

Real Holy Father stood out

My beloved:

If I have ever been flying high, it is now! I am on an Eastern Airliner at 37,000 feet returning from Los Angeles, and just now I am beginning to recover from the experience of the Holy Father's visit with us.

After the Holy Father left Miami, I went to Phoenix—my former diocese—where I was invited to share in welcoming him there. I then went to Los Angeles where His Holiness met with all of the Bishops of the United States. In each place I had an opportunity to meet with him again and to thank him for coming to us in South Florida.

Now, as I return home, my mind and heart are rich with memories of our experience. You have been a part of, or read about, most of the things that happened. I will just let you in on a few secrets!

We worked about two months to ready my home

for the visit. By moving the chapel and an office into what was the garage, we reclaimed the dining room that we had been using for those purposes. We also provided a little reception hall and, generally, we repainted, hung new curtains after ten years. Thanks to a very generous benefactor, we provided new furnishings in the parlor, dining room and guest room. Yes, it is true we substituted a different bed for the waterbed because the Holy Father's staff feared he might get sea sick!

His Holiness dined with the nine Bishops of Florida and was very gracious, even though he must have been exhausted after having flown from Rome and participated in a number of events—it was 2:00 a.m. Roman time!

The Holy Father's first act upon arrival in my

'His special gift was the witness of unshakable faith...in the reality of the Church ... in the importance of prayer, of love, compassion, justice...'

home was to pray in my chapel before the statue of Our Lady of Charity. The next morning he spent a holy hour there and prayed the Stations of the Cross after rising at 5:30 A.M. I was glad to see him relaxed, without his collar, sash or pectoral cross.

He was ever patient and gracious. As we rode
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Inner Voice

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THE VOICE

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Month-long meet

Synod to discuss role of the laity

VATICAN CITY (NC) — Pope John Paul is calling on the Synod of Bishops now through Oct. 30 to clarify the relationship between Catholic laity and clergy, saying they must help each other but also must respect their "institutional diversity."

In a busy Sept. 26-27 weekend just before the start of the synod, the pope

'The lay person is not called on to do less and the Priest to do more. He is called to do something original and specifically his which the priest normally cannot do'

—Pope John Paul

defined essential points of the lay role in talks to Catholic intellectuals, Nigerian bishops, international pilgrims and Italian parishioners.

He sounded two major themes that were expected to be at the center of synod debate: that priests and lay have different — although complementary — tasks, and that lay people must live their faith boldly in societies that have "lost the sense of God."

In a talk to some 70,000 members of Catholic Action, an Italian lay group, the pope said lay people have a specific responsibility to bring others to salva-

tion through their work in the world. The task cannot be limited to the ordained ministry, he said.

Clergy and laity must "complement" each other in this sense, the pope said.

"That means that not everything done by one part can be done by the other, and vice versa. There is an institutional diversity between them that must be harmonized in the fundamental, single, redeeming mission of the church," the pope said.

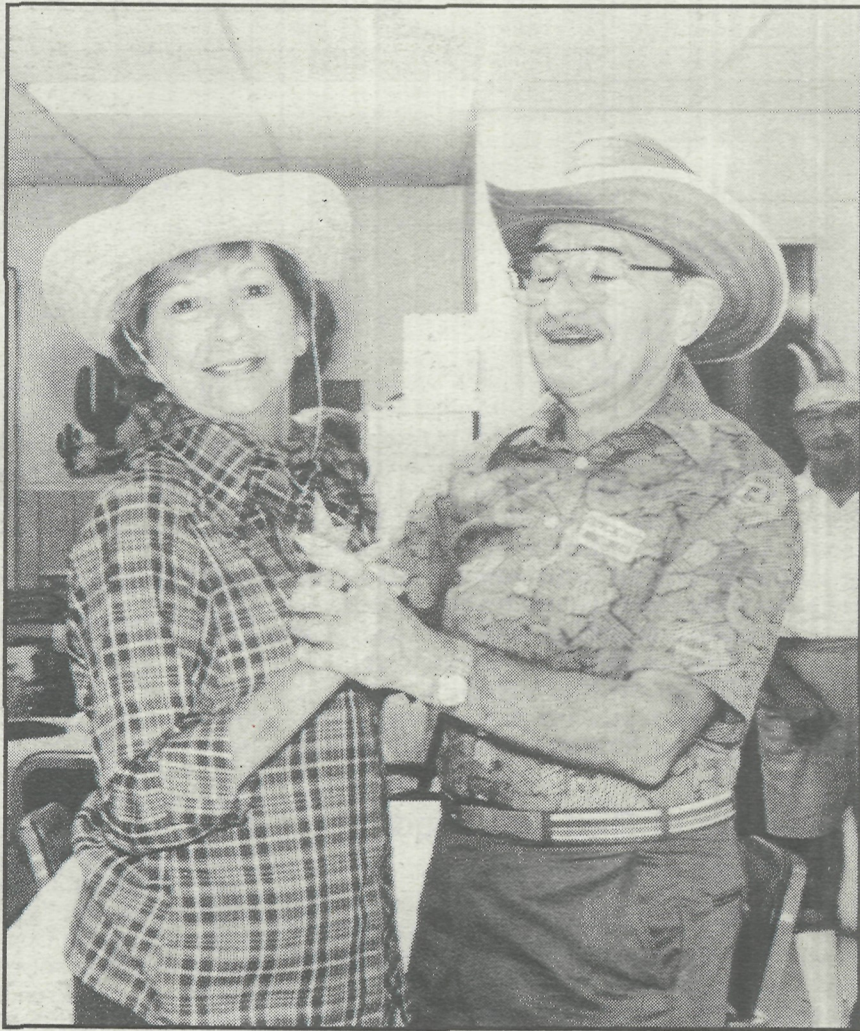
Priests should listen carefully to lay people on issues that involve lay experience and expertise, the pope added. The lay person, on the other hand, has a duty to cooperate with priests in the overall mission of the church, he said.

"The lay person is not called on to do less and the priest to do more. He is called to do something original and specifically his, which the priest normally cannot do," the pope said.

An "important clarification is awaited from the next synod" on this point, he said.

But much pre-synod discussion in the United States and elsewhere has centered on these "collaborative" ministries. Many local churches urge a greater role for women within the church, possibly including the permanent diaconate; more lay input into

(Continued on page 3)



Ya-a-a-Hoo!

Voice photo by Inge Houston

William Heller seems to be in ecstasy while doin' a hoe-down with Norma Vaughn, a worker at the Senior Day Care Center at St. George Church in Broward. Day care for seniors is an important idea, coordinator says. Story on page 9

Ethnic worship

Learn to appreciate each other, catechetics meet told

By Prent Browning
Voice Staff Writer

You say that that the church is blessed with a variety of cultures but do you really mean it? Or is there a lingering feeling of "strangeness" about the habits and style of worship of other ethnic groups.

This was one of the main issues addressed at this year's Catechetical Day conference held at the Sheraton Bal Harbor Hotel Sept. 19.

In her keynote address Sr. Maria De La Cruz, the well-known author of the original On Our Way series, challenged an audience of 2,000 religion teachers, RCIA (Rite of Christian Initiation of Adults) and adult education leaders, to truly appreciate the gifts of different ethnic groups.

△Black worship ...goes for the emotions, says musician.

△Cults ...go for the money—Pg 13



In a workshop related to this theme, Grayson Brown, Director of Worship for Christ the King parish in Perrine, spoke of the style of worship favored by the black culture. And in the afternoon Fr. James LeBar, an expert on cults, informed religious education teachers about the proliferation of destructive cults that are targeted at young people (see separate stories). Many other workshops were offered on a variety of topics from adolescent identity crisis to creative activities for teachers of religion.

A good turnout of around 2,000 people attended the conference. Many who participated were members of the community interested in religious education and some students were present.

"The enthusiasm is growing year by year," said Sr. Rose Monique Pena, Director of Religious Education for the Archdiocese.

Sr. Maria during her keynote address cited the need for teachers to set a good example by cultivating an attitude of friendship for everyone and by collaborating with people of other cultures.

This means keeping an open mind and not putting labels on people different
(continued on page 13)

Brazil bishops say 'Glasnost' does little for religion

VATICAN CITY (NC) — Two Brazilian bishops who recently visited the Soviet Union said that government's "glasnost" (openness) policy has done little to ease restrictions on religion.

Many churches are still closed, there are limits on the number of students allowed to enter seminaries and orders of Catholic nuns have been denied permission to open convents, said Auxiliary Bishop Luciano Mendes de

Almeida of Sao Paulo, Brazil.

The type of openness Soviet leaders are promoting requires "full freedom of conscience," he said in a Sept. 24 Vatican radio interview.

Bishop Mendes de Almeida is president of the Brazilian bishops' conference. He and Bishop Ivo Lorscheiter of Santa Maria visited the Soviet Union Sept. 9-17 on a trip arranged by the Russian Orthodox Church.

