
Thomas J. Grady
Bishop of Orlando
Rene H. Gracida
Bishop of Pensacola-Tallahassee
W. Thomas Larkin
Bishop of St. Petersburg
John J. Snyder
Bishop of St. Augustine
John J. Nevins
Auxiliary Bishop of Miami
Augustin A. Roman
Auxiliary Bishop of Miami
J. Keith Symons
Auxiliary Bishop of St. Petersburg

New rite to 'change Church'

DETROIT (NC) — The Rite of Christian Initiation of Adults (RCIA) "will totally change the face of the church," a Detroit archdiocesan official told more than 1,000 persons attending the fourth annual Detroit Conference on Worship.

"When the RCIA is fully implemented," said the official, Father Patrick Cooney, "the church will move from being acceptably static to being very much dynamic. We're going to see some great renewal take place. It's already happening in some parishes, although we're talking generations before the full effect is felt."

The RCIA is a renewed version of the process of receiving converts into the church. Modeled after the catechumenate of the early church when converts were received in large numbers, it has been updated by

modern missionaries engaged in evangelization.

Archbishop Edmond C. Szoka of Detroit has asked that the RCIA be implemented in every parish in the archdiocese within three years.

FATHER COONEY, Director of the archdiocesan Department of Worship, said he foresaw some problems in implementing the rite. "The RCIA is asking some hard questions that have to and need to be asked," he said. "It will demand a reorganization of priorities in our parishes."

"Plus, we're saying that faith must be formed in community and lived in community. That's going to be tough to get used to."

Studies by anthropologists indicate that "a community is only renewed when it changes its initiation process," Father Cooney said.

"When it allows its initiation process to become bland, then the society becomes bland."

"That's what we're latching onto with the RCIA," he continued. "It's going to take time for people to catch on; some may be overwhelmed. It's a great challenge to parishes."

Another conference speaker, Franciscan Father Regis Duffy, associate professor of theology at the Washington Theological Union, said he was "disturbed" by the current focus of the RCIA.

"**WE SHOULD** be asking ourselves what the local churches should become because of this new rite," he said. "Instead, the emphasis seems to be largely on the catechemens (persons receiving instruction). That's disturbing."

A local Christian community must

be of a certain quality to receive catechumens, Father Duffy said. "I don't think a parish is qualified to receive catechumens just because it's listed in the Catholic directory of parishes."

"What is the depth of conversion you expect from all involved in the catechumenal process?" he asked. "We're not talking about just the catechumens in the RCIA, but the priest, the catechumenal team, the entire parish. How much do you expect the catechumenate to replace the annual mission, or is it going to be just another way to process people?"

Father Duffy continued: "What is the breadth of the mission you expect to see coming out of this? We should be asking ourselves, 'How dirty are people's hands getting because of the Gospel?' It's important to see how involved the people are becoming."

Diaries show Jews helped

(Continued from page 1)

Italian prime minister at the time to send high-ranking generals to North Africa to negotiate the surrender with the Allied forces.

"Without the helpfulness and intelligence of Msgr. Carroll the outcome in Italy would have been much different," Kemon said. Gen. Clark told him in an interview.

Faced De Gaulle

Another section of the diaries describes Msgr. Carroll's response to De Gaulle's demand that bishops and priests who cooperated with the Nazi occupiers of France be jailed. Msgr. Carroll replied, in effect, that the "bishops were doing the best they could do for their flocks under the circumstances," Kemon said.

The diaries also make reference to the great amount of help Catholic bishops and priests provided to Jews fleeing Nazi-occupied Italy.

The city of Assisi, Kemon said, turned all its convents and seminaries into housing for refugees, many of them Jews. "Its entire mission (during the war) was passing refugees through Italy, not just Jews."

Priests, "operating with the knowledge of their bishops and other primates" Kemon said, dressed Jews in cassocks and marched them through Rome as seminarians, eventually arranging for their escape to Portugal, Scandinavia or England. Others were given false Baptismal papers, thus avoiding deportation to Nazi death camps.

An estimated 40,000 Jews were helped in passing through Italy by members of the Church, Kemon said, and Msgr. Carroll knew about these activities. Even his closest friends, however, did not know the extent of the Church's involvement because, had the Nazis found out, both Jews and Christians would have been persecuted even more.

"In order to function with both the Axis powers and the Allies, Msgr. Carroll gave up his American passport and held a Vatican passport," Kemon said.

Jews hidden

He added that Casa San Giacomo, a dormitory on the grounds of the North American College in Rome, housed Jews and other refugees in a labyrinth of underground rooms and tunnels ventilated by shafts hidden by



George Kemon expects a book based on Msgr. Carroll's diaries to be published by November of 1983. (Voice photo)

the outside shrubbery.

Ironically, a Gestapo repair facility was located right across from the dormitory so "all of this was done right under their noses."

Although Pope Pius XII has been accused, most recently by Prime Minister Menachem Begin of Israel, of closing his eyes to the killing of Jews during the war, Kemon says this is not true.

The pope "found himself really in an untenable situation . . . He had to cope with these people (the Nazis) because the Vatican was neutral. But obviously his leanings were with the Allies."

The Nazis arrested many Catholic priests for using their pulpits to denounce Hitler's treatment of the Jews, Kemon pointed out, and countless Christians also suffered and died during the Holocaust.

Dachau's non-Jews

Records smuggled out of Dachau concentration camp just before its liberation show that 2,720 Polish, German and Austrian priests had been imprisoned there, along with 700 brothers and nuns. Less than half of these survived. Also imprisoned were 9,500 Jehovah Witnesses, 7,500 Quakers, 150 Moslem leaders and more than 15,000 gypsies.

Father V.F. Januszewski, pastor of St. Justin Martyr parish in Key Largo, survived four years in Dachau. Kemon became interested in the Christian side of the Holocaust after doing a feature story about the priest for *The Voice* (July 3, 1981). One of Father Januszewski's

brothers, who had been a priest for only four months, was machine-gunned to death by the Nazis while saying Mass at his parish.

Most accounts, including those of Jewish scholars, estimate that six million Jews died during the Holocaust, along with five million Christians. "It's my own feeling, from my own research, that these figures could at least double," Kemon said.

"In speaking about the Christian aspects of the Holocaust, I am in no way denigrating or making light of the heinous annihilation of Jews," Kemon stresses. But Hitler feared the power of the Catholic Church, especially in Poland. From the moment he invaded that country in 1939, he "systematically set out to destroy the Church. He was deathly afraid of the power of the Church in Poland. The cathedral in Warsaw was turned into an armory at Hitler's orders and horses were stalled in the pews . . . such was his respect for the Church."

Stalin feared church

Hitler's fears were also Stalin's, according to Msgr. Carroll's diaries. Kemon said they make mention of a letter from Stalin to President Franklin Delano Roosevelt in which the Russian dictator expressed fears about the Catholic Church's powers and mentioned ways to curb it.

Kemon, who has traveled extensively in researching the book, says references to Msgr. Carroll abound in Roosevelt's private papers, stored in Hyde Park, New York and in the National Archives in Washington, D.C.

The priest's report on the treatment of Christians by the Nazis during the war was quoted verbatim in the records of the Nuremberg trials.

"I feel that with the release of this publication, the historical reportage of World War II in North Africa and Italy and southern Germany will be changed," Kemon said.

His research has also led him to admire Msgr. Carroll personally, especially since "he operated almost constantly in a sick state of health." He was tapped for the Vatican position after only six months as a parish priest in a Pittsburgh suburb, so "they (the Vatican) must have known what they had because they reached right out and got him."

The position with the Vatican was the only one he ever held. In 1950, he returned to the United States and entered Georgetown Hospital in Washington, D.C. for a routine physical. He died overnight "of liver and bladder complications."

Lord's mission

"This man lived to accomplish these tasks in pursuit of peace in Europe and after the war was over he laid down and died," Kemon said. "It seems as though the Good Lord just put him on earth to do his job and then when it was over called him back. I find it hard to see it any other way."

After his death, Archbishop Carroll collected his brother's papers and stored them here in the Archdiocese. They remain the property of the Archdiocese but Biscayne College will keep them, sealed hermetically in a vault in the college's new library, since they are deteriorating rapidly.

The diaries are also ironically intertwined with Kemon's personal life. While he served in Europe during the war, his twin sister was secretary to Father Howard Carroll, Msgr. Carroll's other brother, who at that time was general secretary of the National Catholic Welfare Conference (today's U.S. Catholic Conference). Msgr. Carroll, who regularly visited his mother and brothers here, always left his handwritten diaries with Father Howard. Kemon's sister, along with another secretary, had the difficult task of transcribing them.

Kemon only learned of his sister's role a few months ago, 48 years after the fact. When he asked her about it, he says she just remembered it as "a lot of typing."

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Czechs accuse pope of waging 'cold war'

NEW YORK (NC) — A high official of the Czech government has accused Pope John Paul II of conducting a "cold war" against Czechoslovakia by allegedly appointing "secret bishops" to fill vacancies in the country's hierarchy.

Calling for "an end to the existence of secret bishops" in Czechoslovakia, Karel Hruza, head of the Czech Secretariat for Church Affairs, also renewed and intensified the communist regime's attack on a document issued last March by the Vatican Congregation for the Clergy which said priest should abstain from politics.

Hruza's attack in the communist-controlled weekly *Tvorba* followed an article in the country's Catholic press written in support of the Pacem in Terris pro-government priests' movement and in opposition to the Vatican decree.

Hruza referred to the authors of the March decree as "those who would like to misuse the religious feelings of our citizens for their own purposes." He said many Catholic priests in Czechoslovakia have taken exception to the fact that "some gentlemen cardinals had not hesitated to issue in Rome an edict prohibiting priests from participatin in peace movements."

IMPLYING that the Vatican uses a double standard, Hruza said the same unnamed cardinals have failed to curtail the political activity of "a group

of clergymen who have been actively helping the so-called Polish Solidarity," the independent trade union movement suppressed in Poland.

Hruza concluded that "the Vatican allows only those clerical organizations to exist which directly or by proxy mount attacks against socialism, and prohibits those clerical institutions supporting peace and social progress."

He said that Pope John Paul II and President Reagan conspired to interfere in Poland's internal affairs and Reagan asked the pope to keep Catholic clergy out of peace movements.

Hruza emphasized the readiness of Czechoslovakia to resume negotiations with the Vatican but on condition that the pope "definitely and once and for all put a stop to the cold war."

LAST YEAR, the Slovak Communist Party newspaper *Pravda* attacked "the secret church" in Czechoslovakia and said it included secretly ordained priests and bishops.

One Slovak bishop, Jan Korec, a Jesuit, was clandestinely ordained a bishop in 1951 at the age of 27 and has worked as a laborer in a Bratislava chemical factory.

Only four of Czechoslovakia's 13 dioceses have resident bishops. The rest of the dioceses are run by apostolic administrators who have little control over their priests or seminarians.



DAILY BREAD — In Buenos Aires, a volunteer ladles soup for children at one of dozens of emergency soup kitchens that have sprung up throughout Argentina. Triple-digit inflation and 18 percent unemployment have forced many families to eat their only meal each day at these centers. (NC photo from UPI)

Government-controlled Soviet media have repeatedly charged that the Polish Catholic Church is trying to undermine the communist government in Poland. They have accused

Polish church officials of inciting street protests by members of the independent trade union, Solidarity, suspended when the government declared martial law last Dec. 13.

Bulgarians, Russians deny plot to kill pope

UNITED NATIONS (NC) — The notion that the Bulgarian Secret Service was involved in a plot to assassinate Pope John Paul II is the result of "fantasies and inventions," according to an article distributed by the Bulgarian mission to the United Nations.

The article was a response to an article in the September *Readers' Digest* which linked the Bulgarian Secret Service to Mehmet Ali Agca, who was convicted of trying to assassinate the pope in St. Peters Square on May 13, 1981.

The release of the article by the Bulgarian mission came on the day an

NBC television special was telecast on the circumstances surrounding the papal assassination attempt. The television special made claims similar to those in the *Readers' Digest* article.

In Moscow the Soviet news agency Tass criticized the NBC program for saying that there was evidence that Agca was trained and financed by Bulgarian and Soviet agents.

"Of course there were not and could not be any facts to prove this," Tass said.

Tass said the program consisted of "absurd inventions" and was a "foul anti-Soviet sensation" created by propaganda specialists in Washington.

Supreme Court to hear Veteran case

WASHINGTON (NC) — The Supreme Court agreed Oct. 4 to rule on a case which could have major implications for the lobbying activities of churches. It decided to review the constitutionality of laws which allow veterans' groups to engage in substantial lobbying while prohibiting other tax-exempt groups — such as churches — from doing the same. A federal appeals court in Washington ruled earlier this year that granting veteran's groups such a privilege while denying it to other tax-exempt groups was a violation of the equal protection mandated by the Constitution.

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Vatican calls false \$20 million deal

VATICAN CITY (NC) — A Vatican spokesman denied allegations by a jailed Sicilian banker, Michele Sindona, that Archbishop Paul Marcinkus, head of the Vatican bank, had received up to \$20 million in commissions for his dealings with the scandal-plagued Banco Ambrosiano.

Such allegations are "completely false," said Father Romeo Panciroli, director of the Vatican Press Office,

Sept. 30.

Father Panciroli also denied that Archbishop Marcinkus had received death threats from the Mafia.

Sindona, serving a 25-year jail term in the United States after conviction of bank fraud, has been giving press interviews saying he was instrumental in bringing Archbishop Marcinkus into contact with Roberto Calvi, the head of Banco Ambrosiano who was

found hanged in June from a London Bridge. Calvi's death sparked the collapse of the bank, Italy's largest private bank, and spurred an Italian government investigation into the bank's affairs.

In a recent interview with ABC News Sindona said that the archbishop received "important commissions" in exchange for "letters of patronage" from the Vatican bank which were used by the Ambrosiano to approve questionable loans totaling hundreds of millions of dollars.

According to Sindona the commissions to the Vatican bank came to \$20 million.

"The reports carried by certain organs of information according to which the president of the IOR received important commissions of money ... are completely false," Father Panciroli said.

IOR stands for the Italian initials of the Institute for Religious Works, the formal name of the Vatican bank.



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WAR'S AFTERMATH

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Massacres continue in Guatemala

NEW YORK (NC) — An Amnesty International report says at least 2,600 Indians and peasant farmers have been massacred by Guatemalan forces since Gen. Efraim Rios Montt came to power last March.

Military forces and paramilitary civil defense squads destroyed entire villages, tortured and mutilated local people and carried out mass executions in at least 112 separate incidents between March and July, said Amnesty International, an independent organization monitoring human rights.

THE AMNESTY REPORT was prepared for release Oct. 11. Under the previous Guatemalan government of Gen. Romero Lucas Garcia, Amnesty issued a report saying pro-government death squads were killing suspected government opponents, but mostly in the cities.

"Now, wholesale massacres are reported from the countryside," said an Amnesty official.

Rios Montt, after coming to power in a coup, promised to improve the human rights situation.

The Amnesty report, however, indicated that the situation has worsened. An Amnesty press release announcing the report said that in one Indian village in Quiche province on April 5 "troops were reported to have forced all the inhabitants into the courthouse, raped the women and beheaded the men, and then battered the children to death against rocks in a nearby river."

OTHER RAIDS the same day left 135 people dead at two nearby villages, said Amnesty.

The government maintains that the dead are guerrillas killed in clashes with security forces or civilians killed by guerrillas, said the Amnesty press release.

The Guatemalan bishops denounced in June a series of "massacres of peasants" and demanded that the government investigate and punish those responsible for the killings of women, children and the elderly.

In July and August Maryknoll Father Ron Hennessey, pastor in the Guatemalan town of San Mateo Ixtatan, wrote letters to his sister in the United States saying that in the area where he works the government has a policy of liquidating Indians with the approval of Rios Montt.

Salvadoran human rights situation worsening, says Canadian bishop

By Stan Koma

TORONTO (NC) — Contrary to statements by the U.S. government, the human rights situation in El Salvador is worsening, according to Canadian Bishop John Sherlock of London, Ontario.

The bishop commented after returning from a one-week investigative trip to the Central American country at the invitation of Bishop Arturo Rivera Damas, apostolic administrator of the Archdiocese of San Salvador.

The U.S. government has been saying that the human rights situation has been improving and has used this to support its plan to ship more arms to the Salvadoran government.

"On the contrary the human rights situation is getting worse," said Bishop Sherlock in an interview with

The Register, national Catholic weekly published in Toronto.

The bishop said many Salvadorans believe their government is oppressive but at the same time fear that the Salvadoran conflict is becoming internationalized because of Soviet-bloc support for the guerrillas fighting the government.

"They don't want El Salvador to be caught in an international dispute between the great powers," Bishop Sherlock said. "But this is what appears to be happening."

The bishop was part of a fact-finding mission to El Salvador organized by the Canadian Inter-Church Committee on Human Rights in Latin America. He supported a negotiated solution to the conflict and said he hoped this could begin prior to the shipping of more U.S. arms to the Salvadoran government.