Lack of religious freedom is an "obstacle" to improving the life of the

Soviet population, said Bishop Mendes de Almeida. "One of the points that struck us the most was the issue of closing churches," he said.

There are also restrictions on the number of men allowed to enter the two Catholic seminaries in Lithuania and Latvia "despite the big demand," he added.

"There are female convents for the Russian Orthodox Church, but there is still no permission to open Catholic

convents for women," he said.

Bishop Lorscheiter said the Russian church agreed to a conference at an unspecified date on the true mission of the Christian church. The conference will draw church leaders from around the world, he said.

"The Church of Christ should not only operate inside temples. It should announce the demands of the Gospel to the people," he said.

Aquino cancels trip to Italy due to 'political crisis'

MANILA, Philippines (RNS) — Philippine President Corazon Aquino has decided against visiting the Vatican in October, reversing an earlier decision because of the political crisis following a recent coup attempt. The trip was originally scheduled to coincide with the Oct. 18 canonization of the Blessed Lorenzo Ruiz, the first Filipino saint.

Paraguayan gov't increases crackdown on Catholic Church

VATICAN CITY (NC) — The government of Paraguayan President Gen. Alfredo Stroessner is mounting a crackdown on the Catholic Church which has included banning a procession of seminarians and suspending a radio broadcast of the Mass, according to a Vatican Radio report. Despite Pope John Paul II's plan to visit the South American country next May "the confrontation between the government and the church in Paraguay becomes every day more open," Ilde Silverio, editor of a Paraguayan Catholic weekly, Sendero, told Vatican Radio. The church in Paraguay has become increasingly outspoken in its criticism of the Stroessner government.

Brazilian gov't asked to protect land-reform priest

WASHINGTON (NC) — The Brazilian bishops' Pastoral Land Commission wants the government to protect one of its directors who might be marked for death. In a mid-September statement the agency said Father Ricardo Rezende, a regional director in Conceicao do Araguaia, Brazil, is being targeted by the same kind of accusations and innuendos that were aimed at his predecessor, Father Josimo Moraes Tavares, who was murdered in May 1986. It cited an article in the Brazilian newspaper O Estado de Sao Paulo in which Ronaldo Caiado, president of the Rural Democratic Union, a coalition of large landowners, called Father Rezende a "highly dangerous bandit."

Assemblies of God 'outraged' at spread of pornography

(RNS) — Assemblies of God churches are "distressed and outraged" by the growth of pornography in America, the Assemblies' General Council said in a statement. Meeting in Oklahoma City for the council's biennial session, 4,641 voting delegates said the dissemination of pornographic materials in the United States has had "insidious consequences on social values, moral behavior and family life."

Religious advertising banned in Nigeria

(RNS) — Nigerian authorities have declared an immediate ban on all religious advertising in newspapers and electronic media. The new rules also forbid the publication of any statement championing a religious cause, according to a report from All Africa Press Service in Nairobi, Kenya. A notification issued to media executives by Nigeria's federal government said the measure was intended "to check the abuse of fundamental liberty with its attendant consequences," in the wake of religious riots earlier this year in parts of Kaduna State.



Joyful return

Father Bismark Carballo is greeted by well-wishers as he arrives in Managua, Nicaragua, for the first time since July 1986 when he was barred from the country by the Sandinista government. (NC photo)

AJC thanks Austrian bishops for opposing anti-Semitism

NEW YORK (RNS) — The American Jewish Committee has thanked the Austrian Catholic bishops' conference for speaking out against recent incidents of anti-Semitism in the country. In mid-July Archbishop Karl Berg of Salzburg declared that "as chairman of the Austrian bishops' conference, in solidarity with our Jewish fellow citizens, I vehemently oppose the injustice done to them by sweeping accusations and polemics, as well as personal harassment." In response, officials of the American Jewish Committee expressed the hope that the views of the Austrian bishops "will serve as an antidote to those residual elements in Austrian society who have seized on recent unpleasant events as a pretext for waging their anti-Jewish, anti-Christian and anti-democratic hatreds."

Salvadoran Archbishop to mediate new peace talks

SAN SALVADOR, El Salvador (NC) — New Salvadoran peace talks will begin Oct. 4 in the papal nuncio's residence in San Salvador with Salvadoran Archbishop Arturo Rivera Damas as mediator. The talks between the government and the rebel coalition it has been fighting for eight years are seen as a breakthrough in Central American efforts to restore peace to the region's trouble spots. Salvadoran President Jose Napoleon Duarte called for the talks Sept. 23 in the presidential palace following a lengthy cabinet meeting. He said he had asked Archbishop Rivera Damas to confirm the date and the site with the guerrilla leaders and to act as mediator.

Catholic agency aids Vietnam, Laos and Cambodia

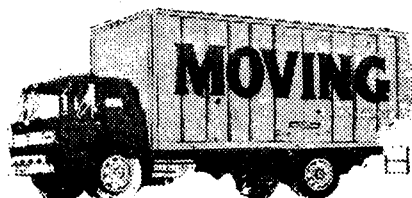
NEW YORK (NC) — Catholic Relief Services has resumed aid to Vietnam, Laos and Cambodia after a decade long interval that followed the 1975 communist takeover, according to the CRS director for Eurasia. CRS is not operating its own program as it did before but is supporting the program of International Cooperation for Development and Solidarity, known as CIDSE from the initials of its French name, said the director, Joseph Curtin. CIDSE, which has headquarters in Brussels, is a coordinating body for CRS and a dozen Catholic aid agencies of Europe. Its Indochina program, which includes numerous small relief and development projects, is administered by Trocaire, an agency of the Irish bishops. For the fiscal year ending this past February, the program included 15 Laos projects totaling \$650,000, 21 Cambodia projects totaling \$1.3 million, and 25 Vietnam projects totaling \$1.7 million, about half of that for emergency aid to typhoon victims.

Pope may meet Gorbachev next year in Italy

VATICAN CITY (NC) — The Vatican had no immediate comment on the possibility of a meeting between Pope John Paul II and Soviet leader Mikhail Gorbachev during Gorbachev's expected visit to Italy early next year. Father Giovanni D'Ercole, assistant Vatican press spokesman, said that the Vatican would not comment until plans for the Soviet leader's visit to Italy were clearer. Italian Foreign Minister Giulio Andreotti, after meeting in New York with Soviet Foreign Minister Eduard Shevardnadze, was quoted by Italian newspapers as saying Gorbachev was expected to visit Italy in January. In early 1986, when a Gorbachev visit was also being discussed, Vatican spokesman Joaquin Navarro-Valls said the pope would "very probably" meet the Soviet leader if an audience were requested. Pope John Paul has met twice at the Vatican with then-Soviet Foreign Minister Andrei Gromyko.

'Evil cannot be reformed' —S. African Bishops to gov't

PRETORIA, South Africa (NC) — The southern African bishops' conference has called proposed changes in that country's apartheid laws unacceptable, saying "evil cannot be reformed. It must be removed or broken with totally." Bishop Wilfred Napier of Kokstad, South Africa, president of the bishops' conference, said the recommendations issued five days earlier by a presidential commission "will not in any significant way normalize South African society." He criticized local option portions of the proposals, saying "people cannot be allowed the choice to entrench evil." If President P.W. Botha's government implements the proposals, it would replace the Groups Areas Act, which mandates racially segregated neighborhoods, with legislation allowing localities to establish multiracial areas, subject to veto by a provincial administrator. The proposals would also scrap the law designating segregated public amenities on a nationwide basis, but allow local governments and individuals to decide whether to continue separate facilities.



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Pope's questions criticize society

By Agostino Bono

VATICAN CITY (NC) — In his foreign travels, Pope John Paul II likes to soften his criticisms of the societies and churches he visits by posing them as questions.

He wants to stimulate people into finding their own answers and formulating their own programs for improving what he views as bad situations. (And he sees laity's role as solving these problems in the society in which they live. It is this view he will be pushing the Synod here this month.)

To help the process, the pope often suggests answers in other speeches. In order to get the full picture of what the pope is saying to Catholics of a country he is visiting, it is necessary to follow his speeches throughout the trip.

Given this, the pope's Sept. 10-19 visit to the United States contained a critical view of U.S. society and the influence of the Catholic laity in transforming it.

The hard questions were posed in the laity section of his speech to the U.S. bishops in Los Angeles.

- "How is the American culture evolving today?"
- "Is this evolution being influenced by the Gospel?"
- "Does it clearly reflect Christian inspiration?"
- "Your music, your poetry and art, your drama, your painting and sculpture, the literature that you are producing — are all these things which reflect the soul of a nation being influenced by the spirit of Christ for the perfection of humanity?"

Several days later, the pope answered his own questions in a speech to the laity in San Francisco.

American society is marked by a "growing secularism," an "insidious relativism," a "materialistic consumerism" and an "alluring hedonism," he said.

In a speech to entertainers and communications industry officials in Hollywood the pope criticized the promotion of "dehumanized sex through pornography or through a casual attitude toward sex and human life; greed through materialism and consumerism or irresponsible individualism; anger and vengefulness through violence or self-righteousness."

The trip also highlighted a difference in emphasis between the pope and U.S. church representatives. The pope focused on the role of the laity as transformers of a temporal society needing Christian values.

U.S. church representatives stressed that an educated laity is seeking greater responsibility within the church.

The laity already questions U.S. society on such issues as immigration restrictions, civil injustices, religious persecution, abortion, nuclear armament and environmental damage, said Donna Hanson, chairwoman of the U.S. bishops' National Advisory Council, in the San Francisco meeting. She told the pope that lay people already are working on these issues. But there also are issues within the church concerning lay people, she said. These include lay ministries and ques-

'Your music, your poetry and art, your drama, your painting and sculpture, the literature that you are producing—are these things which reflect the soul of a nation being influenced by the spirit of Christ?'

tions raised about church teachings by an educated laity.

"In my cultural experience, questioning is generally not rebellion nor dissent. It is rather a desire to participate and is a sign of both love and maturity," she said.

Archbishop Rembert Weakland of Milwaukee made a similar point in his

talk to the pope.

U.S. lay people "are more inclined to look at the intrinsic worth of an argument proposed by the teachers in the church than to accept it on the basis of the authority itself," the archbishop said.

"Often that teaching touches areas where many of the faithful have profes-

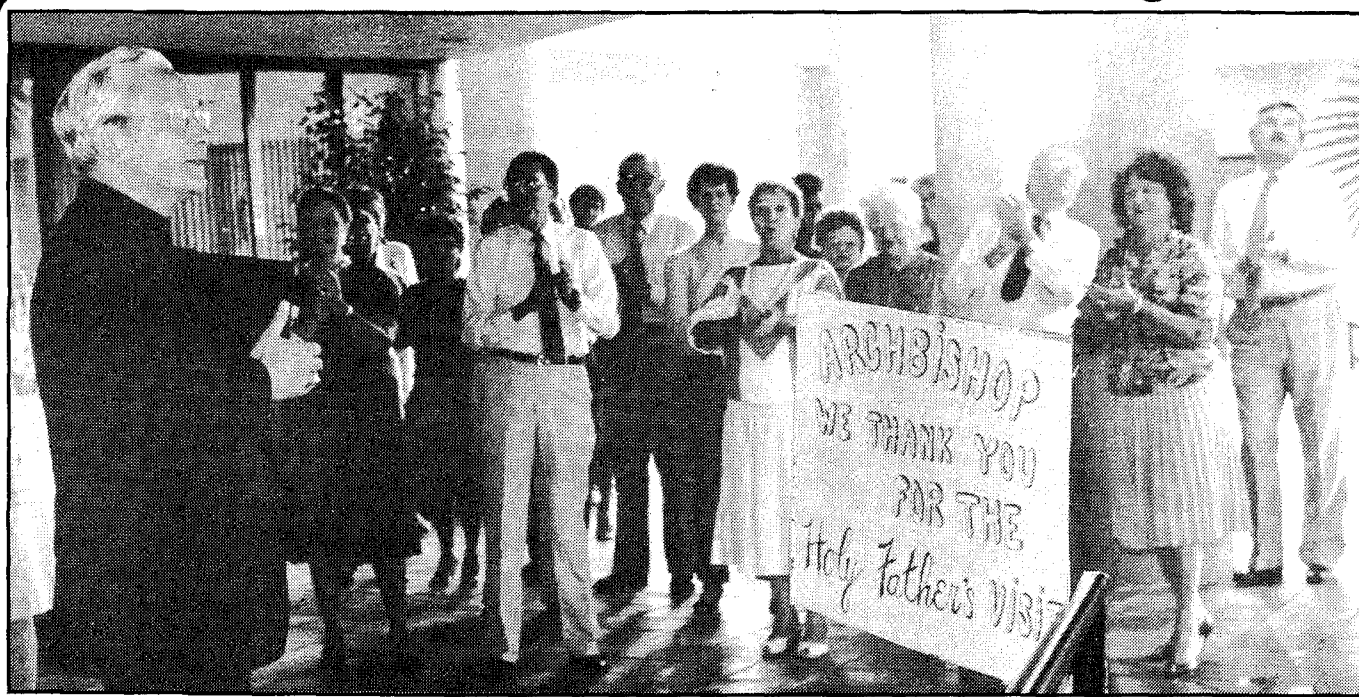
sional competency (from medical-moral issues to complex economic ones, for example)," he said.

"This demands a new kind of collaboration and a wider range of consultation on the part of the teaching office of the church," Archbishop Weakland said.

The pope looked forward to continuing the debate.

"The synod to be held this coming month in Rome will undoubtedly deal in further detail with the many important points raised by Archbishop Weakland," the pope said.

Devotedly Yours



On his first day back at the office after the Pope's visit, Archdiocesan employees surprised Archbishop McCarthy with a special "thank you" for having worked so hard to bring the Holy Father to Miami. (Voice photo / Prent Browning)

Pope 'great prophet' of authentic faith

(continued from page 1)

together in the car, we entered into conversation about the Archdiocese and several times, as we passed applauding crowds, I mentioned, "You see, Holy Father, how we love you."

I have been delighted to receive the reports of the impact the Holy Father has had on our people and our community. I am told that our churches have been crowded, that thousands of people have received the Sacrament of Reconciliation at the Mass site or in their parishes. Many had been away from the Church for a great number of years. All the Bishops I met in Los Angeles were high in their praises and congratulations over how well the people of the Archdiocese had welcomed the Holy Father.

As I reflect on the Holy Father's visit, I feel the real Holy Father stood out. He has been so misrepresented by writers and minority dissenters that it was a great experience to meet him, hear him, experience his love, his awareness, his commitment to authentic living of the life of the Church.

He was the great prophet turning our minds from the secular image of the Church, the secondary distractions, to the authentic Church with its greatness proclaiming and witnessing to the Gospel, bringing us in contact with the Lord, challenging us to realize who we are as God's children and what we might become.

The Holy Father repeatedly announced the Kingdom of transforming love, peace and passion for justice, of respect for the dignity of every human being. He spoke clearly and with arresting language as the teacher, fearlessly as the shepherd, lovingly as the father.

There were analysts in the secular media who, looking in

from the outside, seemed to be unable to shake the notion that the Pope's visit was a confrontation between him and his independent American flock. They tended to ignore the marvelous accomplishments of the Church in our time.

Their vision was blurred because their interpretation was based on secular and political standards. They did not see the Holy Father as we see him — enlightened by the Holy Spirit — faithfully and without compromise with false progress, proclaiming and affirming not his teaching but that of Christ and His world-wide Church.

His Holiness' special gift was the witness of unshakable faith in the reality of the Church as the authentic community of Jesus Christ; in the importance of prayer, of love, compassion, justice; of the tragic betrayal of Christ that is abuse of freedom, exploitation, abortion, adultery, fornication, artificial contraception and the ignoring of many other divine precepts that are not so much the law as the power of disciples of Jesus.

My memory will always include the experience of riding with the Holy Father in the "Popemobile" and seeing men and women waving wildly and joyously as they shouted "We love you, Holy Father!" and of his responding with a smile and a loving blessing. Viva il Papa!!!

Devotedly yours in Christ,

Edward A. McCarthy

Edward A. McCarthy
Archbishop of Miami

Laity are called to improve their society

(Continued from Page 1)

church documents; and more lay decision-makers at local and diocesan levels. In areas experiencing a chronic shortage of priests, the debate focuses on ways of opening sacramental ministry to lay people.

Also in this discussion, a warning is raised over strictly segregating the functions of clergy and laity, and of drawing a spiritual line between the church and the world.

An example of this concern was the announcement by a Vatican canon law commission the following day that

bishops cannot allow lay people to give homilies at Mass. There had been reports of such permission, a Vatican official explained.

Several bishops from Third World countries where laity preside over services due to lack of priests urged that married people of good quality be called into the priesthood.

Canadian bishops in their pre-Synod documents were highly critical, saying there was virtually no participation of laity even though the Synod was about them. (A few lay observers will be allowed to speak briefly but not vote.) They singled out lay women who have

unlimited roles in the world but limited ones in the Church.

Twenty-two Americans — three cardinals, six archbishops, three bishops, four priests, a nun and five lay people — are to participate in the Oct. 1-30 bishops' synod on the laity.

The group includes 15 voting delegates from the United States out of a total of about 230. Seven Americans are either auditors or theological experts who attend and contribute to the sessions but have no vote.

Of the 30 women — 27 auditors and three theological experts — named by Pope John Paul II to attend the synod,

five are nuns and more than half are officials of Catholic movements or organizations.

The women represent slightly less than half the total number of auditors and experts who will follow the work of some 230 voting delegates.

They will have no voting rights in the assembly — which are reserved for the bishops and other clerical delegates — but will be allowed to participate in the synod's small-group discussions. In a break from tradition, some are expected to address the synod's general assembly.