Catholic voters in tug-of-war

It may be social versus moral issues

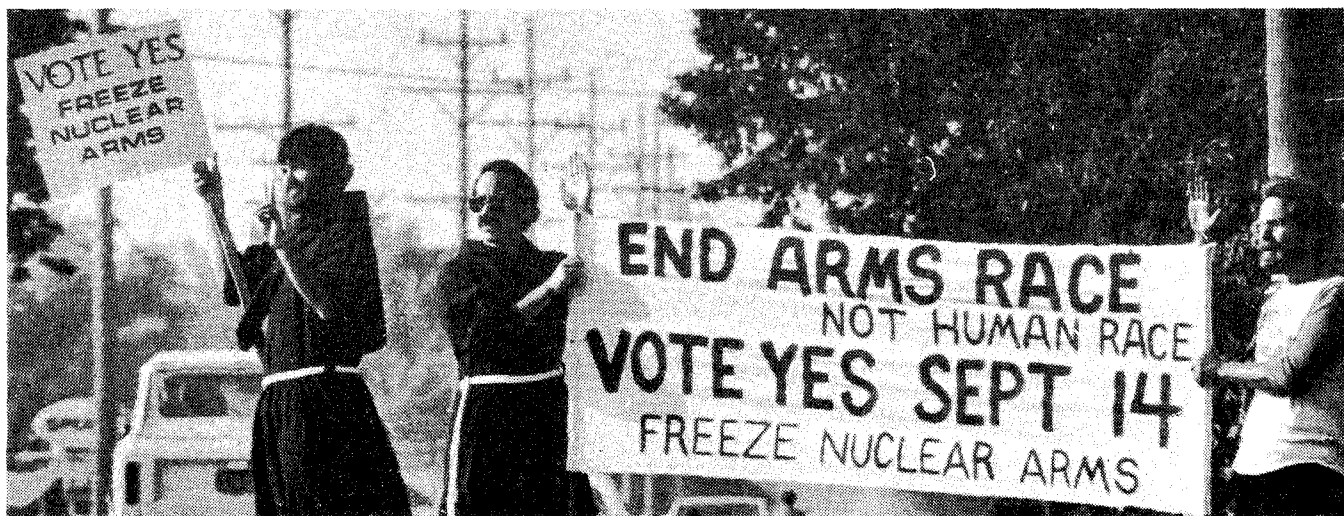
By Jim Lackey

WASHINGTON (NC) — With another congressional election just around the corner, several Catholic bishops and church agencies have been reminding voters of their responsibility to participate in the political process. But Catholics who go to the polls Nov. 2 could find themselves the object of an unprecedented tug-of-war for their religious and political loyalties.

On the one hand the church is perhaps more involved in the abortion issue than ever and is urging its members to support political candidates who will protect the unborn. Political realities being what they are, that usually means support for Republican candidates and for the Reagan administration's initiatives on the so-called "social issues," including abortion.

But on the other hand many church leaders are becoming even more critical of the Reagan administration's economic program, not to mention its nuclear deterrence and Central American policies. Cries that "the poor have suffered enough" and that there is a new sense of "mean-spiritedness" in the country are signs that many in the church probably would be happier if there were more Democrats in Congress.

SUCH A SPLIT in Catholic loyalties is nothing new. In a number of recent House and Senate elections Catholics have had to choose between a Republican candidate who opposes abortion but also opposes federal programs aimed at benefiting the



During the September primaries in Wisconsin, Capuchin Brothers took turns holding signs along a state highway urging people to vote for the nuclear arms freeze in the statewide referendum. Freeze supporters won. It is only one example of the kinds of moral decisions Americans will be forced to deal with during the November elections. (NC photo)

poor, and a Democratic candidate whose views are just the opposite.

But this year's dichotomy could be sharper than ever, particularly if this election becomes a referendum either on the Reagan administration's first two years in office or on the general ideology of the two political parties.

September alone saw several examples of Catholic outspokenness on controversial political issues:

- The Massachusetts bishops, in a statement on the responsibility of citizens to vote, noted that abortion is a doctrinal issue "binding on the Catholic conscience." Catholic teachings which relate to other political issues, the bishops said, "may best be described as solid

theological guidance."

- The executive director of the U.S. bishops' Campaign for Human Development, Father Marvin Mottet, told a news conference that federal budget cuts exhibit a mean-spiritedness toward the poor and that President Reagan "is leading the pack" of elected officials exhibiting that meanness.

- Archbishop John L. May of St. Louis joined other Missouri religious leaders in a campaign to convince Congress that "the poor have suffered enough." The campaign is part of a national interreligious effort which wants Congress to reverse its customary support for President Reagan's budget plans.

- Bishop William K. Weigand of Salt Lake City and other Utah religious leaders published an open letter to Reagan questioning, among other things, "budget priorities which take from the needy to reward the rich." The group had hoped to hand deliver the letter to Reagan when he was in Utah campaigning for the reelection of Sen. Orrin Hatch (R-Utah).

THE WHITE HOUSE appears well aware of the Catholic dichotomy. Presidential counsellor

Edwin Meese III recently told a group of Catholic editors that the Reagan administration is consciously trying to link issues as wide-ranging as abortion and federal spending under an umbrella of moral and ethical values. Pushing the tuition tax credit issue also is expected to gain favor for the Republicans among Catholics.

But the administration also has found itself in sharp conflict with the church on Central America, particularly on military aid to El Salvador, where the slaying of four American churchwomen almost two years ago continues to elicit bitter memories.

In a recent speech only a few blocks from the Capitol, Archbishop James A. Hickey of Washington tied a number of the political issues together. Threats to peace, he said, include not just the question of nuclear warheads but also extend to the violence of abortion, to crime, to economic exploitation, to sex discrimination and to poverty, all of which set an agenda for what he called a "church of peacemaking."

For many Catholic voters, though, building such an agenda through the political process may make for some tough decisions come election day.

Fr. Kolbe Mass Sunday

When Franciscan priest, Maximilian Kolbe is canonized a saint by Pope John Paul II at the Vatican on Sunday, Oct. 10, South Florida Catholics will participate in a special Mass of Thanksgiving at 2 p.m. in St. Mary Cathedral, NW Second Ave. and 75 St.

Archbishop Edward A. McCarthy will be the principal celebrant of the Mass which will attract a large delega-

tion of Polish-American residents attired in the costumes of their native country.

Father Kolbe was interned in Auschwitz by the Nazis during World War II and volunteered to take the place of a Polish soldier who had been condemned to starvation. The priest endured several weeks in a starvation bunker and since he did not die was injected with carbolic acid by the Nazis and died Aug. 14, 1941 at the age of 47.

Also participating in the Mass will be Father Jan Januszewski, pastor, St. Justin Martyr Church, Key Largo.

Youth Rally at St. Louis

The South Florida Catholic Jam/Youth Rally will be held at St. Louis Church in South Miami on Oct. 16th. There will be games, live music, speakers, fun and food. Each parish is requested to bring a banner representing their youth group which will be put on display. For more details please contact the Office of Youth Ministry, 757-6241. The following is the schedule of the day:

11 a.m. - 1	
p.m.	- Games and Music
1:00 - 1:30	- Live Music
2:00 - 2:45	- Clowning Ministry
3:00 - 3:30	- Charlie Babb (Formerly of Miami Dolphins)
3:30 - 4:30	- Christian Rock Concert - Roger & Paul
4:30 - 4:45	- Johnny Winters
4:45 - 5:15	- Clowning
5:15 - 5:45	- Fr. Joe Cinesi
5:45 - 6:00	- Music
6:00 - 7:30	- Mass

(Above schedule subject to change.)

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Bishops challenged on war, peace letter

By Jerry Filteau

WASHINGTON (NC) — Two top Reagan administration officials have sharply criticized the moral judgments on nuclear deterrence in the first draft of the U.S. bishops' planned pastoral letter on war and peace.

They particularly scored the draft's condemnation of first use of nuclear weapons, which both said is an integral part of the "flexible response" options of U.S.-NATO defense policy in Europe.

U.S. Secretary of Defense Caspar Weinberger said that the moral limitations set by the committee document for a "marginally justifiable (nuclear) defense policy" would "mark a dangerous departure" from U.S. deterrence policy.

Without an option of nuclear response to a massive conventional attack, the defense secretary said, the United States and its NATO allies would be left without "a credible continuum of response (that alone) can effectively deter aggression at all levels."

IN A SEPARATE critique, President Reagan's national security adviser, William P. Clark, also chal-

lenged the drafting committee's rejection of any first nuclear response to conventional attack, saying he was concerned "that the authors have seriously misunderstood current U.S. deterrence policy."

If the committee were to expand its moral thinking on the risks of nuclear escalation to include the risks of conventional escalation as well, it would find itself in a position "remarkably consistent with current U.S. policy," he said.

Weinberger and Clark commented on the controversial draft pastoral in letters that were obtained by NC News after the two officials released them to the *New York Times*.

Their critiques were among some 700 pages of comments that the committee received and studied while working on a second draft of the pastoral, which was to be distributed to the nation's bishops in mid-October. The bishops are to discuss the second draft at their annual meeting in Washington in mid-November.

IN THE FIRST draft, which was completed and became public in June, the committee outlined six major principles regarding the morality of nuclear war and nuclear deterrence

policy. It placed substantial limits on the use of, or threat to use, nuclear weapons. While admitting the possibility of theoretically justifiable limited uses of such weapons, the committee expressed "no confidence whatever" that those moral limits could be maintained in practice.

Weinberger addressed his letter directly to Archbishop Joseph L. Bernardin of Chicago, chairman of the bishops' committee drafting the pastoral letter.

Clark sent his letter to Claire Boothe Luce, a prominent Catholic and former U.S. ambassador to Italy, who is on the board of directors of the Pope John Paul II Center of Prayer and Studies for Peace, a New York-based center recently established by the U.S. Catholic Military Vicariate. Auxiliary Bishop John J. O'Connor of the Military Vicariate is a member of the drafting committee.

Both officials also criticized the draft document for not discussing the Reagan administration's initiatives on arms negotiations.

CITING REAGAN'S "dramatic initiatives" for negotiated reductions in strategic and tactical nuclear



Archbishop Joseph Bernardin of Chicago heads the committee of U.S. bishops drafting the pastoral letter on war and peace.

weapons and in conventional forces, Weinberger said: "The draft pastoral letter is, I believe, greatly weakened by failing to discuss the real opportunities before us in the area of negotiations."

Clark used a full page to outline what he called "truly giant steps" by Reagan to reduce nuclear and other arsenals and the risks of war.

"I am troubled in reading the draft pastoral letter to find none of these serious efforts described, or even noted in the text, even though they so clearly conform with many of the most basic concerns and hopes of the letter's drafters," he wrote.

Clark also argued that an understanding of the countervalue nuclear deterrence strategy of the United States was "seriously missing" in the draft document.

In one of the clearest administration statements of countervalue policy, he said effective nuclear deterrence "requires that we have the capability to hold at risk that which the Soviet leadership itself values most highly — military and political control, military forces, both nuclear and conventional, and that critical industrial capability which sustains war. For moral, political and military reasons, it is not our policy to target Soviet civilian populations as such."

IN THEIR FIRST draft, the committee members had argued that "no use of nuclear weapons can be considered moral if even indirectly it would result in significant violation of the principle of discrimination" between military and civilian targets.

Weinberger also challenged the first draft's call for an immediate negotiated end to all further "development, production and deployment of major new nuclear weapons and delivery systems."

"The draft pastoral letter," wrote Weinberger, "fails to capture the true nature of the shift in the nuclear balance over the last 10 years . . . the president has made it clear that no nuclear weapons system is excluded from possible arms limitations, but clearly we must modernize our forces as we negotiate."

U.S. restraint in the past decade has led to "vulnerability, or old age, or both" in all three legs of the U.S. nuclear arsenal, he said, "weakening both the deterrent posture and negotiating position of the United States."



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The media Sisters

From Biscayne bookstore to neighborhood door-knocking they peddle their love publications

By Ana Rodriguez-Soto
Voice News Editor

Weighed down with books and tan habits whose skirts almost reach their ankles, the Daughters of St. Paul make their way in the humid heat through the streets of South Florida, knocking on doors, taking God's word where Sunday homilies don't reach.

"We go in the junkiest areas and to the most elite," says Sister Mary Thecla, one of six Daughters serving in the order's convent and bookstore in Miami.

The Daughters don't teach or minister to the sick. They don't run colleges or lead marches for justice. Their mission is unabashedly explicit: use the communications media to spread the Good News.

Founded in Italy in 1915 and currently celebrating their 50th year in the United States, the Daughters of St. Paul have clung steadfastly to the advice of their founder, Father James Alberione, who said an apostolate without a prayer life "is sterile," and a prayer life without an apostolate "is an illusion."

They have also followed co-founder Mother Thecla Merlo's advice and stayed away from "exceptional things, things not yet approved by the Church."

So when the Second Vatican Council asked all Catholic orders and institutions to re-examine how they were living up to their mission in the modern world, the Daughters didn't drop their habits or stop living in community.

They did get faster printing presses and computerized typesetting equipment. They began to produce audiovisual materials. They went on radio and hope to take television by storm.

'Bolt of lightning'

"Every means that science produces we will use to spread the message of the Church," says Sister Mary, whose own decision to join the community a little more than 20 years ago came "just like a bolt of lightning. Let me tell you, St. Paul did fast work."

Having one sister become a nun and a brother enter the seminary didn't spur Sister Mary into the religious life as much as a personal visit from two Daughters of St. Paul making their daily rounds through the Buffalo, New York neighborhood where she worked in her father's grocery.

"They seemed very fulfilled and I didn't know what they were fulfilled about," she says now. "I just saw two nice sisters coming into our store and they just looked so happy... Within one hour, I decided that God was calling me to that."

Six weeks later she arrived at the Daughters' provincial house in Jamaica Plain, Boston, where she



was immediately put to study and work on one of the order's countless book projects.

Spotted an ad

Sister Deborah Marie, also a member of the group now serving in Miami, describes a similar story. Nine

'We go in the junkiest areas and to the most elite'

—Sr. Mary Thecla

years ago, at 21, she "couldn't find an order of sisters that I felt I wanted to join." Then she spotted a "tiny ad" about the Daughters of St. Paul and it hit her. "This was the one that God wanted me to enter. And I knew nothing about it, zero."

Three months later, she entered the Boston convent. "I just couldn't believe it. It was like a miracle. Here were sisters who lived as a group of sisters, who prayed as a group of sisters and who had a particular mission."

Although the Daughters write, edit, proofread, set into type, paste-up, illustrate, print and bind their books, as well as animate, produce, narrate and process their own films, no particular talent, interest in or knowledge of the communications media is required of those joining the order.

The older sisters teach the younger ones the trade's practical aspects while the Daughters' high school and college in Jamaica Plain provide the theological and theoretical knowledge. The sisters are transferred routinely to any of their 21 book centers in the United States and back to the provincial house so that they can all learn and take part in different aspects of the apostolate.

'A higher purpose'

"If I had to put rivets in every day as a Daughter of St. Paul I don't think I would go crazy because there would be a higher purpose," says

Sister Mary of the sometimes routine aspects of the Daughter's work. "That's a job for (a lay person). Ours is a state of life. It's a difference."

The most important part of the sisters' work is distributing their books and pamphlets door-to-door, a task they perform daily, from approximately 9 a.m. to 5:30 p.m., walking whole neighborhoods in groups of two, visiting every home, office and store in an area. Although it's a tiring job, especially difficult for women who tend to be shy, the sisters go about it with characteristic joyfulness and, in a sense, fearlessness.

"You get used to it and you see what good you can do," says Sister Mary. "I could count on my one hand any people who were really abrupt. They know who we are. The sign is there."

Habit a great help

The incontrovertible sign is the habit which, says Sister Dorothy Florence, "we wouldn't dream of changing."

Sister Mary calls it "a great help in our apostolate, to let them know we represent the Catholic Church."

In these times when criminals impersonate policemen and people are afraid to open their doors, "they can see that we're really sisters," adds Sister Deborah.

It's another way to get the message across, says Sister Sylvia Ignatius. "Even if we don't meet somebody, they look out their window and they see us and we remind them of God. You'd be surprised how many people tell us that they like the habits."

The apostolate is not haphazard, for the sisters keep up-to-date files detailing the ethnic composition of different neighborhoods and whether they are business or residential areas. They pack books in Spanish for Hispanic neighborhoods, children's books for residential areas and general books on morals for people who are not Catholic.

All religions

"We don't skip anybody regardless



Sister Dorothy Florence takes care of the bookstore while (left) Sisters Mary Thecla and Deborah Marie bring the Word of God to people's homes.

of their faith, color or creed.

"It doesn't matter to us what religion you are," says Sister Mary. "We leave (books) even if they can't give us any donation. We try our best to speak their language."

The reaction of Catholics and non-Catholics alike is very favorable, according to Sister Deborah, because "they think the Church has come to them."

"We go where a Sunday homily cannot reach. We go to the person who didn't go to Mass," adds Sister Mary. "We remind them of God, their duties toward God. They think of God when they see a sister, any sister."

When the sisters return to the bookstore at 2700 Biscayne Boulevard they spend a half-hour in the semi-public chapel, praying in front of the Blessed Sacrament "for those we can't reach."