National Briefs

Church law 'only sure antidote against AIDS'

HELENA, Mont. (NC)--Following church law on sex is the "only sure antidote against AIDS," said Bishop Elden F. Curtiss of Helena.

"We must make it clear to our young people that the only sure antidote against AIDS and the destruction of many lives is abstinence and monogamous marriage," Bishop Curtiss said.

Bishop Curtiss made his comments in his regular column, "From My Perspective," in the September issue of The Montana Catholic, the Helena Diocese's monthly newspaper.

He wrote that Catholic teaching on sex "must be restated clearly and unequivocally."

"When people sin" and "satisfy their sexual hunger at the cost of marital fidelity and purity and self-discipline, then they must pay the consequences as human persons and Christians," he said.

Bishop Curtiss said the church may share the blame.

"I am afraid that we have given the impression that adultery and fornication and homosexual acts are not serious sins anymore," he wrote. "A certain permissiveness has infected the church itself in some of our teaching and preaching."

Bishop Curtiss noted that society in recent years has changed its attitude toward smoking and excessive drinking and realizes the dangers in them.

"We have to do the same thing about public and private sexual practices in the face of the AIDS epidemic that threatens to wipe out a significant portion of our society," he said.

"Promiscuity has to be overcome with faith and motivation and education and personal discipline," he said, adding that those are the same antidotes for alcoholism and drug addiction.

Gallup says U.S. facing 'moral crisis of first dimension'

ST. PAUL, Minn. (RNS) — Pollster George M. Gallup Jr., says the United States is facing "a moral and ethical crisis of the first dimension" and needs to find spiritual answers to deal with the situation. "At all levels of society we are seeing the corrupting power of money and material success," he told some 1,100 persons attending a prayer breakfast here. Among the remedies needed, he said, are learning how to pray, learning how to bring the Bible into one's personal life and learning how to witness to one's faith. As examples of the moral decline, Gallup cited widespread cheating on taxes which costs the government about \$100 billion a year, extramarital affairs of "epidemic proportions," fraudulent telephone charges, pilferage costing department stores more than \$4 billion a year and defaulting on federal education loans by one student in seven. He said it was shocking to discover that church attendance makes little difference in people's ethical views and behavior with respect to lying, cheating, pilferage and not reporting theft. Various reasons are given for the decline in morality and ethics, but Gallup said he regarded the nation's "deep spiritual malaise" as the most important reason.

Los Angeles archdiocese establishes parish for deaf

LOS ANGELES (NC) — Archbishop Roger Mahony of Los Angeles has erected a personal parish for deaf persons in the Los Angeles Archdiocese and appointed a deaf priest its pastor. Father Brian Doran, 44, a native of Ireland who has worked for 11 years in the archdiocese's Department of Pastoral Ministry with the Handicapped, was named pastor of the parish, Holy Angels. He was ordained a priest of the archdiocese in 1971. Father Doran estimated there are approximately 2,600 families in the archdiocese with deaf members but said the estimate may be conservative since one of every 1,000 Americans has a hearing impairment.



'Hire Aliens'

At a Los Angeles press conference, Father Michael Kennedy, left, and Father Luis Olivares announce their pledge to hire illegal aliens who do not qualify for amnesty and urge employers to do the same. With them is an illegal alien from El Salvador. They are among a group of 53 Los Angeles priests, nuns and laity urging employers nationwide to violate the 1986 immigration reform law by hiring workers without asking their legal status. (NC photo)

Bishop's pastoral letter outlines guide for sex education

OGDENSBURG, N.Y. (NC) — Parents and guardians have the "primary right and responsibility" for instructing children in human sexuality, said Bishop Stanislaus J. Brzana of Ogdensburg. School programs and religious education programs may assist in such instruction but only with parents' "permission, involvement and cooperation," he said. In a pastoral letter issued to parishes, the bishop outlined principles that should guide sex education.

O'Hair's son tries to persuade atheists to 'turn to Christ'

DENVER (RNS) — Bill Murray, son of the legendary atheist Madalyn Murray O'Hair, doesn't smile when he remembers his mother. "As a young boy, I remember we were at a truck stop, and the manager came over and asked us to leave because of my mother's language." "Church services" for Bill and his brother, Jon, were regular Saturday night Marxist-Leninist study groups, he said. He doesn't miss having a mother-son relationship with O'Hair "because one never existed. Her agenda didn't allow for other human beings." Nevertheless, Murray was in Denver recently on the same weekend his mother was in town to chair the annual convention of American Atheists, which she founded. Murray, a Southern Baptist, was here to try to persuade her followers to turn to Christ. He remains hopeful that she will become a Christian too. "There is always hope. God is in the business of miracles and changing lives and hearts. She's a lost soul," said Murray.

Covenant House priest to Koch: 'I bought building fair and square'

NEW YORK (RNS) — The priest who directs the Covenant House shelter for teen-age runaways denied that he "stole" a building from Mayor Edward I. Koch and asserted that his agency needs the structure "to care for literally thousands of homeless, desperate children in the years to come." Father Bruce Ritter made the statement Sept. 22 in response to the mayor's comments a week earlier. Koch said the city planned to use the Maritime Union Building to house 300 to 400 prisoners involved in work-release programs and up to 1,000 homeless men before Covenant House placed a downpayment on the property to use it as a shelter for 250 runaway teens.

Pro-lifers are low keyed but still stand by Bork

WASHINGTON (NC) — Pro-lifers were low key in their reaction to testimony given by Supreme Court nominee Robert H. Bork Sept. 15-19 before the Senate Judiciary Committee. At the hearings Bork, in response to a question, said he had not decided whether he would vote to overturn the landmark 1973 Roe vs. Wade decision on abortion. Douglas Johnson, National Right to Life Committee legislative director, said Sept. 21 that "nothing in his testimony raised any concerns." Paul Brown, chief executive officer of the American Life League, said Bork's testimony "hasn't changed our opinion at all." In choosing Supreme Court justices there is "no guarantee to anything," Brown said. "You can just go on the record."

Corporations must recognize ethical responsibilities

NEW YORK (NC) — Auxiliary Bishop Peter A. Rosazza of Hartford, Conn., told leaders of the corporate responsibility movement in New York that they had "come a long way" in getting business corporations to recognize ethical responsibilities but still had a long way to go. While businesses are doing a better job of looking at the morality of their decisions, Bishop Rosazza said, "Unfortunately, this is not always true, and for that reason the churches must and should speak out when corporations do not act ethically." Bishop Rosazza, a member of the committee that drafted the U.S. bishops' 1986 pastoral letter on the economy, gave the principal address to 400 people gathered Sept. 16 for a dinner sponsored by the Interfaith Center on Corporate Responsibility.

Christian TV monitoring group calls off boycott against Mazda

(RNS) — A 1,600-member coalition of Christian leaders has ended a boycott of Mazda Motors of America after reaching an agreement with the car company over its sponsorship of television programs they say contain sex, violence and profanity. Christian Leaders for Responsible Television (CLear-TV), which includes the heads of 70 church bodies, said it has decided to end the boycott following "an agreement by Mazda to reduce the amount of sex, violence and profanity the company helps sponsors on network television."

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Nicaragua easing up on Church?

MANAGUA, Nicaragua (NC) — Nicaraguan President Daniel Ortega took steps toward addressing friction between the Nicaraguan government and church hierarchy in September, and Cardinal Miguel Obando Bravo of Managua responded with cautious optimism.

On the heels of his decision to allow two exiled priests to return home, Ortega announced Sept. 22 that Radio Catolica, the Managua Archdiocese

the cardinal said.

In the United States meanwhile, debate on the Nicaraguan situation continued.

U.S. State Department spokeswoman Phyllis Oakley said allowing one newspaper and one radio station to reopen "does not constitute the advent of freedom of the press in Nicaragua."

The announcement about Radio Catolica came after Ortega met for three hours with members of a National Reconciliation Commission established under a new Central American peace plan and chaired by Cardinal Obando Bravo.

Opponents of the Nicaraguan government had seen the priests' forced exile and closing of the archdiocesan radio station as proof of government persecution of the church.

The exiled priests — Msgr. Bismark Carballo, director of communications for the Archdiocese of Managua, and Father Benito Petit, an Italian who worked as a parish priest — were greeted at Managua's airport by a cheering crowd Sept. 12.

Msgr. Carballo, an outspoken critic of the Nicaraguan government, was barred from re-entering his country June 28, 1986, as he was returning from a conference in Paris aimed at reconciling Nicaragua's contending factions. During his exile, he worked with Hispanic Catholics at St. Mark's Parish in Hyattsville, Md., a suburb of Washington.

Radio Catolica was begun in 1961 by Capuchins who ran it until 1977, when Nicaraguan bishops' conference transferred it to the Managua Archdiocese.

Catholic radio station allowed to return to air with 'spiritual message,' cardinal says religious message can 'sometimes have political connotations.'

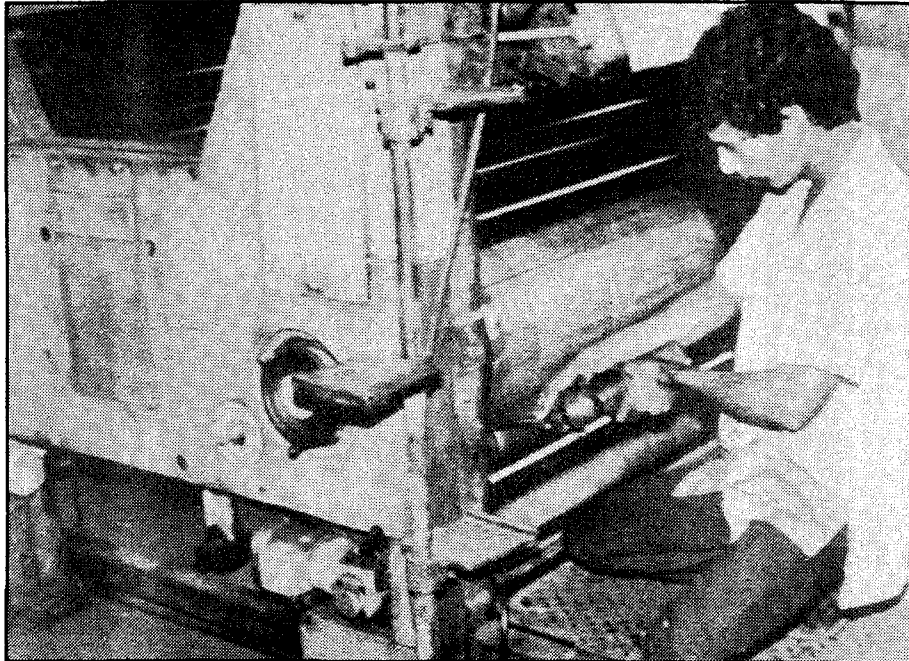
radio station, was free to resume broadcasting.

Ortega also lifted the ban on publication of the opposition newspaper, La Prensa, and said the government was calling for a unilateral cease-fire in Nicaragua's guerrilla war zones.

Cardinal Obando Bravo described lifting the ban on the station and on publication of the opposition newspaper as "very important steps," and said the priests' chance to return made many Catholics happy.

However, in referring to the priests' return he added, "peace is not made of this alone."

"We hope to see concrete measures,"



A worker oils the presses at Nicaragua's opposition newspaper, La Prensa, after the government said the paper could operate again. (NC/UPI photo)

Msgr. Carballo was appointed director by then-Archbishop Obando Bravo.

Forced to close 19 months ago, the archdiocesan radio station is in need of "some spare parts which cost some \$22,000, and we will now have to look for someone to donate the money," said Cardinal Obando Bravo.

On Jan. 2, 1986, the government closed Radio Catolica for failing to comply with a Nicaraguan communications rule requiring radio stations to broadcast Ortega's New Year message.

In an interview with National Catholic News Service later that month, Msgr. Carballo said failure to broadcast the presidential message was caused by a "slip-up."

But the monsignor's critics, including priests and nuns who support the government, said the Dec. 31 "slip-up" was not an isolated incident, and accused Radio Catolica of carrying programming with an anti-government slant.

When Ortega lifted the ban on the Catholic radio station, he said "Radio Catolica can go back on the air and bring its pastoral, religious and spiritual message to the Nicaraguans." Cardinal Obando Bravo responded

that while the radio station's message is primarily religious, "sometimes that can have political connotations."

Recently the cardinal protested his government's formation of local peace commissions in the country as an attempt to force anti-Sandinista rebels to surrender.

The formation of these peace commissions, he said, is at odds with the regional peace pact.

The local commissions "do not constitute an authentic effort for a total cease-fire to be agreed to by the belligerent parties," the cardinal was quoted as saying in reports reaching Mexico City. "It would seem that what is being sought is simply the surrender and the disarming of isolated individuals."

In New York meanwhile, Father Egidio Vigano, a Salesian rector major, called Cardinal Obando Bravo "a man of courage."

Father Vigano, at a press conference, said the cardinal, a fellow Salesian, is willing to take risks in the dialogue for peace, but is uncertain about the "full sincerity" of Nicaraguan government officials.



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Pro-lifers hit 'rational' suicide

WASHINGTON (NC) — Advocates of euthanasia and "rational suicide" for AIDS victims "lose sight of the equal dignity of every human being," said a statement issued for the 1987 observance of Respect Life Sunday.

The statement, by Cardinal Joseph L. Bernardin of Chicago, chairman of the U.S. bishops' Committee for Pro-Life Activities, was released Sept. 29.

Since 1972, the first Sunday in October — this year Oct. 4 — has been designated Respect Life Sunday by the church in the United States.

"Some propose euthanasia, either by active intervention or the deliberate withholding of ordinary and customary life-sustaining measures for the purpose of causing death, as a means of avoiding the responsibilities of caring for the disabled and the helpless," Cardinal Bernardin said in the statement.

"Some advocate 'rational suicide' as a response to the suffering of persons dying from AIDS," he continued. "Such proposals lose sight of the equal dignity of every human being, regardless of age or condition," his statement said.

That dignity, he said, is affirmed by both the Catholic Church and the founding documents of the United States which declare that all are created equal and deserve equal protection of the law.

Quoting from Pope John Paul's farewell statement to the United States issued at the end of his Sept. 10-19 U.S. visit, the statement said that "the ultimate test of (the nation's) greatness is the way you treat every human being, but especially the weakest and most defenseless ones."

The pontiff stated that in respecting the equal worth and dignity of every human being, including "those as yet unborn," America will find its true dignity and most noble reason for existence, according to the statement.

"Every human person — no matter how vulnerable or helpless, no matter how young or old, no matter how healthy, handicapped or sick, no matter how useful or productive for society — is a being of inestimable worth created in the image and likeness of God."



Hispanics in L.A.

Outside Our Lady Queen of Angels, the oldest Church in Los Angeles, Estela Sanchez and her son Robert, stop at a sidewalk shrine. The rapidly growing Hispanic population in L.A. constitutes about half the Catholics in the Archdiocese, largest in the U.S. As many as 200 children are baptized on some weekends at Queen of Angels, a totally Hispanic parish. (NC photo)

USCC: Don't gut foreign aid bill

WASHINGTON (NC) — The U.S. Catholic Conference has urged the House Foreign Affairs Committee not to allow compromises to undermine "essential elements" of a new foreign aid bill.

Father J. Bryan Hehir, USCC secretary for social development and world peace, commented in a Sept. 21 letter to committee members regarding the fiscal 1988 foreign aid authorization bill, H. R. 3100.

He expressed fears that compromise will negate some of the legislation's most

important features relating to African assistance.

The letter was released by the USCC Sept. 25.

"We urge your support for the existing provisions of Title VIII of the bill, that portion relating to Africa," Father Hehir wrote. "We are very concerned that, in an effort to reach an agreement on a final authorization bill, additional compromises will be made which would weaken one of the most responsive and

responsible sections of that legislation."

Compromises already made on levels of African development assistance and in other areas "are of grave concern to us," he said. "Further compromises, we believe, would be inappropriate," the priest said.

"The case for Africa's need and for the U.S. interest in responding to that need is well established," Father Hehir said.

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Bishops to court: protect our files

WASHINGTON (RNS) — In another attempt to stave off a formidable legal attack, the nation's Catholic bishops

House gives Lithuania rights boost

WASHINGTON (NC) — The House of Representatives has voted 390-0 in favor of a resolution calling on the Soviet Union to respect the religious rights of Catholics in Soviet-occupied Lithuania.

The resolution criticizes the Soviet Union for "engaging in the ongoing denial of religious liberty and other human rights in Soviet-occupied Lithuania" and urges the Soviet Union to abide by various international agreements that deal with religious rights.

The resolution was introduced by Rep. John Miller, R-Wash., and Rep. Edward Feighan, D-Ohio, and co-sponsored by 42 other members of the House.

Fathr Casimir Pugevicius, executive director of Lithuanian Catholic Religious Aid, based in Brooklyn, N.Y., said passage of the resolution "shows that the Congress is not satisfied with promises of liberalization in the Soviet Union."

Lithuania is a predominantly Catholic republic in the Soviet Union.