Two sisters always stay behind, tending the store, where rosaries and devotional stamps are neatly arranged along with myriad books for people of all ages and stages of spiritual development, in addition to Bibles, missals, prayer books, posters, records, cassettes and films that schools and parishes can rent out.

The combination bookstore-convent where they have stayed for the last 22 years is so jammed with books, in fact, that the sisters are having an addition built in the back to accommodate the overstock.

They also "keep a watchful eye for vocations," according to Sister Mary, every month inviting single girls between the ages of 14 to 26 to a reflection-open house type vocations day.

In a way, that's the easiest part of their apostolate.

"It's a happiness that isn't like anything else that you know," says Sister Deborah of her vocation. "You can't put it into words but it's very real."

Sister Mary adds her own, irrefutable pitch. "I can't tell you how happy I am. You have to enter to find out for yourself."

Voice Feature

A day in the life of a

You have to get up pretty early to get ahead of a busy parish priest. That is what *The Voice* discovered when it put on its sneakers for a day in celebration of Vocations Week and kept up with the pastor of St. Clement Church in Fort Lauderdale, Fr. Patrick S. McDonnell, as he went through his daily rounds. Since many people may not be aware of the routine of a priest outside of Sunday Mass, we decided to follow a representative priest on a fairly "typical" day, that is if any day can be called truly typical in the life of a priest. Following is a record of that day, Thursday, Sept. 30th.

6:15 a.m. Even at this early hour Fr. McDonnell is up and preparing for Mass. Today's 6:45 Mass is for the benefit of the sisters at the convent of St. Clement before they begin a day of teaching and administering at St. Clement school. Although this Mass is a little earlier than most morning Masses, Fr. McDonnell, a native Irishman,

would not normally sleep too much later. The short, energetic pastor jokes in reference to the large number of people who call up on the morning or come by to see him. "The only way to sleep in the morning is you've got to get out of here."

8:30 a.m. After breakfast Fr. McDonnell begins a series of "communion calls" where he will offer Communion to those people who because of illness or injury are unable to get to church. These are people he sees on a regular basis, reserving one or two mornings a month for the visits. Some of them he has visited since he was assigned to St. Clement 6 years ago, others are so new, replacing those who have died, that he doesn't feel that he knows them very well.

Quick to joke in a cheery Irish brogue, Fr. McDonnell greets with a smile his first parishioner of the day at her home. The lady, in her 60's, confined to a wheelchair mentions the death of an elderly, long-time St. Clement parishioner whose wake



The desire to minister to all those in need takes Father McDonnell into the Broward County jail, where he speaks with a prisoner.

Fr. McDonnell will attend at night. After offering Communion and listening briefly as the lady mentions a sister in a hospital, Fr. McDonnell is off to the next call. If there is a serious problem, he says, that they wish to discuss with him, he encourages them to contact him later at the church. This morning, however, he hasn't much time to talk as he hurries to make all his stops through a pouring rainstorm.

At one home he ministers to a diabetic lady with ten children whose husband, also confined to the home, died in December. At another home he visits a man who is blind and his wife who has terminal cancer. At still another home he gives Communion to a cancer victim while she sits on the couch where she had been sleeping. In all he makes 22 Communion calls before he returns to the church.

11:05 a.m. When Fr. McDonnell walks into the office he is solicited immediately by a secretary for his advice on the width of a new reception area window that is being installed for security reasons. A young woman is already waiting for him concerning the baptism of her son. The woman is Catholic and a regular churchgoer. The interview proceeds quickly and smoothly as the pastor asks her routine questions about the baby's sponsors and Godparents. Then he gives her the date of a conference night where she will receive instruction and a "commitment" night where, after a service, parents socialize with other parents who are having their children baptized.

Fr. McDonnell hopes in this way parishioners will get to know each other, "hopefully building a church community." Many people who have drifted from the Church will still make appointments to have their children baptized and so it is a good opportunity to get to know

them and ask them why they haven't been to church, he says.

Fr. McDonnell admits he uses the baptisms as leverage in this way but the overall goal of getting people involved with each other and the Church is an end that justifies the means. "If no one comes to church there's no (community) family," he says in his office.

A moment later he is on the phone with a lady who seems to illustrate his point. "Congratulations . . . a boy or girl . . . So when do you want to have him baptized? . . . You're not a Catholic?" He explains that he would like her to attend a conference and commitment night. "We'll put you through the wringer," he laughs.

When the call is finished Carol Zeglan, director of visitation, is in the office to talk about a particularly hard way to reach a person they want the pastor to see. The lady is deaf, she explains, and cannot hear a knock at the door. Therefore, when a special minister who has been visiting her receives her call she will in turn contact Fr. McDonnell with an appointment time to see her.

The pastor is proud of his parish's visitation program since it takes some of the burden off the priest's shoulders. The parish is divided into 29 sections, each assigned with a representative from the church. If a new family registers in the parish Zeglan will visit them at home to welcome them. With a 25% turnover in residents every year it's important and yet difficult, Fr. McDonnell says, to have the parishioners make contact with each other, especially the ones that remain housebound.

12:30 p.m. After lunching on a hamburger fixed by his housekeeper Fr. McDonnell is back in his office looking through his phone memos. So many parishioners try to contact



Taking Communion to people's homes is an important part of Father McDonnell's day.

STORY AND PHOTOS BY PRENTICE BROWNING

priest

him in any given week that he has a stack of messages in his desk which he will take out when he has any free time and begin thumbing through. He'll start at the top of the stack and work his way down, he explains, and periodically repeat himself with those he is unable to reach. "If we are trying to get each other we usually succeed in a couple of days."

Today there are also other things on his mind besides his parishioners. He recently celebrated his 25th anniversary in the priesthood and is trying to set aside four days to spend at an inn in Port St. Lucie courtesy of his parishioners. As organizer of a college reunion he also has to make several calls concerning reservations.

His first appointment this afternoon is with a young couple planning their marriage.

"They come to us and we do the initial interview to see what the obstacles are." In this case the boyfriend isn't Catholic and the family can't agree which church to hold the wedding in.

Many young couples come in who apparently have had little contact with the clergy, Fr. McDonnell says after the interview.

"Their idea of meeting a priest is either the Bing Crosby type of priest or the Monsignor who used to holler at them all the time (at school)."

Father will end up meeting with a young couple four times including an Engaged Encounter day when the pastor discusses with them marriage as a sacrament.

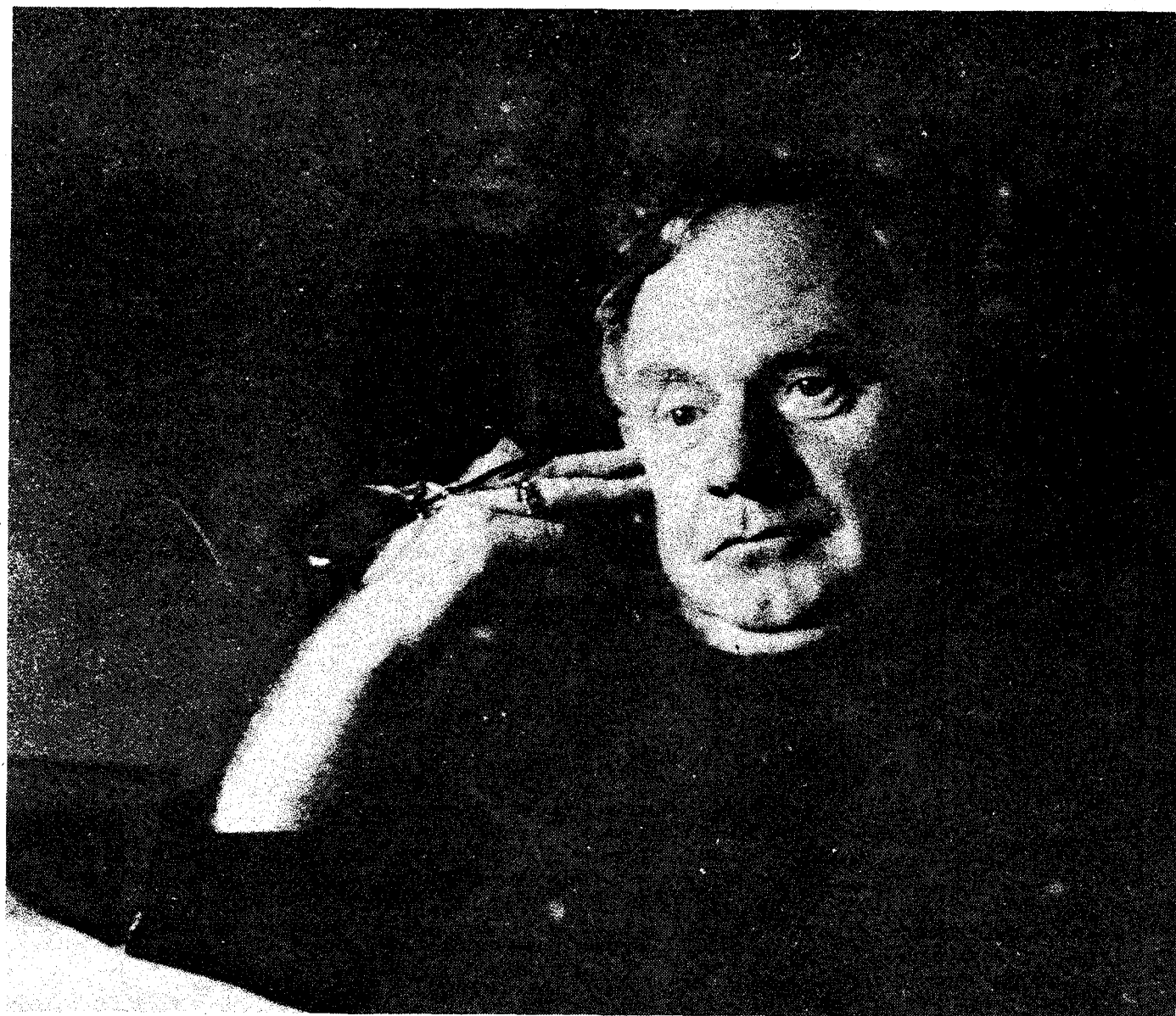
2:05 p.m. Fr. McDonnell leaves the office and walks next door to the St. Clement elementary school. There he walks with principal, Sister Jean Girzaitis to the second floor to inspect a leaky roof. The pastor will visit the school quite regularly and this day he stops by at the cafeteria to visit with a group of Girl Scouts who are meeting at the end of the school day.

From the school he goes straight to his car. Today he will be visiting a long time parishioner at the Broward County Jail who is awaiting trial for a serious offense. Fr. McDonnell was a character witness at a hearing the day before to reduce the bail but it was not reduced and the family cannot afford to pay the sum for his freedom.

The pastor has been visiting the prisoner regularly since he was arrested the previous weekend and says that security procedures make it harder to talk to a prisoner than in earlier years.

Nevertheless, speaking by phone through a window in a steel door he is able to gain permission from a prison guard to return the next day to give the prisoner Communion. Today he is able to meet the man privately in a small detention room.

A while later, returning from his



At the end of a long day crowded with phone calls and visits, Father McDonnell sits in the shadows of his rectory office, perhaps thinking about all the things he could not do and people he could not reach.

interview with the man, Fr. McDonnell says, "I told him 'we are rooting for you, thinking about you, we care about you.'"

The prisoner told him that he was in a cell with 16 other people and was having difficulty sleeping.

4:15 p.m. The pastor decides to drive over to the prisoner's house to speak to his wife but no one is there upon arrival. Instead, he heads back to the parish for an early dinner.

He puts the steaks on an outdoor grill while his housekeeper prepares the rest of the meal. While he's waiting for dinner to be cooked he talks about how in his earlier years in the priesthood when involved in school administration he hardly stayed more than a year at any one parish. "We can joke about it now," he says of some fellow priests who had similar experiences.

That night he is having dinner with a lay minister who will be moving out of state and a retired priest, Fr. William Schoofs, who is residing at the parish.

Fr. Schoofs, who was a missionary with Mother Teresa tells of a confrontation Mother Teresa had with the director of a refugee camp who was diverting some of the goods and materials for his own benefit. He was driving her down a long deserted highway, he says, when he spotted the chauffeured limousine of the director. The world-renown missionary told him to pull the jeep across the road to block the limousine. An argument

ensued with the furious director which ended only when Mother Teresa threatened to tell then Prime Minister Nehru of his practices. Unfortunately, the man apparently never forgot the incident because when Fr. Schoofs came to the U.S. for a visit he was never able to obtain a visa to return to India. The same director, it turned out, was in a position of authority in the granting of visas.

7:30 p.m. After watching the nightly news and speaking with another young, soon-to-be-married, couple, Fr. McDonnell is on his way to the wake of one of his parishioners. Speaking about his interview with the couple he says, "You can't just say marriage is all sweetness and light. They have to study and learn how to communicate."

"Marriage preparation is going to be a big help. The trouble is that things begin to happen in a marriage and they don't want to admit it. A lot of times when they are willing to admit it it's too late, they can't repair it."

The funeral chapel is filled with friends and relatives of the deceased, a distinguished looking elderly man in an open casket.

Fr. McDonnell kneels before the casket and prays the rosary. He also addressed the mourners that it is o.k. to weep and feel a little sorry for themselves for the loss.

But he adds, "you have to look at death as a transition to glory. It

gives us hope. Especially with the pain of loss. It takes time for it to seep in . . . tomorrow maybe we can rejoice a little."

8:15 p.m. It's the time of night when after a busy day a priest may become philosophical and driving home from the wake Fr. McDonnell becomes for a few minutes reflective about his 25 years in the priesthood. He remembers what a fellow priest said years ago about how to get a good sleep after a strenuous, problem filled day. "He said, 'when you go to your room leave your problems outside the door, because you know not one of them will go away during the night.'"

The day finally over, a lot of people whose lives he's touched were better off for Fr. McDonnell's life commitment. A prisoner may be able to sleep a little better knowing that someone well respected in the community cares about his fate. Many sick people were able to receive the comfort of communion and several engaged couples obtained helpful advice on their upcoming marriage.

And what about Fr. McDonnell himself?

While stopped at an intersection he recalls an earlier joking comparison of the priesthood with the army because of the many transfers and long hours. But as the light changes, he dismisses this in a moment with the lilting tones of a true Irishman, "Ah, I'd do the same thing over again, so I would."

Matter of Opinion

A way of life better than most

Religious vocations . . .
Why are the numbers down?

Celibacy requirements? Materialism? Decline in institutional status? Failure of those in parental vocations to promote religious vocations? Some inexorable swing of a historic pendulum counting a spiritual ebb and flow? The media's grotesque and libelous depiction of clergy as wierdos and fanatics rather than as men of love and strength?

Perhaps all of these things to a degree. Yet no one really knows for sure.

And the irony is that there can be such great fulfillment in a religious vocation. One need not look at a vocation as some

EDITORIAL

kind of grim spiritual sacrifice as opposed to the supposed glamorous rewards of secular occupation.

Certainly the pressures and frustrations of life in the secular world ought never to be any great distraction to someone contemplating a vocation.

In today's *Voice* are two stories of local vocations, "A Day in the Life of a Priest," (Page 12-13) and "The Media Sisters" (Page 11). Read these two stories and you'll get a taste of the lives of just two of the hundreds of priests and religious brothers and sisters who serve South Florida. The taste is sweet.

You see a priest making his daily rounds, giving Communion to the sick, counseling the problem-ridden, talking to kids — serving and giving, and receiving gratitude and love in return. And you see a group of sisters spreading the Word door to door to people of every walk of life, of every kind of neighborhood — affecting people's lives.

There is a great richness and joy in these lives. Oh, yes, there must surely be moments of discouragement — perhaps when the rest of us fail to be supportive enough — but always there is the knowledge that there is something special in serv-



ing, in giving to others that makes the world a better place because of them.

As Father Pat, in "A Day in the Life" says after a long day: "I'd do the same thing over again, yes I would."

Letters to the Editor

On Notre Dame and abortion

To The Editor:

At the University of Notre Dame there is a tunnel that connects a small hotel with an excellent conference center. The walls of the tunnel are lined with interesting photos depicting the activities and history of Notre Dame. A series of photos show Father Theodore Hesburgh with presidents of the United States from Eisenhower to the present day; the most powerful man in the U.S.A. with the president of America's most visible Catholic University.

Dr. Alan Gutmacher, the former president of Planned Parenthood and the architect of the abortion movement, sought and obtained the university facilities for a pro abortion meeting in the early 70's. He saw clearly the propaganda value and psychological effect it could have. Father Burtchaell of Notre Dame, the provost at the time of the Planned Parenthood meeting, comments in his book, *Rachel Weeping*, that he tried to scotch any attendant publicity. It would be charitable to say that Father Burtchaell was naive but no such

charity is due Father Hesburgh, the President of the University. He is a most worldly wise individual who knows well the value of symbols.

Father Burtchaell also comments in the book on Notre Dame's next encounter with abortion; a conference prompted by a conversation between Father Hesburgh and our crypto-abortionist, President Jimmy Carter. They both wanted the issue neutralized so Father Burtchaell was instructed to have an intellectual soiree to find areas of accommodation.

The ground rules precluded any identifiable Pro Life leaders on the panel. Pro abortion activists were also said to be excluded. I attended that meeting. My reading of it was that the so-called pro life intellectuals in general felt that there might be something wrong with abortion but that little should be done about it. A constitutional amendment was not considered. The pro abortion side presented the usual hackneyed pro abortion arguments guzzled up with intellectual jargon and spiced with the usual anti-Catholic flavor. We were told in solemn tones that the Archbishop of Manila was a hypocrite who condoned the sale of abortifacient drugs outside the Cathedral on

Sunday morning.

Political interference in U.S. programs to export abortion propaganda and technology to the third world countries was condemned and there was a call for free choice. Specifically excluded from the discussions was the unborn child and it would have been considered gauche to have any pictures of the unborn. Of course, pictures of aborted babies were felt to be obscene. As if a picture of an obscenity was somewhat worse than the actual deed. No one spoke of the abortion chambers and there was little talk about the side effects of abortion; of the exploitation of women and children, of the money grubbing clinics or the corruption of medicine and law. Each afternoon we had tea and cookies and in due course Notre Dame published a book on the proceedings. On balance I feel it was a pro abortion meeting.

Now comes Father Burtchaell with his new book, *Rachel Weeping*. Undoubtedly, Father Burtchaell is a bonafide born again pro lifer, almost that is. Why it took these past fourteen years of controversy for him to realize that the killing of one man by another for personal gain is anti-christian, anti-civilization and anti-

life is hard to understand. He seems to understand it now but he holds back in the book an endorsement of a Pro life amendment to the Constitution the only way to rectify the evil.

It is a curious phenomena of history that the intellectual community so often lags behind in their perception of social evil. One has only to reflect on the response of our American universities to the problems of slavery and racism and more recently their tolerance of drug abuse and the silly so-called sexual revolution. A mortal fear of being perceived as a conservative seems to stunt their common sense. The rarified university atmosphere does not seem to protect them from the tyranny of the cliché. Father Burtchaell reflects this thinking when he offers gratuitous insults to the people in the pro life movement in his introductory remarks and on the jacket of the book. In reality they have been years ahead of Father Burtchaell.

Rachel Weeping, may help placate a basically pro life alumni but Father Hesburgh's continued timidity and silence remain a scandal.

Bart T. Heffernan, M.D., F.A.C.C.
Fort Lauderdale

The role of laity

Although as a general rule bishops and priests should not get involved in partisan politics, they do have a legitimate role in the political order. They may, and on occasion must, speak out on controversial issues, even at the risk of being accused of meddling in politics.

They should bear in mind, however, that ordinarily it's up to the laity to reform social and economic structures and that the clergy should encourage them to assume this responsibility.

The pope has repeatedly made this point. Some have interpreted him to mean that priests have no role whatsoever in the political order. Yet the pope himself has made it clear this is not what he means at all.



BY MSGR.
GEORGE HIGGINS

We priests and Religious should listen carefully to those who think we have our priorities backward and seem to have opted for a new form of clericalism.

Archbishop Bernardin wrote recently that "despite today's enormously increased interest in lay ministry, I am convinced that we have scarcely begun to tap its rich potential. Bearing in mind that the primary field for the exercise of lay ministry is in the workaday world, its possibilities within the church are vast ..."

TO THE contrary, he has strongly encouraged the clergy to play an active role in the struggle for human rights and social justice. But he has also cautioned that they must do so precisely as priests, not as politicians, bearing in mind that their role is different from that of the laity.

Some may think this is much ado about nothing. I do not agree. The clergy have the right and duty to be active in the struggle for social justice, yet I can understand why some people think that some priests and Religious have pre-empted the role of the laity.

Edward Marciniak, president of the Institute of Urban Life in Chicago, made this point a few months ago at a conference co-sponsored by the National Center for the Laity. "Among church leaders and their staffs," he said, "there lingers an abiding disdain for those Christians who work inside the political and economic system and a predilection for those who are outside or against the system."

EDUCATIONAL PROGRAMS within the church, he said, are weighted in favor of prepara-

tion for paid or volunteer positions within the church. He asked: What happened to the world of work which so concerns the pope in his recent encyclical on this subject?

This is an old refrain with the National Center for the Laity. They have long been concerned about the decline of interest in helping the laity to play their indispensable role in the worlds of work, politics and business.

Although they sometimes push their point too far, drawing too sharp a distinction between the role of the laity and the role of the clergy, their basic point nevertheless is valid and should be taken seriously.

Archbishop Joseph L. Bernardin, the new archbishop of Chicago, is one churchman who seems to have been listening carefully.

Bernardin wrote recently that "despite today's enormously increased interest in lay ministry, I am convinced that we have scarcely begun to tap its rich potential. Bearing in mind that the primary field for the exercise of lay ministry is in the workaday world, its possibilities within the church are vast. The laity's specific role is not to serve the church in an institutional sense, but the world ... They share in Christ's priesthood and are charged with the responsibility of bringing the message of the Gospel to the world."

HE MADE this point even more forcefully at a recent public Mass in Grant Park attended by some 100,000 Chicago Catholics. That's a good sign.

Perhaps under his leadership the Archdiocese of Chicago will again lead the nation — as it did in the '40s and '50s — in developing programs to help the laity carry out their own specific and indispensable ministry in the workaday world. (NC News Service)

Evangelization means you

Please don't pass by the word Evangelization in the next few weeks as you would barely glance at yesterday's newspaper. You need only about sixty seconds to realize that relatively strange word means bearing witness to the good news of Christ and that you are hooked on it whether or not you know it.

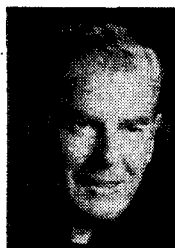
In all the writings of the archbishop these past few years on Evangelization, and especially in his masterful pastoral letter of a week ago, he is not talking about priests, religious and zealous lay ministers who are committed to spreading the Good News.

He is talking about you, if you, dear reader, feel yourself to be the average Catholic whose field of Christian activity is just about limited to taking up space in a pew on Sunday morning for Mass. He has used every device in this five year program to drive home what Vatican II underlined again and again, namely, that every Joe and Mary in the Catholic church regardless of the amount of their religious education will be held strictly to account for their missionary activity to their neighbor. Yes, missionary activity. Many still think of the mission field belonging to priests, religious and lay ministers, and the rest of the Mystical Body of Christ can turn their thoughts elsewhere.

THIS IS wrong. Very wrong.

It's curious that I am writing this on the feast of St. Therese of Lisieux, of France. She certainly ranks as one of the most powerful leaders of evangelization in modern times. A Carmelite nun who spent nine of her twenty four years behind a monastery wall and had no idea who lived across the street? Yes, Therese's witness to the Good News spread around the entire world in a very dramatic way.

She never preached a single sermon. She never



BY MSGR.
JAMES J. WALSH

knocked on a door in a home visitation program. She never talked to any non-Catholic about coming to Sunday Mass. She never encouraged a divorced couple to remember the church is still their mother and loves them very much and their place at Sunday Mass is reserved.

No, we do these things in our parish programs of Evangelization. But Therese never had this opportunity, all of which points up the wonderful fact that no single parishioner can do all the things I listed in the paragraph above on an on-going basis. But every single Catholic can do one or more of them, if only they are penetrated with the conviction that they can bring just one person into the church or back to the church either by constant prayer for them or by penance or by sympathetically sharing the joy of a good confession and the privilege of receiving the body and blood of Jesus.

Therese had no idea whatever that she was going to reach more people than all 12 apostles together, and she never left Carmel on a week-end pass. She was "ordered" to put into a penny copy book her thoughts on God and the love of His Son. When she had enough strength to scribble a few lines she did so, gave it to her superior and thought nothing of it.

AFTER HER death, what she wrote with a

shaking hand in the shadow of death at 24 was recopied and mailed to other Carmelite convents, where the book, to go Hollywood for the moment, became a sensation. The rest is history. From the nuns of Carmel the book went to priests and religious and lay people and everyone found a new light shed on the Gospels.

Here was a treasure for moderns of the space age. Using only the Gospels and the Imitation of Christ, she showed how God expects only little things of little people, but he insists they do those things as well as they can. He expects them to persevere in daily prayer, to think of others first, to put trust before all else in going to God, not to expect to grow in love in fact, unless you grow in trust first, etc.

Only the Lord knows how many evangelizers she made because that book has been translated in scores of languages as "The Story of a Soul" or the "Autobiography of St. Therese."

She enflamed hearts with her message, and that's what we need. We need a bonfire to perch on to begin to appreciate the full deposit of faith left to us under the care of the Holy Father. We need to salute the Mormons, the Jehovah Witnesses and the Southern Baptists, all of whom put us to shame with their zeal and effort and gift of time. They do a remarkable job of evangelizing without much of the precious heritage left us by Jesus, such as the Eucharist.

ALL OF THIS is by way of saying read *The Voice* these weeks about the truly great assembly of people from many states in Miami Beach at the Deauville Hotel on Evangelization. Plan to attend at least one of the days' activities, if only to thank God for the priceless gift of the faith which most of us Catholics take for granted. (To be continued.)

Opinion

Welcoming the unwanted

A new version of an old story has been playing in the area around Brentwood, N.Y., for the past year. It carries the familiar theme of "not in my neighborhood, you don't" — that is, allow some people, such as drug addicts, runaway kids, mentally handicapped or even senior citizens, to move into certain neighborhoods.



BY
ANTOINETTE BOSCO

In this case, the undesirable neighbors are criminals. Two situations have developed affecting New York state institutions in recent years:

1. The decline in institutionalized mental patients. Reforms in the system have led to a move away from institutionalizing the sufferers of ailments judged to be no danger to others. Now these people are being moved into more humane settings in adult homes in communities.

2. AN INCREASE in the numbers of convicted criminals confined to prisons. This makes the prisons bulge at the seams, a situation which creates potentially explosive hotbeds of frustration and violence.

In Brentwood, for example, a psychiatric institution called Pilgrim State Hospital, which served the emotionally disturbed, was largely emptied out.

A logical, economically sound solution was to match the need for more prison space with the available space at Pilgrim State.

However, when the proposals to turn Pilgrim State into a prison were made public, a cry of outrage went up from the community. People protested loudly that this population of convicted drug users, arsonists, sex criminals and thieves

would be a direct threat to their families.

Furthermore, community members argued, the presence of criminals would make the area undesirable as a place to live and could lower property values.

AS THE furor developed, the courageous pastor of the parish in which Pilgrim State is located took a stand. Father John Fitzgerald told me that he saw the problem on two levels.

On one level, the pastor found the idea of criminals in the front yard distasteful. He said his preference would be to live in a society in which crime and criminals did not exist.

However, he continued, on the Christian level we have to meditate seriously on the words of Jesus: "What you do for the least of my brethren, you do to me."

Father Fitzgerald's beliefs led him to make a public statement to his parishioners, published in the parish weekly bulletin.

"EVIL MUST be detested, but people must be loved," he wrote. "We all struggle with evil. We win some and we lose some. But as we look at the state correctional facility we can all say, 'There but for the grace of God, go I!'"

Father Fitzgerald, my longtime friend, addressed the question of property values directly and in a way that gave his people a new perspective.

"Concern for property values is also a very real thing," he said. "However, the people who are here now make our community a good place to be. As long as we stay and do not panic, there will be no deterioration of our community. No one loses unless they choose to move away. Stay here and together we will create a very fine community," he urged.

Unfortunately, the pastor didn't reach everybody. But some responded and became less afraid. These people were reminded again that the Christian position always takes courage because it is the difficult one, one that is uncomfortable and may contradict the standards of the world.

The Brentwood parishioners are lucky they have a pastor who is willing to bear witness to the Christian message because he believes Jesus is the only guide to true joy and peace. (NC News Service)

Influences on vocations

Because there has been such a decline in religious vocations, there has been a continuing search for ways to stem the decline and to draw young men and women into a commitment of their lives to the service of Christ as priests and religious.

I found evidence in an article in the September issue of *Esquire* of what once stirred vocations and seems almost gone today. This was not the intent of the article, "The Final Vow," an excerpt from a book, *Seminary, A Search*, written by Paul Henrickson.

Mr. Henrickson's intent seemed to be only to record his own honest impressions of his experiences as a seminarian from his 14th to his 21st years. He might seem, as he did to me, to have been almost unbelievably naive but there was no indication of malice in his writing.



BY
DALE FRANCIS

Esquire seemed to think it had a more sensational story than it really had. In the sub-title for the article, it was said: "At fourteen, the author made the irrevocable decision to join the seminary. Now, twenty-four years later, he reexamines the pieces of his life in search of why he left."

BUT THE truth is, of course, that entering a minor seminary was not considered an "irrevocable decision" and the decision to leave the seminary even at a time much closer to ordination than that of Mr. Henrickson was in no way considered scandalous.

What I found interesting in Mr. Henrickson's story was the way his own decision to enter the seminary had been encouraged by the sisters in the school he attended, by priests

and especially by his mother and family.

This verifies what I have said before I have discovered in a series of interviews I did with priests and sisters whose achievements had brought them to prominence. In every instance these men and women said their decision to choose a religious vocation was influenced by either their families or by priests and religious they had known, often by a combination of both.

Sisters, even in the earliest grades, spoke to the young boys of the great honor that would come to them in life if they were chosen to be priests. Here it was the seed of vocations would be sown among the boys.

IT WOULD be the example of the priests they met that would influence young boys later, just as it would be the example of sisters that would influence young girls to choose a religious vocation. Almost all of the priests and sisters I interviewed were able to give the name of a priest or religious, or priests and religious, to whom they gave credit for their vocations. When those they named were still living, I talked with them. They all said they did not directly urge a choice of a religious vocation but when they saw the vocation developing they helped as they could.

Virtually all of the priests and religious credited their families, most of all for the example given and for the encouragement they were given when they made their decision. None said their parents urged their vocations, only that they inspired and encouraged them.

It is this that I believe is missing from the scene today, not completely so, I suppose, but it does not exist as it once did. If there is to be a return of vocations it will surely come through priests, who by their service inspire boys to want to emulate them; through sisters, who girls see offering a model for the lives they wish to live. And through parents who will, seeing the beginning of vocations among their children, offer encouragement and support.

IN ONE parish when a young woman entered religious life, there was a parish celebration. When those within religious vocations offer witness of joy, when parents and community celebrate vocations, then we can hope to stem the decline and bring new vocations to the Church.

What changes?

By Tom Lennon
NC News Service

Q. I'm the youngest of seven kids, and as a result my parents are very old. They are also very old-fashioned. We have lots of arguments, even serious fights, especially about sex. Please tell me how I can make them see that we're a new generation, and we have new ideas and new customs. How can I make them see that things like sex before marriage aren't wrong any more and that experimenting with sex is OK now? (Michigan)

A. Once upon a time, way back in the early 1930s, I was forbidden by my parents to go to a movie titled, "New Morals for Old." This picture show was said to be shocking.



BY TOM
LENNON

It's a pretty sure bet that in this now forgotten shocker a beautiful young person said to distraught parents something like this: "But we're a new generation! We have new morals. We're discarding your old-fashioned ideas."

ONE SUSPECTS that quite a few people of almost every era think that they are discovering new things about sex, are becoming liberated from old taboos and are exchanging old morals for new more enlightened modes of behavior.

And it's true that some social customs based on sexual roles do change. Some examples:

Men have been liberated from the burden of opening the car door for women. Indeed some women strenuously object to having this done for them since it suggests they are frail.

Now a woman can call up a man and invite him out to an expensive dinner. Men, needless to say, find this liberating also.

Too, we can now use the word "legs" in conversation between the sexes. Many years ago that was considered highly improper. One always had to say "limbs." Believe it or not!

Some customs connected with our sexuality do change. But for Christians the essential moral values connected with sexual behavior do not change.

The glib phrase, "It's a new generation," doesn't make it OK now to be a partner for a one-night stand.

Twenty generations from now the Lord's plan for our happiness will still be in effect. And the Christian path to happiness in the area of sexuality will still be found in such powerful ideas as permanent commitment, tender care, generosity, kindness, love, discipline, thoughtfulness, sensitivity, sacrifice, and faithfulness-come-what-may.

Like the word of the Lord, these ideals will endure for all generations.

NC News Service

Dealing with the divorced father

Dear Dr. Kenny: My daughter has three children and is divorced. The father of the children sends her support but refuses to see the children. The children know he lives not far away. I hate to interfere, but as a grandmother, do you think I should call him and try to get them together? — Florida

Divorce is a very complicated matter, especially where children are involved. We don't yet have enough experience with custody and visitation to know which arrangement works best. The truth may be that there is no "best" arrangement.



BY DR. JAMES
AND
MARY KENNY

When your daughter and son-in-law got a divorce, they terminated their husband-wife relationship. However, they did not end their parenthood. Adults divorce each other. They do not divorce the children.

This much is obvious. Adults in a family have two major roles: spouse and parent. In divorce cases much grief can result from a confusion of these roles.

TIME IS necessary for these roles to separate

themselves. How long has your daughter been divorced?

Frequently in the first year after a divorce the role of "providing father" gets confused with the role of "angry husband." Your son-in-law may be avoiding contact with his children because he has still not worked through his feelings toward their mother.