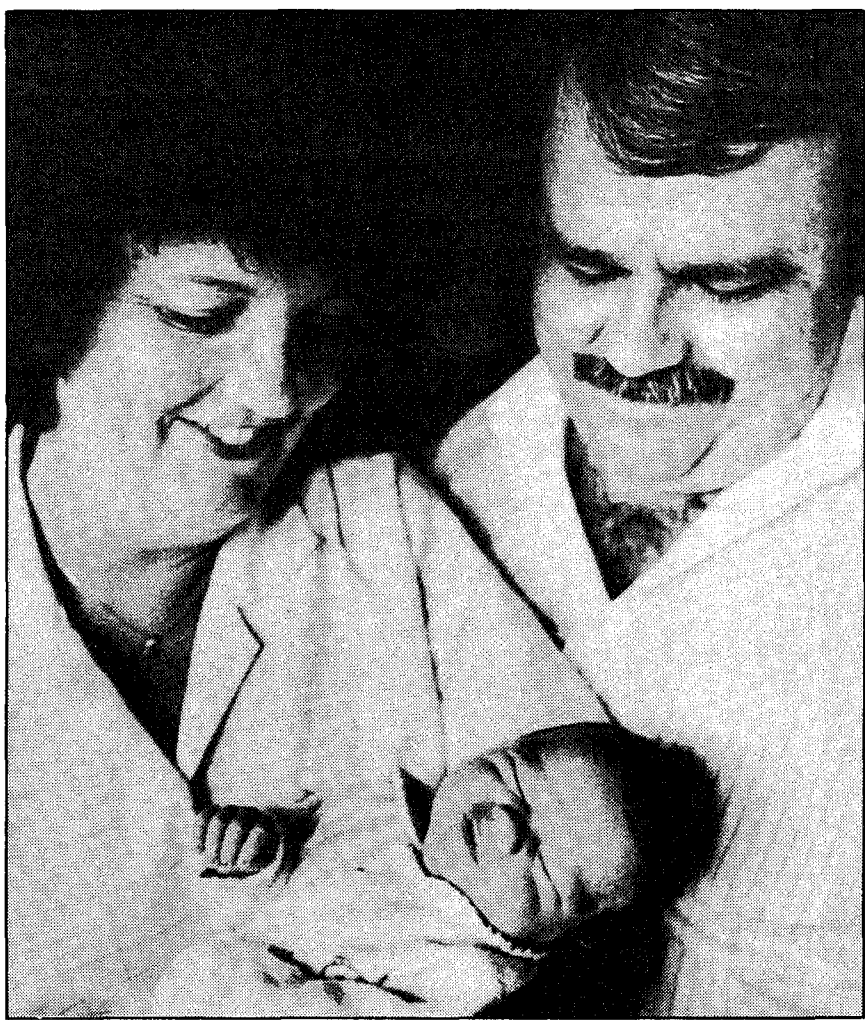
hops have asked the Supreme Court to overturn an order demanding that they hand over volumes of internal church files to critics of their stand on abortion.

Last year a federal appeals court in New York held the hierarchy in contempt for refusing to open records in a case challenging the Catholic Church's tax-exempt status on grounds that it has engaged in improper political activity in its fight against abortion.

The lower court also imposed a \$100,000 fine for each day that the hierarchy's two national-level agencies, the National Conference of Catholic Bishops and U.S. Catholic Conference, refused to produce the documents. That sanction, however, has been stayed and the church has paid no penalties.

In filing the petition made public on Sept. 23, Father Daniel F. Hoyer, general secretary of the two church agencies, said: "It is our sincere hope that the court will grant the petition, hear the case and give the conferences the justice they have been denied throughout the course of this litigation."

The latest appeal stems from a case that few expected to go far when first filed six years ago. That suit, brought by the New York-based Abortion Rights Mobilization (ARM), alleges that the Catholic Church has violated provisions of tax-exemption by partici-



Transfer Tot

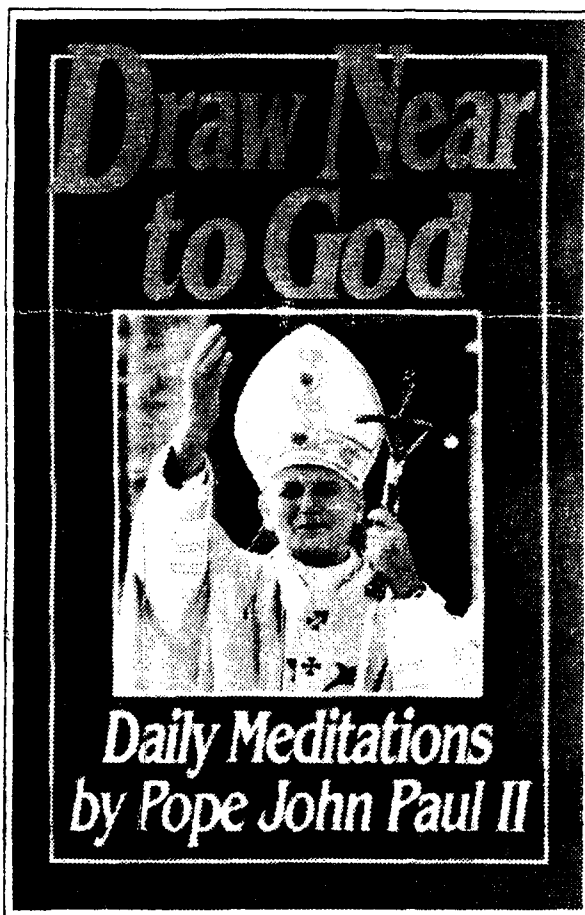
Fred and Marilyn Sinay of Englewood, Ohio, show off their son Jeffry on their first day home from the hospital. After more than 11 years of being unable to conceive a child, the Sinays became parents through the Tubal Ovum Transfer procedure, approved by the Church. (NC photo)

pating in political campaigns. It demands that the U.S. Treasury Department and Internal Revenue Service revoke the church's tax-exempt status.

Never has an entire religious denomination lost its tax-exemption for en-

gaging in political advocacy. The ARM case also raises significant questions about the growing involvement of religious groups, both liberal and conservative, in the political process. Partly for this reason, major Protestant and Jewish groups have criticized the suit.

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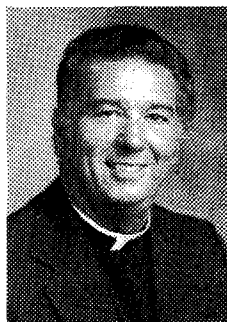
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Dalai Lama, prelate pray in D.C.

WASHINGTON (NC) — While the world's major religions are fundamentally different, their main message is the same, the Dalai Lama said at an interfaith prayer service in Washington, Sept. 23.

The Dalai Lama, spiritual leader of Tibet's Buddhists, joined Washington Archbishop James A. Hickey and about 1,000 participants in "Extending the Spirit of Assisi," an ecumenical prayer service for peace at the National Shrine of the Immaculate Conception.

The event was co-sponsored by the archdiocese, the shrine and the School of Religious Studies at The Catholic University of America.

Thousands of votive candles flickered in the shrine's side altars as the

**'Be a good human being.
Be an honest human being.
Be a warmhearted person.
Every religion teaches us
love, compassion and
forgiveness'**

—Dalai Lama

Buddhist leader and the archbishop slowly filed in, preceded by 20 Knights of Columbus and Knights of St. John in capes and plumed hats and by eight Buddhist monks in brown or maroon robes.

"Be a good human being. Be an

**'We are endeavoring to
prolong the spirit of Assisi
and to pray with you that
the world be
transformed...into a place
of universal friendship'**

—Abp. Hickey

honest human being. Be a warmhearted person. Every (religion) teaches us love, compassion and forgiveness," said the Dalai Lama, whose name means "Ocean of Wisdom."

Without inner peace, the Dalai Lama said, world peace is very difficult to at-

tain. "A real foundation of that inner peace is love, kindness and forgiveness."

He said that the chances for peace were greater when the world's religions took steps to increase "mutual understanding and respect."

Archbishop Hickey, in welcoming the Dalai Lama, praised him for joining Pope John Paul II and other religious leaders in a world day of prayer for peace last October in Assisi, Italy.

"Tonight with you as our guest, we are endeavoring to prolong the spirit of Assisi and to pray with you that the world be transformed through peace and prayer into a place of universal friendship," the archbishop said.

Mother Angelica: Pope's visit very profitable

WASHINGTON (NC) — The live coverage on cable television of the visit of Pope John Paul II to the United States was "extremely profitable for the church," said Mother Angelica, head of the Eternal Word Television Network, which broadcast the visit from start to finish.

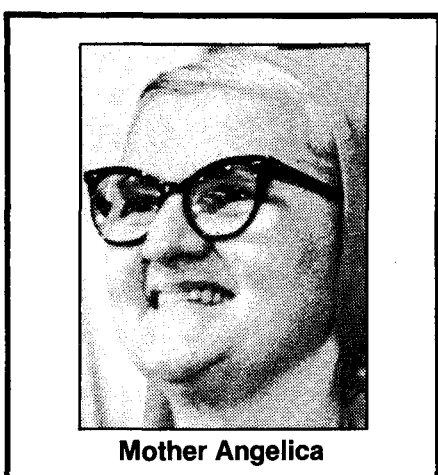
"It gave everybody a sense of pride in the church," said Mother Angelica, whose network co-produced the program with the U.S. bishops' Catholic Telecommunications Network of America.

"There's been such negativism on the other networks," she added.