Divorced husbands usually express this anger by doing the opposite. They want to see the children frequently but are negligent with the financial support.

Your son-in-law's feelings, however, are not the only factor. What does your daughter want? What do the children want? Do they want to see their dad?

I suspect they do, but this is not always the case. Some children handle the hurt by avoiding the absent parent. Others prefer to stay away so as not to get caught in between, where they feel pressure to choose sides. Parents who have not worked out their anger and hurt toward one another can put the children in a difficult position.

YES, CALL your son-in-law, but don't start by trying to get him together with his children. Instead, congratulate him on providing regular support for the children. Let him know how they are doing and what some of their thoughts and feelings are.

Explore your son-in-law's feelings. Start with his feelings toward your daughter. Be sympathetic

and accepting of any negative feelings. This may not be easy for you, but he will not resume his full role as father until he has found peace as an ex-husband.

Don't demand that he visit with the children. He may not be ready. If he is forced by social pressure or guilt, he will probably visit irregularly and awkwardly. Such behavior may be even harder for the children than no visits at all.

A regular visitation schedule that the children can count on theoretically would be best. That way the children will know when dad is coming and when he is not. They will not be getting their hopes up and then suffering disappointment. But your son-in-law may not be ready for this.

LEGAL DIVORCE can usually be accomplished in 60 to 90 days. Emotional divorce takes one to two years. The difficult matter is to restructure parent roles while the emotional divorce is taking place.

As the absent parent, your son-in-law needs to find new ways to be a father. He has already assumed the responsibility of providing financially. He may need time to address the other aspects of fathering.

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

A boy, his car... and his mother

I backed into my 17-year-old son's car last June. While it was initially traumatic, it turned out to be a parent maneuver I recommend highly. I didn't do it deliberately but I might again with another adolescent son down the road.

First off, it was dumb driving, I admit. I have no other choice. I backed our ten year-old station wagon down the hill of our driveway and crunched the hood and fender of his twelve year-old Volkswagen bug into tinfoil while waving to a neighbor. No harm to my car, I'm happy to report, but he appeared at the front door with such a stricken look that I knew instantly I had committed more than a venial sin. (Why can I never get such immediate attention by merely calling him?)

But my negligence turned out to be a blessing of sorts, albeit an expensive one. My son (who has given me an imprimatur to write this) and his friends spent the rest of the summer hours repairing the damage. They haunted junk yards in search of the limbs of old VW carcasses and came home triumphantly bearing a hood from one and a fender from another.

THEY REWIRED the headlights and brake lights. They pounded out dents, not just those I inflicted but others gathered from years of parking lot socializing. And they sanded for what seemed to be an eternity.



BY
DOLORES
CURRAN

One day I came home to find three young men in face masks sanding away with three electric sanders and three radios turned high so they could hear them above the noise of the sanders. Need I say the noise level of the neighborhood plummeted as soon as I reached the garage and threatened to pull all plugs?

They spent another day finding the best deal on repainting and another couple of days taping chrome and lights to protect them from being spray painted as well. Two days at the paint factory and a final day of untaping and replacing chrome knobs and we had a shiny new old car in our driveway. Of course, along with it we had less money in the parental pocket but we also had a wonderful summer.

I found that the incident served to take the boys off the streets and put them in the garage. Some-

thing there is about car repair that gives purpose and zest to the lives of men. As a woman I don't understand it but as a mother I welcome it.

I SAW CAMARADERIE develop that transcends the usual horsing around of young men with too much time on their collective hands. All of them had jobs but they coordinated schedules to spend their free time working on the car. And their sense of achievement at the end of the summer was fun to witness. They had created a car together.

I'm not saying I'd do it again but I am toying with the idea of approaching a few other parents next summer with a suggestion of buying a junker together to keep our sons entranced. Community and church youth staffs might consider this as an option to picnics and other activities dreamed up to bring youth together. Instead of building a youth center and furnishing it with ping-pong tables, it might better build a garage and furnish it with tools.

It's sure to draw the guys and their cars as well as the girls who hang around guys and their cars. As for the parents, it sure beats hours of wondering where they've been and what they're doing.

And if any parents, particularly mothers, need more specific instructions on how to damage their teenager's car without damaging their own, I'll be happy to supply the same. First you need a hill. . . (Alt Publishing Co.)

Family Night

OPENING PRAYER:

Gentle Lord, school once again is in session and our family has begun a different rhythm. What a gift it is, Lord, to continue to learn and grow. Thank you for this time together to learn and grow as a family. Amen.

SOMETHING TO THINK ABOUT:

Now that school has begun most of us think it's time again to start learning. What wild nonsense, because really everything we say and do in-

volves learning. This Family Night let's take a look at some of the ways we all learn and grow, especially at home.

ACTIVITY IDEAS:

Young Families. On a large piece of paper, draw a diagram of the house or apartment. Together go from room to room and write down on the diagram all the things the family learns in each room. Be sure to

cover physical, social, and spiritual matters. Tape the diagram on the kitchen cupboards for all to be reminded of the richness of learning in the home.

Middle Years Families. Share some thoughts about how family members help each other grow and learn. Let each family member write a short love note to each of the other family members, specifically expressing

thanks for a way he or she was helped to learn and grow. Place the letters in a large bowl and open a letter and read it aloud at each meal.

CLOSING PRAYER:

Dearest Lord, thank you for this Family Night and for our beautiful family. Bless our teachers at home, at work, at school, and at play. Help us to do one special thing this week for someone else. Amen.

Scriptural Insights

GOD SPEAKS TO US

Readings: Wisdom 7:7-11; Hebrews 4:12-13; Mark 10:17-30

By Fr. Richard Murphy, O.P.

What a striking collection of people we see in church each Sunday: tall ones and short, slim and not so slim, young and old. What catalyst brings so divergent a group together? It is Jesus Christ, the word of God, through whom all things came to be. Giver of life, He is also Savior of the world, including Mary His mother, the apostles, patriarchs, Moses, and all of us. And to all of us, He always has something to say.

His first word summoned us out of nothingness into being. We have no identity problem, then; we are God's children and do not have to spend a lifetime finding ourselves — we know who we are. Jesus continues to communicate with us throughout all our days, sometimes to warn us "That's a sin!" but oftener to say "Listen!" Eventually for all of us there will be that final word, "Enough! Come back to me."

THE LORD commanded Abraham: "Leave your home and go where I will tell you." To Moses He said, "Lead my people out of the land of bondage." To Jeremiah, "Be my spokesman. Tear down, destroy, root up . . . and build and plant." Invariably, when the Lord speaks to anyone, there is work to do.

To each of us divine words are also addressed, words like "Come, follow me." We can accept or reject His divine invitation; the decision is ours to make. There are many ways to follow the Lord, and we make our selection as King Solomon did, in prayer begging the Lord to help us choose wisely.

Marriage is the vocation chosen by many, and it is a state richly blessed by God, but all do not have to marry. The great Francis of Assisi was struck to the heart by Jesus' words: "Go sell everything you own and give the

money to the poor . . . then come, follow me." The religious life too is richly blessed by God, for as Jesus said, "The one who has given up home (and everything dear to him/her) for the sake of the gospel, will be repaid a hundred times over . . ."

Some may choose not to marry for unselfish reasons — to be free to care for aging parents, or to serve God with complete dedication, bringing the good news of salvation to others' children.

THE WORD of God can even in our day and age penetrate our minds and hearts, and force us to stop and think. It is indeed, as St. Paul says, like a sharp two-edged sword, alive and active. Jesus' words were always stimulating. Imagine: "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter God's kingdom." What a splendid

hyperbole! And how dismal to try to explain it by searching for a narrow gate in Jerusalem's walls!

Today as always there is need for vocations, especially to the religious life. A motley people will in God's providence be served by a motley group of His servants. That His servants are notorious for their shortcomings is painfully clear, even to His servants. But God can cope with all of their deficiencies, and He finds a good spot for them to use what they have. It is almost as if He is telling us, "Not everybody has everything." That too is part of His plan.

God speaks to His children in a thousand voices. We must be alert and ready to obey when He speaks to us through the Scriptures, through history, through the church, and through other people. Listen, then. The Lord is calling you to serve Him, whoever you are, and wherever you are. (Alt Publishing Co.)

Asking for the Father's forgiveness

Q. Father, I have a very big burden on my shoulders and I need help. A short time ago my husband and I agreed with our 15-year-old daughter when she had an abortion.

Father, she still sucks her thumb and even now I don't think she realizes what we have done. I still think we did the right thing.

God says that sinners who are truly sorry will be forgiven, but the thought of going to confession scares me. Having our priest tell me I can no longer go to the sacraments is more than I can face. I am a convert, but my husband who was born a Catholic feels this is what will happen. What should I do? (Illinois)

A. Your family obviously has suffered terribly with this experience, but the hope you are looking for is surely there if you will prayerfully follow a couple of suggestions.

First, try to be sincerely honest with yourself. What you did was very wrong. But considering the enormous pressures you were under, no one except God can possibly judge how guilty you may have been for what you did.



BY FR.
JOHN
DIETZEN

However, after writing three full pages defending yourself for doing the right thing, you conclude by saying how much you need God's forgiveness for your actions. You knew, for example, that loving institutions and people were available to help your daughter through the experience with much less trauma than could result from an abortion, if only you would let them.

This leads us to your first and most important step to hope and healing. When we sin at all seriously it is generally impossible to unravel and analyze all the good, bad and doubtful motives that influenced us. In fact it is generally not even healthy to try to do so. Certainly God does not ex-

pect or want this.

We open our hearts to His forgiving love, as did the prodigal son, simply by humbly and trustingly acknowledging our sinfulness to Him, and telling Him we are back.

As I said, this is the big part of the job. Once you do this, with the grace of God, 90 percent of your journey back is completed.

As for your other question, please don't stay away from the sacrament of penance any longer. Your husband is mistaken in what he expects the priest to say. Nothing will stand any more in the way of your receiving the Eucharist and the other sacraments.

Q. A child in our neighborhood is attending school for the retarded and cannot remember her prayers, so she never made her First Communion. She is 12 years old. May she receive Communion when she attends Mass

on Sunday with her guardian? (Ohio)

A. The more basic question is why she has not made her First Communion. Mentally handicapped children often cannot memorize prayers. By no means does it follow that he or she cannot grasp enough of the meaning of Communion to receive this sacrament.

If she is attending school she surely is able to achieve some knowledge of Jesus, and understand that she receives him in Communion.

I hope you will encourage her guardian to talk with a priest. If someone can pray very simply with her, and help her understand at her own level what she is doing, she should be receiving the Eucharist regularly.

(Questions for this column should be sent to Father Dietzen at the following address: 1113 W. Bradley, Peroria, Ill. 61606.)

REAL TO REEL

Who, in the Archdiocese of Miami, once posed for a Norman Rockwell painting? Who is the namesake of a famous U.S. soufflette? Who is a surviving member of the "Our Gang" cast? The answers to all these questions can be found on "Real to Reel," the locally-produced Catholic news-magazine which airs this Sunday,

Oct. 10 at 7:30 a.m. on WCKT, Channel 7 in Miami. Another segment of the program features Maria von Trapp, the woman whose real-life story of family love and escape from the Nazi's in Austria was immortalized in the hit Broadway play and movie, "The Sound of Music."

"Real to Reel" airs every third week on Channel 7 and can also be seen every week on cable the following days and times:

Sunday — 5:30 p.m. Dynamic Cablevision (Channel 13); 6:30 p.m. Storer Cable (Channel 0); 7:30 p.m. Hollywood Cable (Public Access).
Monday — 5:30 p.m. Broward Cable (Channel 2).
Wednesday — 5:30 p.m. Hollywood Cable (Public Access); 9 p.m. Dynamic Cablevision (Channel 13).
Thursday — 5:30 p.m. Broward Cable (Channel 2).
Friday — 1 p.m. American Video (Channel P).

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Psalms from woods of West Virginia

Psalms From the Hills of West Virginia

Janet Hurlow
Hurlow & Company, Inc.
144 pp., paper \$7.95

By Sister Marie Carol Hurley, O.P.
University

This is a most unusual book, written in most unusual manner, discovered Providentially in God's good time so that its message of joy and peace could be sounded to the small ones of our troubled and confused world.

Janet Hurlow, the author, or, in her own words, the "copier of words that glowed on the page," lives in a trailer in southern West Virginia near Point Pleasant. She, her husband and four children were regular attendants at the Scripture classes conducted by the Dominican Preaching Team. The preachers had noted Janet's total engrossment, but it was not until the Evangelization Team took over that Sister Marie Carol was asked if she would read Janet's "books." These were three ledger-type books written in a script that left much to be desired and challenged the keenest of eyesight: no punctuation, no separation of words, but messages so profound, so inspiring, uplifting, that it was impossible to lay them aside until all had been deciphered.

Father Matthew Fox, O.P., author of "Magical, Mystical Bear," has published the book. In the preface,

Father writes: "These psalms sing of a new spiritual era. Instead of the art of war, this book praises the art of living that alone makes for peacefulness within and among peoples. Instead of war, for example, between body and soul this book announces the beauty of the marriage of earth and spirit."

*Righteous ones, enjoy what pleasures the body craves in God's love.
Speak of the needs of the spirit, and speak of the body's needs.
Combine your pleasures so well.
This is the way.*

Each line contains the freshness, the vibrancy of the hills and streams among which the author has fought for survival with such joy and faith that she conveys to the reader her appreciation of God's gifts, especially the gift of life.

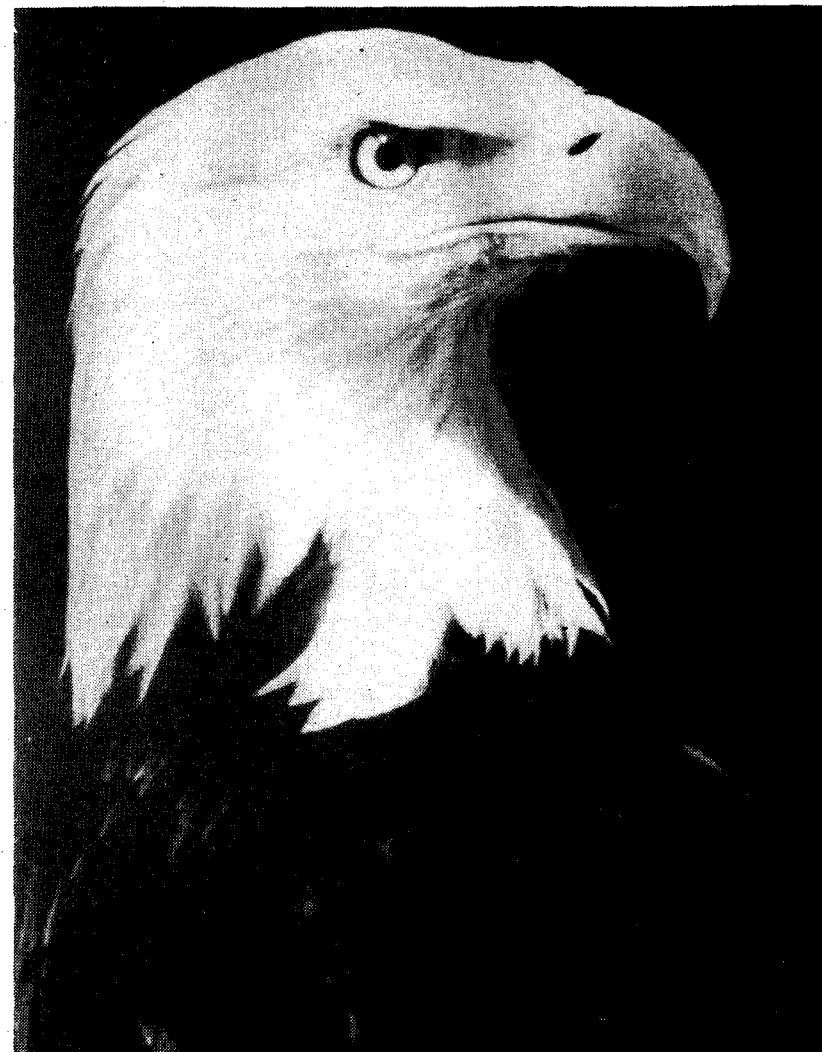
*This is why you are born.
This is your gift of eternal life.
When you were conceived this gift was given.*

*Such a gift!
Blessed is this special promise.
The wise shall rest in such a promise.
Such a sign is sent in the gift of eternal life.*

Blessed is the man who respects and understands this gift from God's spirit.

*Blessed is the earth in this wisdom.
In God's spirit are many gifts.
Such is written.*

But of all these gifts the one true gift is life.



CALL OF THE WILD — PBS introduces two new wildlife series in its fall lineup. Premiering Oct. 14 at 8:30 p.m. on WPBT, Channel 2, is "Wild America," a 10-part series which was 10 years in the making. The look at America's natural heritage captures on film the fearsome grizzly bear, majestic elk herds, wild dogs, mountain goats, eagles and an assortment of baby animals. A 13-part series, "Nature," premiering Oct. 10 at 8 p.m. travels to some of the more remote corners of the globe to look at unusual creatures. (NC photos)

FILM RATINGS

Here is a list of recent movies rated by the U.S. Catholic Conference Department of Communication on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

Here are the USCC symbols and their meanings: A-I — general patronage; A-II —

adults and adolescents; A-III — adults; A-IV — adults, with reservations (an A-IV classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions); O — morally offensive. The word "recommended" in parentheses is inserted behind the titles of those films that merit such a designation.

Annie, A-I (PG)	Gregory's Girl, A-II (PG)	A-III (R)	NIMH, A-I (G)
Author, Author, A-III (PG)	Lady Chatterly, O (R)	Personal Best, O (R)	Six Pack, A-III (PG)
The Best Little Whorehouse in Texas, O (R)	LeBeau Mariage, A-III (PG)	The Pirate Movie, A-III (PG)	Some Kind of Hero, O (R)
Blade Runner, O (R)	Making Love, O (R)	Pixote, A-IV (Recommended)	Star Trek II, The Wrath of Khan, A-II (PG)
Chariots of Fire, A-I (PG) (Recommended)	Man of Iron, A-II (PG)	Poltergeist, O (PG)	Summer Lovers, O (R)
The Chosen, A-II (PG)	Mephisto, A-IV (R)	Porky's, O (R)	Taps, A-II (PG)
Das Boot, A-III (R)	A Midsummer Night's Sex Comedy, A-III (PG)	Private Lessons, O (R)	Tempest, A-III (PG)
Dead Men Don't Wear Plaid, A-III (PG)	Missing, A-III (PG) (Recommended)	Quest for Fire, O (R)	The Thing, O (R)
Death Wish II, O (R)	Neighbors, O (R)	Raging Bull, A-III (R)	Things are Tough all Over, O (R)
Diner, A-III (R)	Night Crossing, A-I (PG)	Ragtime, A-IV (PG)	Ticket to Heaven, A-II (PG)
E.T., the Extraterrestrial, A-I (PG)	Night Shift, O (R)	Reds, A-III (PG) (Recommended)	Tron, A-III (PG)
Fighting Back, O (R)	On Golden Pond, A-III (PG)	Richard Pryor Live on Sunset Strip, A-IV (R)	Victor-Victoria, A-IV (PG)
Firefox, A-III (PG)	An Officer and a Gentleman, O (R)	Rocky III, A-III (PG)	The World According to Garp, A-III (R)
Fox and Hound, A-I (G) (Recommended)	One From the Heart, O (R)	The Seduction, O (R)	Young Doctors in Love, O (R)

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Holy Rosary holds arts and crafts festival, country fair

The Holy Rosary Home and School Association proudly presents its 7th Annual Arts and Crafts Festival and Old-Time Country Fair to be held on Saturday, October 16th, 9:00 a.m. to 6:00 p.m. at SW 186 St. and Franjo Road in Perrine.

Over 150 artists, many veterans of the past six years, will gather on the large grassy field surrounding the school to display their various unique crafts. A great variety of hand-crafted items, including paintings, pottery, jewelry, dolls, porcelain and crocheted, puppets, needlecraft, Christmas ornaments, will be on sale.

The Old-Time Country Fair will feature live entertainment, food, carnival games and some special guests. Music by country music and rock band, the Overland Ex-

press, and guitarist Andy Kemp.

On hand this year for the children will be three very exciting "people." The Seaquarium is sending "Flipper," who will raffle off free passes. Also circulating through the crowd, will be Daniel T. Bones, from "Mark Twain's Riverboat Playhouse," offering prizes to the children. Last but not least, the "Burger King" himself, will be on hand to perform his Magic Show.

This year's raffle features a number of memorable prizes. A number of cash prizes will be awarded, including one of \$1,000. The Grand Prize is a seven-day, all-expense paid cruise for two aboard the Norwegian Caribbean Lines' "S.S. Norway." Admission is free.

Lecture series to deal with immigrants, migrants

Immigrants and migrants will be the topics discussed during the third of the **Challenges for the '80s** lecture series which began in September at the Seminary of St. Vincent de Paul in Boynton Beach.

On Tuesday, October 12 from 7 to 10 p.m., Msgr. Bryan Walsh, director of Catholic Community Services for the Archdiocese of Miami, will speak on "Welcoming the Immigrant" and Msgr. John McMahon, director of the Rural Life Bureau of the Archdiocese, will speak on "Ministry to the Migrant."

Among the speakers for the series, which is part of the seminary's fall

symposium, are Auxiliary Bishop Agustin Roman of Miami; Bishop John J. Snyder of St. Augustine; Bishop Thomas Larkin of St. Petersburg; and retired Archbishop of Louisville Thomas McDonough. Topics covered will include the permanent diaconate, culture and evangelization, ministry to the young and old and capital punishment.

For more information call 732-4424.

Archbishop Curley-Notre Dame performs "The Wiz"

The Music Department of Archbishop Curley-Notre Dame High School, under the direction of Mr. John Wicker, will present "THE WIZ" on October 14th through October 17th.

This contemporary musical treatment of "The Wonderful Wizard of Oz" will be staged at the school, 300 N.E. 50th Street.

Tickets for the 8 p.m. performances on October 14 and 17 are \$5 for adults and \$3 for students. Dinner theater performances at 6 p.m. on October 15 and 16 are \$25 per couple. Tickets can be purchased in advance by calling Mrs. Romanik at the school, 751-5131, or on the night of the performances. Dinner reservations are required.

Biscayne hosts Newman conference

A conference on the contributions of John Henry Cardinal Newman to Catholicism will be held at Biscayne College October 8 to 10.

Leading national and international Catholic figures will address the conference; these will include: Basil Cardinal Hume, Archbishop of Westminster, England; Edward McCarthy, Archbishop of Miami; Reverend Brian Wicker, Birming-

ham, England; John Ford, Catholic University; Jamie Ferreira, University of Virginia; Richard Schiefen, Houston, Texas; James Gaffney, Loyola University; George Garrelts, Mercyhurst College; John Whitney Evans, Mts. St. Scholastica College; Michael True, Assumption College; Vicent Blehl, Fordham University; William Kelly, Marquette; Sister Marie McClosky, Notre Dame College; Michael

Moore, Waterloo, Canada; Vincent Geise, Editor of *Our Sunday Visitor*, and Fr. Patrick O'Neill, president of Biscayne College.

The purpose of the conference is to recall Cardinal Newman's works as a scholar and his achievements as a religious man which were seminal in shaping the contemporary Church.

It was Cardinal Newman who said, "A 1000 difficulties don't make a doubt," and by his example he promoted the role of "faith" in modern life.

It's a Date

St. Kevin's Women's Guild invites all to come on Oct. 11 to a 7:30 p.m. Rosary for World Peace at St. Kevin's Shrine and an 8 p.m. discussion on "Coping with Stress in Today's Hectic World." Speakers will

be Norma Hanna, psychology professor at the University of Miami, and Sr. Francene Merkowsky, director of Teleministry. St. Kevin Church is located at 12525 Bird Rd. For more information call 223-4902.

St. Clement in Ft. Lauderdale will be holding their annual "Dolphin Nite" on Oct. 11, at 8 p.m. Because of the strike there will be a total of 8 Dolphin players who will attend. Refreshments. Door prizes. Film Hi-lites of 1981, autographed photos and a brief commentary by Dolphin players. Free admission. Donations accepted.

The Ladies Society of Little Flower Church in Hollywood will welcome all the mothers of children in the school to a membership social after the business meeting on Oct. 11, in the school library. On Oct. 17, "Life Capsules" will be distributed to anyone who would like to participate in this Vial of Life program. The "Life Capsule" program provides identification and vital information needed by emergency medical personnel at the time of an accident or sudden illness. The vials are free and will be distributed at a monthly bake sale.

The Respect Life Apostolate will be the beneficiaries of a dinner and dance Oct. 16, at 8 p.m. in celebration of the 4th anniversary of the election of Pope John Paul II. The dinner and dance will be held at the Knights of Columbus Hall, 13300 Memorial Hwy. Tickets are \$12.50. Call 653-2921 for tickets.

The St. Catherine of Siena Women's Club will have a speaker from The Parent Resource Center of Dade County, Inc. on Monday evening Oct. 11, at 8:00 p.m. in the parish hall located at 9200 S.W. 107 Ave. For information call Mrs. Houston at 274-4361.

Catholic Daughters of Americas, court holy spirit #1912, Pompano Beach will hold a business meeting at St. Elizabeth's Gardens, Pompano Beach on Friday, October 8, 1982 at 2:00 p.m. Please make every effort to attend.

The Daughters of Isabella, Circle #884, will hold their Annual Benefit Dinner Dance for the benefit of the retarded on Saturday, October 16, 1982, at the Knights of Columbus Hall, 270 Catalonia, Coral Gables. A Luau Dinner will be served from 7:00 p.m. to 8:30 p.m. Dancing to the music of The Music Men will follow from 9:00 p.m. to 1:00 a.m. The ticket

donation is \$12.50 per person. Reservations are limited and tickets will not be available at the door. For reservations and additional information, please call 595-0535 or 661-9008.

Queen of Peace Fraternity of the Secular Franciscan Order will meet Sunday, October 10, 1982, at 1:00 p.m. at St. Richard Church, 7500 S.W. 152 St., Miami, Florida. All those interested in joining the Third Order of St. Francis and becoming active members are invited. Visitors are welcome.

St. Maurice Women of the Stable will hold their annual membership fiesta time on Oct. 11, at 7:30 p.m. at the church hall, 2851 Stirling Rd. For more information call Farida at 922-1642.

St. Clare Women's Guild — is sponsoring a GIANT FLEA MARKET Saturday, October 16, 1982 — 9:00 a.m.-1:00 p.m. in the Parish parking lot, 821 Prosperity Farms Road, North Palm Beach. Food and beverages will be available.

St. Bernadette Church is hosting a lector workshop on Oct. 9. Dr. Norman Carroll, deacon, will conduct a program of instruction to train community members interested in this essential part of mass participation. Program will commence with mass at 9 a.m. and end about 1 p.m. No fee. Please call Mary Iacobelli at 472-7596 for reservations.

The Dominican laity, third order of St. Dominic, will meet on Oct. 10, at Barry University. All members will meet in Cor Jesu Chapel at 1 p.m. for the recitation of the rosary followed by the mass at 1:30 p.m.

St. Thomas More's parish fall festival will be held Saturday, Oct. 23, and Sunday Oct. 24, from 10:00 a.m. to 5:00 p.m. at 10935 South Military Trail, Boynton Beach. Featured will be bargains in books — country store items — flea market merchandise — food and beverages — green plants — handcrafts and second show clothing. There will be games — pony rides — raffles and on Saturday afternoon music of the big band for your entertainment.

Marianettes card party Oct. 12, 7:30 p.m. Knights of Columbus Hall, 13300 Memorial Hwy. Refreshments and Prizes. Public invited. For information call 947-6461.



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J.K.G.

Thanks to St. Jude & St.
Theresa for prayers answered &
Blessed arrival of Courtney
P.A.W.

Special thanks to St. Jude for
prayers answered. Publication
promised. W.B.

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NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and martyr, great in virtue and rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.
Say 3 Our Fathers, 3 Hail Marys, and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. C.E.T.

5A-NOVENAS

Thanks to St. Jude for prayers
answered. Publication promised.
Z.H.

Thanks to St. Jude and Padre Pio
for my health and grades. Publication promised. J.J.M.

Thanks to St. Jude for prayers
answered. Publication promised.
E.A.M.

THANKSGIVING
NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and martyr, great in virtue and rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.
Say 3 Our Fathers, 3 Hail Marys, and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. D.M.F.

My thanks to St. Jude & Blessed
Mother for answering my prayers.
Publication promised. Elsie B.

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By David Gibson
NC News Service

Some words in the English language are loaded down with baggage. They are used in so many different ways it is hard to know exactly what people mean by them.

"Commitment" is one of those words.

According to one usage, committed people are just plain busy. They are people who will agree to serve on a multitude of committees.

Commitments: Building blocks for decisions

Sometimes these people wear a label that reads "overcommitted" in the eyes of friends and detractors alike — and even in their own eyes.

COMMITMENT, in this case may be something you can get too much of.

According to others, committed people are those with a cause.

This kind of commitment gets mixed reviews. To some people, those with a cause have clear priorities. Others see them as narrow people who are restricted by their few real concerns.

Then again, commitment is sometimes used as a synonym for "appointment," as in "I have a prior commitment."

Sometimes the word is used to characterize a dependable person: "John is committed to getting the job done."

The word "commitment" is also called into use to describe a dedicated person: "She is completely committed to her family."

"Commitment" carries both good and bad connotations, depending on how the word is used and who uses it.

According to one popular view, commitments tie people down. Commitments eat up time and energy.

But according to another view, commitments make life interesting. They reflect decisions about how people intend to live their lives. Commitments also enable people to enter long-term relationships that are rewarding and the source of happiness.

FOR THE CHRISTIAN, commitments are not incidental. Marriages, friendships, even the life of parish community are built up from commitments. In that sense, some of the best things in life come from commitments.

The word "commitment" here reflects a person's ability to enter into lasting relationships — with God, with other people. Commitment reflects the belief that important aspects of life can be lived well when lived together with others.

Commitment also reflects the belief that other people have value: They are worth relating to.

Some people consider commitments risky. They think commitments will lead them away from concentration on their own personal development.

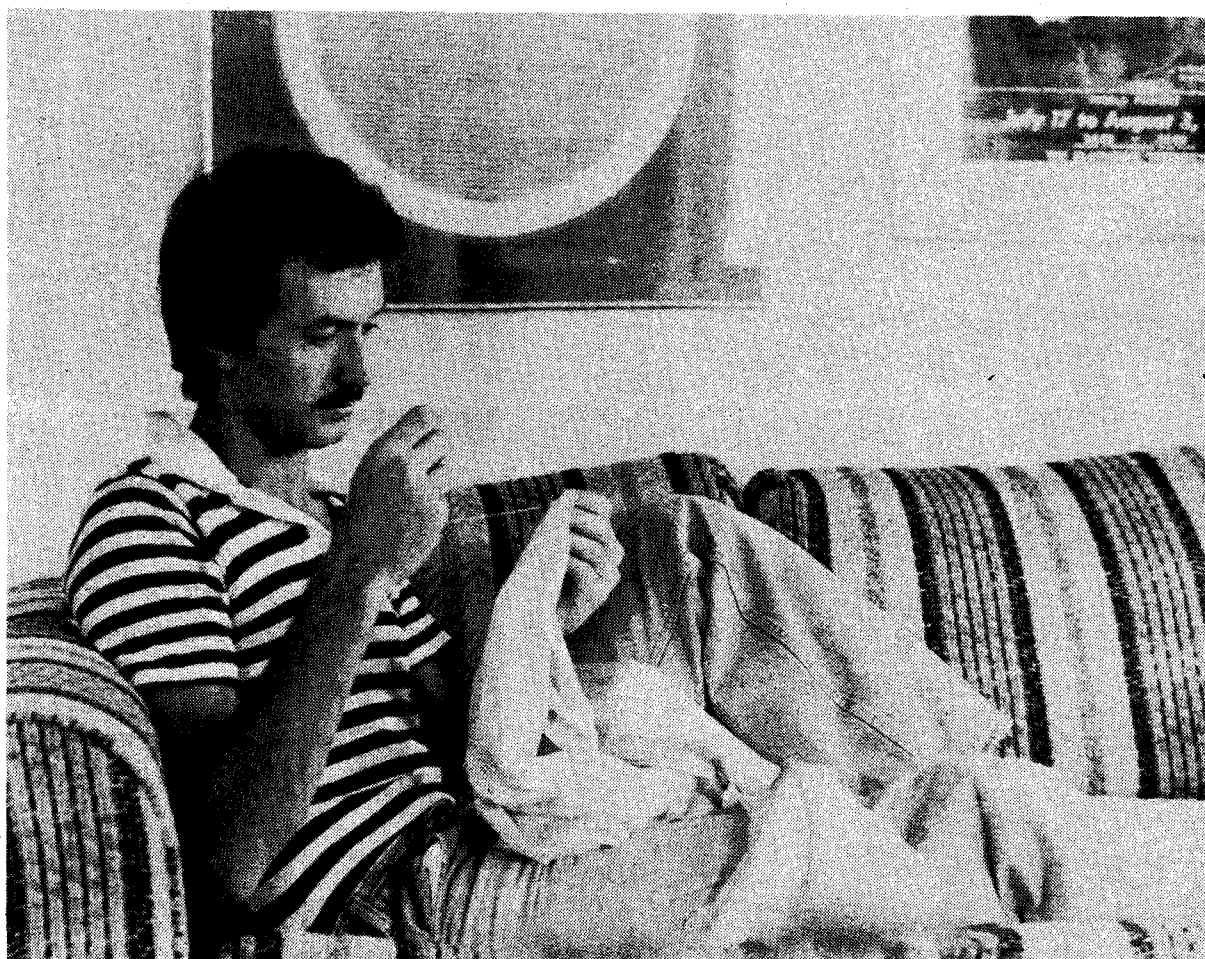
But just the opposite can prove the case. Commitments can be the road to personal growth — growth with others and through others. Within a committed relationship, there can well be room for the kind of personal reflection one needs to grow.