The live broadcast, titled "Papal Visit '87," was carried by about 700 cable TV outlets in 44 states and had a potential audience of 20 million homes.

Mother Angelica, who started her network in 1981, said in a telephone interview from her Alabama monastery that feedback from the broadcast showed the program had business and spiritual rewards.

Her network picked up about a dozen new cable outlets immediately after the venture, she said. People also



Mother Angelica

called to say that they had returned to the sacraments, she said.

The pope's "pastoral attitude and deep prayer life" also touched people, she said. "They could see him almost reach another world when he was praying, whether at a prie-dieu (kneeler) or at Mass. It was a tremendous lesson for everyone."

Mother Angelica said that there were a few tense moments during the production, the major one when lightning struck during the papal Mass in Miami and knocked out the network's video feed.

"The screen went blank and we had to chit-chat for an hour," she said.

Nun who spoke out in '79 lauds this Pope meet

WASHINGTON (NC) — Mercy Sister Theresa Kane, who addressed Pope John Paul II during his 1979 U.S. visit and called for the inclusion of women in all church ministries, said the pope's structured dialogue with Religious in San Francisco Sept. 17 was a "wonderful achievement" and was "much more substantive" than the 1979 meeting at which she spoke.

"I was pleased with the way it was planned and structured" with its "vibrant conversation," she said of the San Francisco meeting. It "would have been difficult for him to have spoken informally with thousands," she added.

The nun, former president of the Leadership Conference of Women Religious, asked the pope at the 1979 meeting in Washington to "hear the call of women" and "respond by providing the possibility of women as persons being included in all ministries in our church."

In a Sept. 21 telephone interview from Dobbs Ferry, N.Y., where she is campus minister at Our Lady of Victory Academy, Sister Kane said the San Francisco meeting showed "a wonder-



Sister Theresa Kane

ful advancement."

Though she did not attend the San Francisco meeting, she said she also "was pleased with the spirit" she saw in news reports of the meeting. About 3,000 nuns, brothers and priests in religious orders attended the meeting at St. Mary's Cathedral.

Sister Kane noted that the San Francisco gathering, unlike the 1979 meeting, included men and women Religious together and was devoid of protests inside the church. In 1979 some nuns wearing armbands stood during the pope's speech to protest the church's position on women in ministry.

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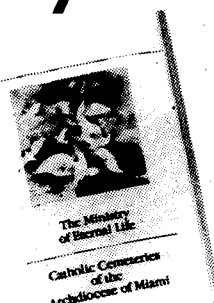


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Pope's impact still being felt

Inge S. Houston
Voice Staff Writer

Like the wake of a speeding boat, Pope John Paul II's 23-hour sprint through South Florida left waves of people seeking to increase their spiritual life or coming back to a faith from which they had become estranged.

"We are hearing confessions non-stop," said Auxiliary Bishop Agustín Roman, director of the Shrine of Our Lady of Charity. "The poor priest in charge here sometimes can't even break for lunch."

"And we are a Shrine," he added. "Imagine what it must be like at the parishes."

Many of the people who come into the Shrine are recent refugees of Hispanic origin who have not yet incorporated themselves into parochial life and "have not yet practiced their faith in the United States," Bishop Roman said.

Also, a large number of those he is seeing are "baptized but estranged Catholics" coming back to the faith. "Oh yes," he added, "they say so themselves."

Bishop Roman compared the rain that interrupted the Pope's celebration of the outdoor Mass at Tamiami Park to a "spiritual rain" that will keep area priests busy for a long time to come.

Sister Sylvia Shaules of the Daughters of St. Paul agrees. The "spiritual rain" that washed South Florida has caused a boom in sales at the order's St. Paul Catholic Book Center, she said.

"People are looking for anything to help them increase their spirituality," Sister Sylvia said. "He [Pope John Paul II] wasn't here that long, but he brought so much to us and people are really taking it to heart."

She said people are interested in the Pope's writings and speeches, and not necessarily of this visit only. There also has been a big demand for video tapes about the Pope and the Vatican, both for "rental and purchase."

The sisters who work at the bookstore also have been hearing stories from their customers about friends and relatives coming back to the faith, and from priests who say they are hearing "many more" confessions.

The Daughters of St. Paul will be publishing a hardcover book of all the Pope's speeches during his U.S. visit. It will sell for \$8 to \$9, Sister Sylvia said. A \$12.95, four-color, pictorial edition also will be available.

"There is a renewed sense of pride [among Catholics] that maybe before wasn't as vibrant," said Lynda DiPrima, director of the Ministry to Engaged and Married Couples at the Archdiocese's Family Enrichment Center. "Something like that [the Pope's visit] couldn't just happen and not have an impact."

She said her volunteers "seem to be energized, seem to have a deeper enthusiasm than maybe they had

'We are hearing confessions non-stop. The poor priest in charge here sometimes can't even break for lunch.'

Auxiliary Bishop Agustin Roman,
director of the Shrine of Our Lady of Charity

before."

Two couples who had merely expressed an interest in volunteering

before the Pope came, came forward afterward and said "we're here and we're ready to work," DiPrima said.

"I have a feeling that perhaps it was a result from this new energy and activity, this pride that has resulted from the Pope's visit," she said. "It maybe helped them realize that the time was right to invest themselves in the Church, which is the people of God."

"We'll be seeing the impact for a while," DiPrima added. "It will be interesting to sit back and watch what is going to happen."



Participants in Broward's three Catholic adult day centers didn't let age interfere with fun at a recent Western 'hoe-down' at St. George's Senior Day Center in Fort Lauderdale. (Voice photo/Inge S. Houston)

Day care: Not just for kids

Inge S. Houston
Voice Staff Writer

When you hear the words "day care," the first thing you think of are children, swings and sandboxes.

Think again, says Terri Caracino, director of the St. George Senior Day Center in Fort Lauderdale, one of three Catholic day care centers for the elderly in Broward.

St. George was the scene of a Western "hoe-down" last Tuesday as participants from all three centers gathered there to celebrate National Adult Care Week. (Dade has two Catholic senior day care centers, one in Miami Shores and the other in Gesu Church in downtown Miami.)

"The need is just as great for adult day care as there is for young mothers with children," Caracino said.

According to Patricia Miller, director of Catholic Community Services in Broward, the demand for this type of care has increased as people live longer and families in which both husband and wife hold fulltime jobs become more common.

"When they find that grandma starts leaving the bath water on and flooding the bathroom, or leaving the kettle on and letting it burn, people start asking themselves 'what do we do with grandma?'" Miller said, adding, "We can provide a daily relief."

The elderly who come for day care may live with family or alone, and spend anywhere from one to five days a week at the centers. They come not only for the care, but for social contact and mental stimulation.

At home, many elderly people just watch TV all day, and may get lonely and depressed, according to Phyllis Osbourne, activities coordinator at St. Elizabeth Senior Day Center in Pompano Beach.

"It's not just caring for them," she said, "it's helping them grow. We place emphasis on individual dignity because some of these people have lost so much."

Osbourne said the centers "hardly ever resort to filling time with TV." Instead they encourage the elderly to play games, socialize and even dance. In general, she said, "we do things to keep the mind as well as the body fit."

Beatrice Washot, an 82-year-old Jewish great-grandmother, calls the centers "the best thing that could ever happen to an elderly person."

"They are caring. They are loving," she said. "It is hard to find people who are so loving and caring."

For Arce Divina, 80, it is "marvelous" to spend her days at Central West Senior Day Center in Tamarac.

"It's go so many things to do," she exclaims. "Every day there is something different."

On Western Day they sang, played the guitar, and some even joined in a lively square dance.

"They really rise to the occasion," a beaming Caracino said.

(For more information on the senior day care centers call Catholic Community Services at 758-0024 in Dade and 522-2513 in Broward.)

Parishes to count Mass-goers, confessions

By Ana Rodriguez-Soto
Voice News Editor

The Archdiocese of Miami will be conducting a census in October to determine how many Catholics are attending Sunday Mass, and how many are receiving the Sacrament of Reconciliation.

Pastors in Dade, Broward and Monroe counties have been asked to count the number of persons at each Mass beginning with the Saturday evening vigil this weekend (Oct. 3) and ending with Masses on Sunday, Nov. 1.

The language in which each Mass is celebrated also will be included in the

census data, which is being collected by the Chancellor's office and will be reported to Archbishop Edward McCarty sometime in December.

This October census has been conducted each year for the past "four or five" in the Archdiocese, said Father Gerard LaCerra, chancellor. This is only the first time, however, that data on confession will be collected, and the second time that the language in which Mass is celebrated will be noted in the results.

Father LaCerra said confessions were added to the census because of Pope John Paul II's emphasis on the

need for penance and repentance, as well as the Archdiocese's own emphasis on reconciliation in preparation for the Pope's visit.

The census helps the Archdiocese "gauge the effectiveness of our evangelization programs," he said. It also helps the Church plan for the future by tracing the seasonal --or permanent-- flow of Catholics into and out of South Florida and determining the actual number of active Catholics.