In any case, once such commitments are made, the way a person makes decisions will change. From then on a person will make decisions in light of these commitments — in light of the concerns and hopes and needs of all concerned.

Decision making then will offer many opportunities to express love.

That is why commitments are so basic to Christian morality. Commitments — and concern and involvement with others — find a place in the foundation of moral decision making.

Commitments are among the building blocks of decision making.



A man sits alone in his apartment, deep in thought as he sews a button on a shirt. Perhaps he is pondering whether he should commit himself to becoming a husband and father. Or he might be considering a new job or some other commitment. Marriages, friendships, even the life of the church — all reflect commitments that people make. Commitments tend to lead people toward each other. (NC photo)

By Fr. John J. Castelot
NC News Service

The colorful exploits of the Old Testament judges — liberators or saviors — captured the popular fancy of the Israelites. Their deeds of derring-do were perpetuated in the traditions of the people.

Most of those traditions were handed down orally from generation to generation for quite a while. But it seems some were put into written form at a very early date.

This material was later compiled by an editor who saw in it a graphic illustration of this thesis: Abandonment of the Lord inevitably brings disaster; but repentance and humble supplication draw down his pardon and the help of his spirit.

THE BEGINNING of the stories of the judges in Chapter 3 of the Old Testament book of Judges illustrates that thesis quite clearly. "Because the Israelites had offended the Lord by forgetting the Lord, their God, and

serving the Baals and the Asherahs, the anger of the Lord flared up against them."

Because they worshipped false gods, the book continues, the Lord allowed them to fall into the power of the king of Aram Naharaim whom the Israelites served for eight years.

Later, when the Israelites "cried out to the Lord, he raised up for them a savior, Othniel . . . who rescued them. The spirit of the Lord came upon him, and he judged Israel."

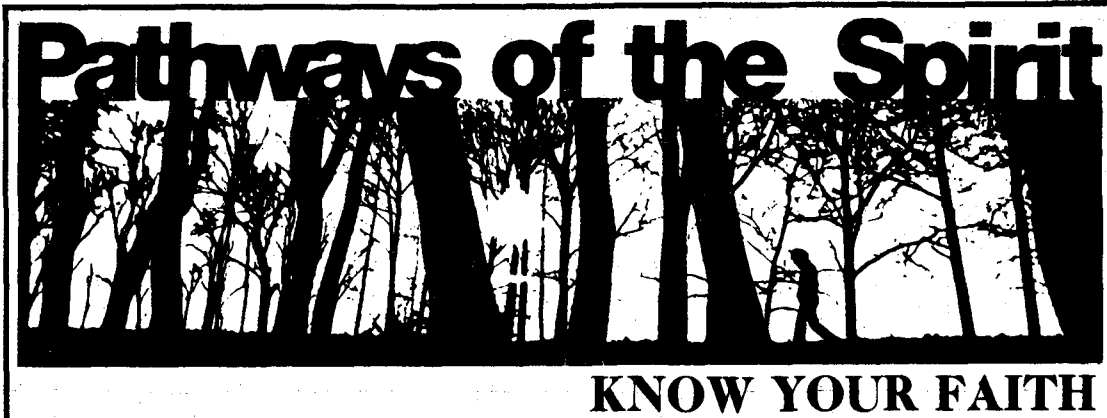
Othniel then went out to war for the Israelites and the Lord delivered the king of Aram into his power.

A pattern is found in such stories: People offend the Lord and suffer for it; they realize their error and turn to him for help; the Lord sends his spirit upon a liberator, empowering him to extricate them from the mess into which they have gotten themselves.

This has been catchily described as the cycle of Call-

Derring- do...

Peter's spirited denial:



LESSON IN COMMITMENT

By Fr. Alfred McBride, O. Praem
NC News Service

Peter preached his first sermon on Pentecost. He asked his listeners for commitment to Christ. "Reform and be baptized . . . in the name of Jesus." (Acts 2:38).

Peter called for more than idle agreement with the message of Jesus. He summoned his hearers to surrender their lives to Jesus.

Peter preached what he practiced. He knew from personal experience the difference between the bluff promise of loyalty and the courageous performance of faithfulness.

In fact, he underwent a commitment crisis that involved a humiliating failure and a chastening success. An examination of his troubles is useful as a mirror in which to reflect on our own struggles with faithfulness.

WHY DID Peter fail in his commitment to Jesus?

First, he abandoned prayer. To be a friend of Jesus he needed to be in touch with God.

Prayer is a personal communion with God's love. Prayer serves as the basis for love of self and others.

Jesus asked Peter to pray with him at Gethsamane. Peter slept instead. Peter lost his taste for prayer.

Second, when Peter saw Judas Betray Jesus and witnessed soldiers arresting his Lord, he was angered and outraged. He took a sword to save Jesus.

Peter adopted a theology of violence to rescue the messenger of peace. He preferred the distracting thrill of action to the deeper power and insight that comes from prayer.

Peter shed blood while Jesus accepted the non-violent cross. Peter settled for anger, while Jesus stood for breaking the circle of revenge.

PETER opted for the love of



A teen-age girl works with a retarded child at a camp for special children. By committing ourselves to those that need our help we also commit ourselves to Jesus. Peter saw little value in being vulnerable and missed the point that only the strongest can afford to be gentle. (NC photo)

power. Jesus reached for the power of love.

Third, Peter preferred a macho Christ. Peter thrived on being physical, aggressive, bluff. He expected the same of Jesus.

Peter missed the point that only the strongest can afford to be gentle. This attitude also blinded him to his own weaknesses. So much so that when he was identified as a friend of Jesus he fumed, "I do not even know the man."

He wanted a macho Christ. In fact, he had one and did not know it. While Jesus stood bravely before the power elite, Peter caved in before the accusing words of a few people.

Contrast the quiet depth of a courageous Jesus with the noisy shallowness of a cowardly Peter. He had too much shaky bravado and not enough of the principled stance of a mature person.

He now encountered his commitment crisis in full flood.

How did Peter recover his commitment to Jesus?

HE FACED faced himself honestly. The cock crowed. The cock at dawn signaled a shock of awareness, a dawning of light in Peter.

His denial of Jesus was not absolute. Personal relations are never static. They either dissolve slowly or deepen gradually.

Peter had enough shame in him to

make him realize what he had done to his friend.

He also felt Christ's amazing grace. Peter looked up and saw Jesus coming out of the house of Caiphas. Jesus paused and looked deeply at Peter (Lk 23:61).

In that silent and forgiving glance, Jesus invited Peter back to love and friendship. "Come back . . . Don't let fear keep us apart."

The grace of Christ reached into Peter's soul to help him back to love.

Finally, he wept. This man so accustomed to the brave front, to saving face, now breaks down in tears. Formerly unwilling to admit weaknesses, he permits himself to look into the dark side of his soul.

THE GIFT of tears is a biblical sign of a change of heart, of conversion. Sobered and purified, Peter is ready to make a mature commitment to Jesus.

In the Upper Room after Easter, Jesus appears to the Apostles and asks them to renew their faith in Him. In the film, "Jesus of Nazareth," filmmaker Franco Zeffirelli portrays the scene in such a way that the first apostle to express his faith commitment is Peter.

John's Gospel carries that further. At the lakeside, Jesus demands a triple love commitment from Peter, as if to wipe away the triple denial.

It was by the lake that Jesus first called Peter to be a disciple. Now by that lake of Galilee, Jesus encounters a much stronger and more committed man. "Peter, do you love me?" "Yes, Lord, With all my heart." (Cf. Jn 21:15-17).

Peter's commitment crisis is reassuring for us. He mirrors our own stages and passages. He offers us a model for growth in our commitment.

... of ancient Israelites

Fall-Recall.

The next story begins: "Again the Israelites offended the Lord, who because of this offense strengthened Eglon, King of Moab, against Israel." This time, however, when the Israelites cried out to the Lord, he raised up for them a left-handed savior, the Benjaminite Ehud.

NOT ONLY was Ehud left-handed, he was also underhanded and a crafty trickster. Chosen by his people to bring their tribute to Eglon, he saw his chance. Having fashioned a foot-long, two-edged dagger, he hid it under his long robe over his right thigh.

After delivering the tribute to Eglon, who, as the story goes, was very heavy, he departed, only to return with news that he had a private message for the king. Interested, Eglon dismissed his servants, leaving him alone with Ehud.

Ehud announced that he had a message for him from no less a personage than God. This got Eglon off his

chair and close to Ehud. After all, a message from God doesn't arrive every day!

And Eglon felt quite secure, for Ehud's right hand, the normal hand for wielding a weapon, was innocently empty. Had he known his messenger was left-handed, he might have had second thoughts.

"And then Ehud with his left hand drew the dagger from his right thigh, and thrust it into Eglon's belly."

"The hilt also went in after the blade, and the fat closed over the blade because he did not withdraw the dagger from his belly."

This gruesome narrative reflects the atmosphere of the period of the judges, a violent period, and the telling of the story in such gory detail bespeaks the mentality of the time.

In any event, Ehud makes good his escape, summons the Israelites to an attack on Eglon's demoralized warriors and routs them decisively.

Special success story

MCMURRAY, Pa. (NC) — Jeff Dean is a success story of the Special Olympics for the handicapped. The 22-year-old from McMurray, near Pittsburgh, returned home from competition in Great Britain with a handful of medals.

One of nine athletes from Pennsylvania chosen to represent the United States, Dean came home with top awards in gymnastics, swimming and volleyball in the competition with about 1,000 other young people.

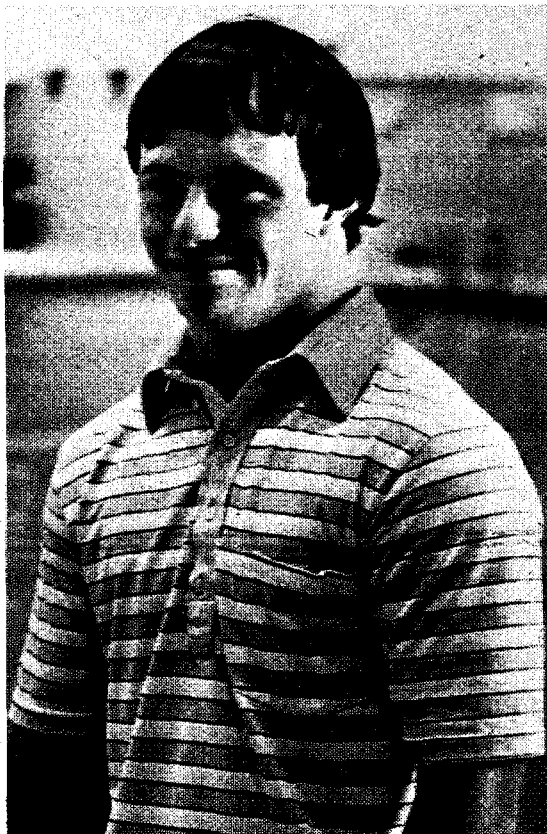
The sponsors of the British competition had issued an invitation to the United States to participate through the Special Olympics office in Washington, which selected Pennsylvania to represent the country because of its extensive Special Olympics programs.

Dean, who was born with Down's syndrome, took a gold medal in gymnastics floor exhibition, a silver medal in backstroke, a bronze medal in butterfly and a fifth place in breaststroke. In volleyball, he helped the United States team to a silver medal.

He was accompanied on his trip by his parents, Mr. and Mrs. James J. Dean, and his sister Molly.

DEAN was chosen because of his involvement in sports activities with the Special Olympics program and, according to his father, "because he exemplified the Special Olympics spirit."

He had earlier won gold medals in swimming, taking three top awards at the International Special Olympics competition in Brockport, N.Y., in 1979.



SPECIAL CHAMP — Jeff Dean of McMurray, Pa., poses at the Peters Township High School pool where he trained each morning for the recent Special Olympics competition in Liverpool, England. He returned home with a gold medal in gymnastics, three awards in swimming and helped the U.S. volleyball team to a silver medal. (NC photo)

The Special Olympics athlete "believes in conditioning," his father said. He is "very versatile, very trainable," exercises daily, lifts weights and seldom eats snack foods.

"We are very proud of him," Dean's father continued. "He has shown a lot of people that they need not just sit on the sidelines."

Dean, according to his father, has an IQ of a seven- or eight-year-old child, but his personality and behavior traits are more mature. He lives in a group home operated by the Washington Association for Retarded Children and works in a WARC center in Meadowlands, Pa.

HE SEES his family on weekends. "We go to church together and try to do everything as a family," Mrs. Dean said. Dean took his religious studies in the CCD program at St. Benedict Church, McMurray.

His emphasis on conditioning and keeping his body in shape has paid off. He was the first in Pennsylvania to complete a medley in swimming, mastering all four strokes covered in competition.

Recently four participants at a Special Olympics competition also mastered the medley.

"We were so gratified. The goal is always to get more kids to achieve, to do it, to show how much they can accomplish," she said.

Mrs. Dean said her son is something of a role model for mentally retarded children.

"That's what is so marvelous about the Special Olympics. Kids who never get to do anything can participate and they all get special mention and ribbons."



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The Voice

VOCATIONS
SUPPLEMENT

OCTOBER 8, 1982



'The priest is not a functionary, not a general practitioner nor a poor man's psychologist, not a shaman. The Priesthood is a passionate commitment, a fiery-eyed vision, an unyielding pursuit and an insatiable thirst for goodness and truth and practical justice.'

'The priest is the challenger, the enabler, the life giver, the poet, the music maker, the dreamer of dreams. He is a man of deep personal faith conformed to Christ, a man with grace, responsibility to know the scripture and the community with whom, and for whom, he offers sacrifice.'

'A priest is a man with a clear sense of his own self, who knows where he begins and where he leaves off, what he will do and what he will not do and why! He is the one who must strive to develop his natural talents to the limit.'

'The priest is a man of unreasonable expectation, a mediator of meaning, the clarion call never giving in to the riddle of life. He is the man of the book and the cup. He proclaims the word and makes bread breathe and wine bleed.'

FATHER EDWARD BRAXTON
'Faith: the Source of Every Vocation'
1982 Serra International Convention

A sister returns

'It is the Lord who has led me back.'

By Father James Black
NC News Service

The past two decades brought many changes in the ways that Catholics live their faith. During those decades, most established institutions and structures were challenged as never before.

It was a time of turmoil, and the unrest was reflected in several different ways. There was a significant decline in new religious vocations. The period also witnessed what seemed to be a trend: Priests and sisters leaving their ministry for life in the secular world.

"But I've decided to go back," a sister explained. I'll call her Sister Elizabeth Reed here. She has just completed a year's leave of absence from her community.

"MY PRAYER experience was moving in a direction that dictated a change in my life. I needed a fresh look at things," Sister Reed said. After extensive consultation with her spiritual director, she decided to take a leave of absence to try to sort everything out.

Sister Reed said that the biblical story of Abraham had always been particularly appealing to her. "I prayed over the story extensively in deciding what to do and, like Abraham, decided to go to a place that God would point out to me,"



The joy of the religious life is obvious in the face of this sister. (NC photo)

Sister Reed explained.

She came to Nashville, Tenn., from her parish ministry in central Kentucky, believing that God would lead her. "And he did," she added.

"I found a job teaching religion in a high school setting. I found a place to live and a good parish experience in which I would grow."

While living apart from her community, Sister Reed had several important faith experiences. The first was a new recognition of her own weaknesses. She came to understand that they would be a part of her life whether she lived in a community or

not.

Another major experience was the death of her spiritual director in a tragic car accident. "I'm more aware now that death is just an extension of life," Sister Reed explained. "I believe that my spiritual director is more present to me now than she was before. I've come to realize what the term 'communion of saints' really means."

SISTER REED added that the year apart from the community was a time in which she rediscovered her own personal values. It also was a time of letting go of what she

thought she wanted, and of attempting to follow the Lord's will for her.

The decision to return to the community was made only after much deliberation and prayer. Today, she still struggles with the challenge of maintaining her own identity in the midst of pressure to conform to community standards.

"But it is the Lord who has led me back," Sister Reed said. "Most of all, I see the challenge of expecting God to continue to do good things for me. The biggest challenge is to take him at his word. He's never failed me yet!"

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All Christians are called

By Angela M. Schreiber

What is my real vocation?

Some of us will be called to the religious life, some to marriage, and others to the single life. Yet the

'Being a Christian is a vocation . . . the very core of any vocation.'

state of life is not a total answer to vocation. Each state of life demands work to go along with it.

RELIGIOUS LIFE may lead to parish ministry or teaching or social work or media involvement or the contemplative life.

Marriage leads to business career, community involvement and probably parenthood.

Singles usually pursue business and a social life within a parish or a group of special friends or a combination of these two.

Our question about vocation is answered partly by the state of life we choose and partly by the work we do — both of which cause us to interact with other people, some of whom will be profoundly affected because they knew us. This brings us to a common denominator in the meaning of vocation — Christianity. Perhaps we do not often think

that being a Christian is a vocation, yet it is the very core of any vocation, for no matter what we decide to do with our lives, we are first called upon to live according to the Gospel Message.

LIVING A TRULY Christian life is more than going to Mass on Sundays and holy days of obligation and saying prayers regularly. We are called upon to live our Christianity every day.

It's not an easy task. We live our lives reaching for perfection in a world that more often than not urges us to seek its pleasures. By nature, we like to be praised, have material things that make us comfortable, and have others think well of us. We are often tempted to have these things even at someone else's expense.

Those of us who find ourselves in the world of business usually seek personal achievement and worldly goods. There is nothing wrong with these things as such, but one can be obsessed with them and seek them in illicit ways.

AN EMPLOYER owes his or her employees a just wage and a fair workload. Employees owe the employer a full day's work. Getting by doing a little work as fellow workers. Both employer and employee are called upon in their vocations as Christians to be just



The first vocation of anyone, lay or religious, married or single is to follow the precepts of Jesus Christ — that is, to be a Christian. (NC photo)

and honest with each other.

Marriage asks us to understand one another, to practice patience and tolerance and to give ourselves totally to one another. Parenthood, too, demands patience and love and the example of our own life. The example we give our children is most likely the one upon which they will pattern their own lives.

IN ANY STATE of life we may choose, we are apt to observe or experience injustice. If we observe it, our Christianity demands that we at-

tempt to rectify it. If we find ourselves the victim of an injustice, it is our duty to seek justice for ourselves.

The primary vocation of being a Christian is demanding and may not always be comfortable.

Only we can answer the question: Am I fulfilling the vocation of Christianity? We may be able to wear a mask of Christianity without really being Christian. Such a mask may fool most of those around us, but God will recognize it for what it is.

A Meaningful Life

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On his deathbed, our Founder — St. Paul of the Cross — enjoined us: "Above all, I recommend most urgently to this assembly of the holy admonition that Jesus Christ gave to His disciples: 'By this shall all men know that you are my disciples, if you have love for one another.' What I desire with all the intensity of my heart, I give to you . . . and to all those who shall be called to the SPIRIT OF SOLITUDE, and the SPIRIT OF POVERTY, a SPIRIT OF PRAYER, the Mother Church and the promotion of devotion to the Passion of Jesus Christ and to the sorrows of Mary in the hearts of all . . ."

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We have a Social Concerns Office in Union City, New Jersey. We have a corps of Passionist Volunteers — a vocation and socially concerned program in which Passionists and interested young men work together on neighborhood and rural projects.

We oversee foreign missions in Jamaica-West Indies, Japan, Korea, the Philippines. Here, too, besides doing the missionary work, we preach missions and retreats in parishes and have our own retreat houses.

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Modern man still seeks reli

By Katharine Bird
NC News Service

Lawrence Cunningham, like millions of other viewers, watched the recent network TV documentary about the Trappist monks at St. Joseph Abbey in Spencer, Mass. During one segment of the program, a reporter asked some firemen from Boston why they had come on retreat to the abbey.

The firemen said they saw a lot of pain and destruction in the course of doing their job. They liked being able to go to a quiet place where people are engaged in a serious search for God — a place where some of that might rub off a bit.

Cunningham, a professor of religion at Florida State University in Tallahassee, recalled the TV documentary as an illustration of his strong conviction that people today have a great drive toward religious life in some form. This comes out in the way people are experimenting with "dozens of different kinds of religious experiences," he added.

ANOTHER INDICATION is the continuing influence of Father Thomas Merton, even though the contemplative Trappist monk died more than 10 years ago. Father Merton still speaks to people because he understood what the "genuine values

in religious life were," Cunningham explained in a recent interview.

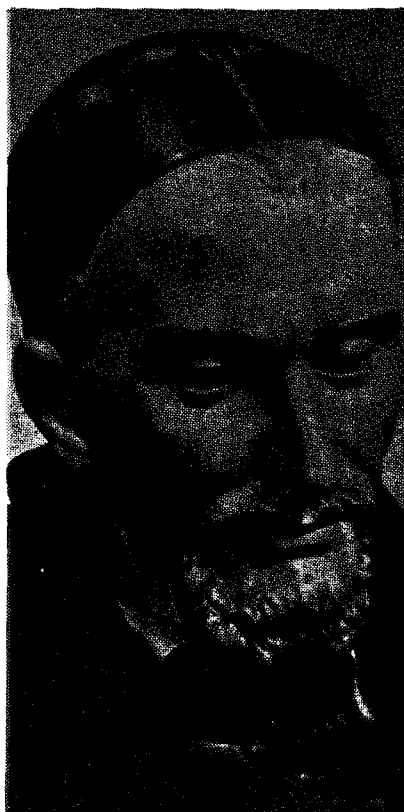
For instance, Father Merton had a deep appreciation for "a real contemplative prayer carried out in a genuine spirit of community," Cunningham said.

Contemplative prayer is very necessary today, he suggested, because people, especially in Western nations, live in a culture which puts a high priority on being active and achieving results. Religious in monastic settings, therefore, "keep the values of silence and meditation alive for us," he added.

Another important value of religious life is the service Religious provide to the church and to humanity. Cunningham noted that the "way in which the church attempts to apply gospel charity in the world" is a new task that challenges every age.

That is why the founders of some great religious orders can be characterized as "epoch makers who changed the character of religious life," the student of church history commented. A book by Cunningham, "The Meaning of Saints," was published by Harper and Row.

PEOPLE SUCH as St. Vincent de Paul in the 17th century understood that "historical circumstances had changed" and that a different kind of



St. Vincent de Paul understood that circumstances required a different type of religious community that would address the needs of his time. Seeking to alleviate the suffering of the poor, he was influential in organizing communities of men and women who went into the secular world to minister to the needs of the people. (NC photo)

People today have a great drive toward religious life in some form. This comes out in the way people are experimenting with "dozens of religious experiences," said professor of religion at Florida State University in Tallahassee.

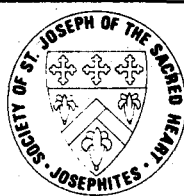
religious community was needed to speak to the times, Cunningham stated.

St. Vincent de Paul "was appalled by poverty," especially among the peasants, Cunningham related. In his efforts to alleviate the conditions of the poor, the saint was influential in organizing a new order for men, the Vincentians. He also acted as the spiritual guide of St. Louise de Marillac, the founder of an order of women Religious, the Daughters of Charity.

These non-cloistered women, carrying out St. Vincent's ideal, labored among poor women in hospitals and prisons, on the streets and even on the battlefield. Having sisters at work in the secular world was a revolutionary idea for the times, Cunningham said.

Another breakthrough in religious life was spearheaded by Charles de Foucauld — in this case after his 1916 death when his personal papers were published. An ascetic who established a hermitage on the Morocco-Algerian frontier in the Sahara desert, De Foucauld's ideals led in 1933 to the

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**drive toward religious life in
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foundings of a fraternity of the Little Brothers of Jesus in Algeria.

CUNNINGHAM BELIEVES the Little Brothers and also the Little Sisters of Jesus for Women Religious are "redefining the notion of desert." Like the early monks who went into the desert to pray, he remarked, these religious men and women seek out the "man-made deserts of today, the slums" in which to live out their vows as Religious.

Unlike Religious before this time, the Little Brothers and Sisters support themselves by holding down ordinary jobs, usually as manual laborers. Their small communities seek "to create a contemplative setting in the midst of urban society," Cunningham said.

And what about the future? Cunningham is certain religious life will persist for a long time to come. At the same time, he thinks some new forms of religious life are likely to emerge through "the new Benedicts and the new Teresas of tomorrow."



STILL TRUE — Signs like the one Archbishop Edward McCarthy and Bishop John Nevins contemplate (above) are no longer on billboards throughout the Archdiocese of Miami but the message remains the same, as does the acute shortage of priests. Interested? Contact the Vocations office at 552-5689.

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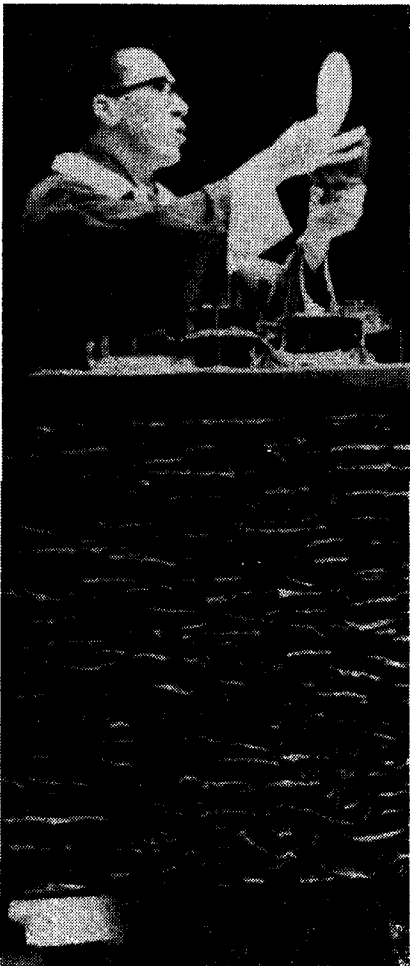
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It's never too late ...



Celebrating the Eucharist is one of the special missions of the priest.
(NC photo)

By James Fiedler
NC News Service

The other seminarians call John Fogarty "Gramps." That's because, at age 52, he's the oldest seminarian at St. Thomas' Seminary in Denver.

Fogarty accepts the title in good humor. "I get a kick out of it," he said.

But he is not the only older or delayed vocation at the seminary. There are several others in their 30s and 40s.

THEIR STORIES put in concrete terms some of the characteristics of late vocations — men 35 and older — described in the "Seminary Forum" of the Center for Applied Research in the Apostolate.

These seminarians are concerned about undertaking a strict academic program. They know their theology often predates Vatican Council II. Many have no background in the study of philosophy and, because of their previous "very independent and private life," need help in developing a changed lifestyle, spiritual formation and community prayer.

Fogarty spent 23 years in the U.S. Air Force, in accounting and finance, before retiring in 1973 as a technical sergeant at the Air Force Academy near Colorado Springs, Colo.

'Quite a few people have said that I was doing it because I was lonely after my wife died. But that's not it at all.'

Although reared a Catholic in St. Louis, Fogarty stopped going to church regularly in 1953 after marrying a woman who had previously been married. His wife died in 1977. Then he began going to Mass again, "not only on Sundays, but daily Mass also."

Then he began working at a Colorado Springs parish as business manager and pastoral assistant, helping with parish council meetings, religious education and the liturgy.

He also began discussing the permanent diaconate program with the pastor, Father Michael Walsh. One evening the priest asked him, "John, did you ever think about the priesthood?"

FOGARTY HAD thought about it many years ago, but then went into the Air Force instead. He also had thought about it since his wife died. With the encouragement of parish priests, Fogarty applied to the seminary.

Archbishop James V. Casey of Denver asked him to wait a year. "I think, because of my age he wanted to make sure the priesthood is what I really wanted. But after a year, that's still what I wanted," Fogarty said.

So in the fall of 1981 Fogarty entered St. Thomas' Seminary.

"Quite a few people," he said, "have said that I was doing it because I was lonely after my wife died. But that's not it at all."

Fogarty said two of his biggest problems in the seminary have been getting back to school work and "getting along with the younger guys — their manner of talk and their thought processes. But I worked my way through that and now we get along fine."

GOING TO the seminary meant a big change in lifestyle for 41-year-old Donald Willette.

Willette had developed a successful real estate business in the mountain resort town of Estes Park, Colo., and served six years as a radar officer in the Air Force, including two tours in Vietnam, before entering the seminary in 1981.

His real estate office was next to Our Lady of the Mountains Church in Estes Park. "When I compared my lifestyle with that of the pastor, Father Daniel Flaherty, it was clear to me that his life was more exciting than mine," Willette said.

(Continued on page 7A)



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... to become a priest

(Continued from page 6A)

"I saw that the time and energy I spent accumulating real estate, rather than providing freedom and mobility, ended up being a compromise of spiritual values that had always been important to me." He sold his \$1.4-million business and put it into a trust fund for his family.

Willette had been in the seminary earlier in his life but had left for the Air Force in the '60s. Willette said he is "adjusting pretty well" to seminary life. "I really love it," he said, "although I've been out of school for so long, and the academic and institutional life calls for dramatic changes in habits."

ANOTHER OLDER seminarian, 40-year-old Ron Crowfoot, was a successful child therapist working with the mentally disabled before entering the seminary in 1979.

Before entering, he said, "it hit me that most of my life I had been involved with caring for people. God was there, but he was on one side of the fence and my career was on the other." Finally, he continued, it came home to him "that you can't separate your God from your work."

Now Crowfoot said he knows God "had really been calling me to



A priest chats informally after Mass. (NC photo)

the priesthood for 30 years" but he wasn't ready to answer. "I kept tuning him out."

Sister Jacqueline Leech, S.C., vocations director for the Denver archdiocese, said she admires "the

courage of older seminarians in adapting to the change in lifestyles and launching out for a new goal."

So many, she said, "have had life experiences that have not been fulfilling for them. There's been a

void, and the only one who can fill that void is the Lord."

The older seminarians, she said, are mature, stable men with motivation. "The quality of our older men is excellent," she added.

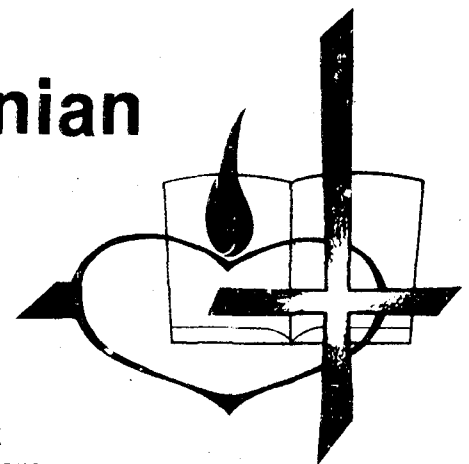
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st. augustine

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Brotherhood

The changing life of a 'simple, good, loving, warm' man

By Sister Mary Ann Walsh
NC News Service

Christian Brother Mark Lull spells "brotherhood" with both capital and small "B." The capital "B" stands for his life as a Christian brother. Small "b" is used to define his relationship with all people because of his religious commitment.

Today the small "b" brings Brother Lull to parish work as a youth minister and director of religious education at St. Pius X Parish in Loudonville, N.Y. He admits this type of ministry is new for his community which historically has worked in social services programs and schools for young men and boys.

But that very newness interests him since he sees the parish as "the church's new frontier." On that frontier he sees his role as vital.

"I THINK the greatest thing a person can do is give another an understanding of the ultimate reason for our lives," Brother Lull said.

At St. Pius X, Brother Lull is responsible for the parish life of junior and senior high school students, about 900 in all. In this capacity he organizes their religious education programs and also coordinates non-classroom youth activities.

In his adult education work he designs programs not only for parents of youths in parish religious education programs, but also for other parish adults. He also recruits and trains the 80 volunteers who work with him.

"My job is to make sure they feel comfortable in their work," Brother Lull said, "to be sure they are equipped to do their jobs."

In his work, he can see the religious education profession beginning to take form in the church as never before.

"The sense of what should be taught at each level of human development is growing," he said. Also, he noted, when programs have some substance keyed to human development, he finds it easier to recruit teachers and to keep them.

He commented that adult Catholics also are beginning to take an interest in religious education for their own sake. Many see they "need to recharge their own spiritual batteries," he said.

But directing the parish's religious education is only one side of Brother Lull's life. Each evening he leaves his office in the parish rectory and returns to his home at Christian Brothers Academy in Albany. There he lives with 16 other brothers, faculty members at the academy.

THE COMMUNITY life he finds there is important to him. "It's with them that I find acceptance, encouragement and spiritual strength for the rest of my life," he remarked.

A few years ago he took a job in an area where there were no other Christian Brothers. After a year he sought a job where he could live with his community. "I like to be able to come home to people who share my values," he stated.

Brother Lull began to sense the Christian Brothers were for him when he was in junior high school. He was inspired by a "strict and really good teacher who made the experience of learning take off in me."

Ironically, Brother Lull never had a close relationship with that brother, although he took the same religious name. That seventh-grade teacher epitomized for Brother Lull what the Christian Brothers were: "Simple, good, loving, warm men who were doing something worthwhile in the world with kids."

In 1956 he left his home in Buffalo to join the Christian Brothers.

Now, a quarter of a century of religious life later, Brother Lull is still happy with his choice. It has led him beyond his early dreams.

In his 20s, he explained, religious life meant a surge of professional growth.

In his 30s, he experienced a growth in friendships, both within and outside religious life.

Now in his 40s, and in a new career away from the traditional classroom, Brother Lull finds that his professional life has taken him in a new direction on the new frontier of the parish.

Brothers sometimes are forgotten when people speak of religious vocations but they perform important tasks in the church, among them teaching and caring for the poor and sick. (NC photo)

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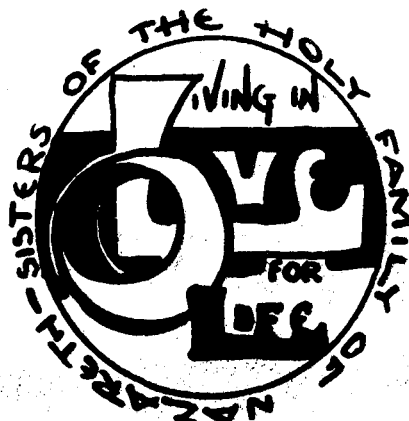
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