Over the past years, the October census has shown that Mass attendance has increased steadily throughout the Archdiocese. An additional census taken

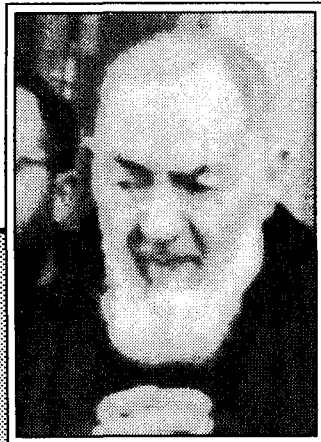
this March showed that Mass attendance had doubled since last October, but that could have been due to the annual migration of "snowbirds," residents of the northeastern United States who live here during the winter months.

"Our population is so mobile this allows us to get a feel of where people are going and how they need to be ministered to," said Father LaCerra.

He added that the census results might show pastors that they need to add more English-language Masses, or possibly the opposite, that they need to add more Spanish-language Masses in their parishes.

The man who knew Padre Pio

Franciscan priest visits South Florida prayer group, says monk's beatification cause is being studied in Rome



'I am convinced he was holy, that he was always in union with Christ.'

Padre Alberto D'Apolito, met Padre Pio (right) at age 12

Inge S. Houston
Voice Staff Writer

How could an Italian Franciscan friar who doesn't speak a word of English draw a crowd of over 200 people in Fort Lauderdale?

Father Alberto D'Apolito did because he was a personal friend of the late Padre Pio, the Italian priest and stigmatic who is being considered for beatification.

"We literally had to turn out the lights to get them out," said Julia Ceravolo, who with her husband Frank started a Padre Pio Prayer Group in South Florida 10 years ago. The group now has 225 members.

"When you have someone like Padre Alberto," Julia Ceravolo said, "people really turn up."

According to the Ceravolos, Padre Alberto is one of the last friars who grew up with and lived in close contact with Padre Pio, a stigmatic priest who, less than 20 years after his death in 1968, is being considered for beatification because of his life of prayer, penance and obedience to the Church.

His followers also believe numerous miracles have resulted through Padre Pio's intercession.

Padre Alberto was only 12 years old when he first met Padre Pio, and he recently completed a kind of spiritual biography of his mentor, "Padre Pio of Pietrelcina: Memories, Experiences and Testimonials."

"It is because of him that I am a Franciscan," Padre Alberto said, as Ceravolo translated his rapid Italian into English.

The Franciscan is filled with obvious admiration, respect and love for the Capuchin monk. "I am convinced he was holy," he said, "that he was always in union with Christ."

Padre Pio bore the visible stigmata (bleeding from the palms) for 50 years. He received it in 1918 when he was 31. He also suffered pain since 1910 in the areas where the scars would later appear.

But the charism is not considered a sign of sanctity and is not even included in the cause for beatification the Vatican is reviewing.

The New Catholic Encyclopedia

states "there exists no connection between sanctity and stigmatization."

According to Padre Alberto, Padre Pio knew he was going to die when the scars disappeared and "his skin became as smooth as a child's."

"He was so humble," Padre Alberto said. "He said: 'pray for me because I'm afraid to meet with the Lord. I was not up to His graces.'"

The cause for Padre Pio's beatification revolves around "the holiness of his life," Julia Ceravolo said. "He lived his life as a Christian and as a priest, in constant confession, prayer, and suffering."

She said her husband was cured of

an acute kidney disease through Padre Pio's prayers. Julia also believes that, thanks to Padre Pio's prayers, she was able to have two children even though doctors had declared it impossible.

So, in 1960, they became Padre Pio's "spiritual children," as he called them.

They started a prayer group in New Jersey and later in South Florida. The group meets at St. John the Baptist Church in Fort Lauderdale on the second Friday of each month, and they celebrate the Mass with Father Declan Crowley, their director. They also pray the rosary and have a speaker or a slide presentation on some "spiritual or religious" topic, not necessarily related to Padre Pio.

The prayer groups were started by Padre Pio in response to the Gospels' call for prayer "to bring souls to the Lord," Father Alberto said.

He said Padre Pio once told him: "I have not organized groups; I invited souls to pray together, as Jesus wants."

The Ceravolos hope Padre Pio will be beatified "within the next few years."

They are encouraged by Pope John Paul II's visit to Padre Pio's tomb in May of this year for the 100th anniversary of the Capuchin's birth.

The Pope himself met Padre Pio in 1947, when he was only a priest. As Cardinal Carol Wojtyla in 1974, he visited the monk's tomb at the monastery of Santa Maria delle Grazie in San Giovanni Rotondo.

Two 1962 letters from Carol Wojtyla to Padre Pio, published in a bi-

(continued on page 14)

TAKE ACTION FOR LIFE

Twenty million tiny preborn babies are dead, just because the U.S. Supreme Court didn't have the courage to stand up for human life.

This decision must be overridden. We must pass the Paramount Human Life Amendment now.

Will it take another 20,000,000 dead babies before America has the courage to say "no?"

Join the American Life League in the fight to protect all God-given human life.

RESPOND TO THE CENSUS IN THIS WEEK'S ISSUE!

Mrs. Judie Brown, President
American Life League, P.O. Box 1350, Stafford VA 22554
(703) 659-4171

Help spread Gospel

Dear Friends in Christ:

This year, the Bishops of the United States issued a Pastoral Letter on the World Mission of the Church called, "To the Ends of the Earth."

Our letter urged the fullest celebration of World Mission Sunday in every parish of our country. We recommended ourselves to offering support to the needy churches in mission land through the Propagation of the Faith.

On World Mission Sunday, October 18, I urge you to pray for the success of the Church's missionary endeavors, to reach the billions who have not yet heard Christ's message of hope and eternal life.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

OFFICIAL

Archdiocese of Miami

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

The Very Reverend Eugene Quinlan, V.F. to Chaplain, St. Mary Star of the Sea Court #634 of the Catholic Daughters of America, Key West, effective September 17, 1987.



Seeds of justice

Last April they planted the seeds; now they were eager to see them take root. So more than 100 seventh-graders from St. Brendan School in west Dade recently went to a Coconut Grove housing complex to help plant 10 "community gardens" they helped finance as part of a religion-class project on social justice. The students' actions were spurred by their study of the U.S. Bishop's pastoral letter on the economy. The gardens, a project of the End World Hunger organization, will enable the poor and elderly both at the housing complex and in nearby homes, to feed themselves. At left, Denise Gonzalez helps Lottie Woods, president of the Coconut Grove Golden Years Club, plant some marigolds and peppers; above, some of the St. Brendan schoolchildren with residents of the area.

(Voice photos /Ana Rodriguez-Soto)

Constitutional celebration

Thousands join S. Fla. religious and civic leaders in marking document's 200th birthday

By Jim Varsallone
Voice Correspondent

No "wall of separation" divided Church and State recently, when about 3,500 people representing nearly every religion and culture of Dade County gathered to feast the U.S. Constitution.

The celebration of the 200th anniversary of the document which still guides this nation was sponsored by the Greater Miami Religious Leaders Coalition and *The Miami Herald*.

Among those joining hands and hearts to pay tribute to America and its Constitution were Baptists, Catholics, Episcopalians, Jews, Lutherans, Methodists and Presbyterians from the 'Anglo,' black and Hispanic communities.

Led by a children's choir and an

'We can celebrate only because we have worked, fought and, if necessary, died for the great freedoms we enjoy.'

Rabbi Solomon Schiff

adult choir whose members represented the various religious denominations in South Florida, participants sang patriotic anthems including "God Bless America," "America, the Greatest and Best," and "My Country, 'Tis of Thee."

They also listened to religious, civic and community leaders extol the virtues of the Constitution. The Honorable C. Clyde Atkins, former chief judge of the federal district of Florida, was keynote speaker.

Ralph Renick, former news anchor at WTVJ (Channel 4) was master of ceremonies, and WSVN's (Channel 7) Marianne Murciano and Denise White narrated the program. Dominating the



Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman join other religious leaders and members of the public in singing patriotic songs during celebration in honor of the U.S. Constitution's 200th birthday. (Voice photo / Jim Varsallone)

stage area was a movie-screen-sized American flag.

"I think that it is very appropriate that the religious community celebrates the Constitution," said Miami Archbishop Edward McCarthy, chairman of the Greater Miami Religious Leaders Coalition. "We know the leaders of our country said that the nation could not survive without a strong sense of moral responsibility or without religion."

"This is a wonderful opportunity for people of all faiths, creeds and religious persuasions and nationalities to join together in gratitude for the great gift that God gave to this world, namely

the United States of America," said Rabbi Solomon Schiff, executive vice president of the Rabbinical Association of Greater Miami, who gave the invocation.

"We celebrate the 200th anniversary of the Constitution," he continued, "and we can celebrate only because we have worked, fought and, if necessary, died for the great freedoms we enjoy."

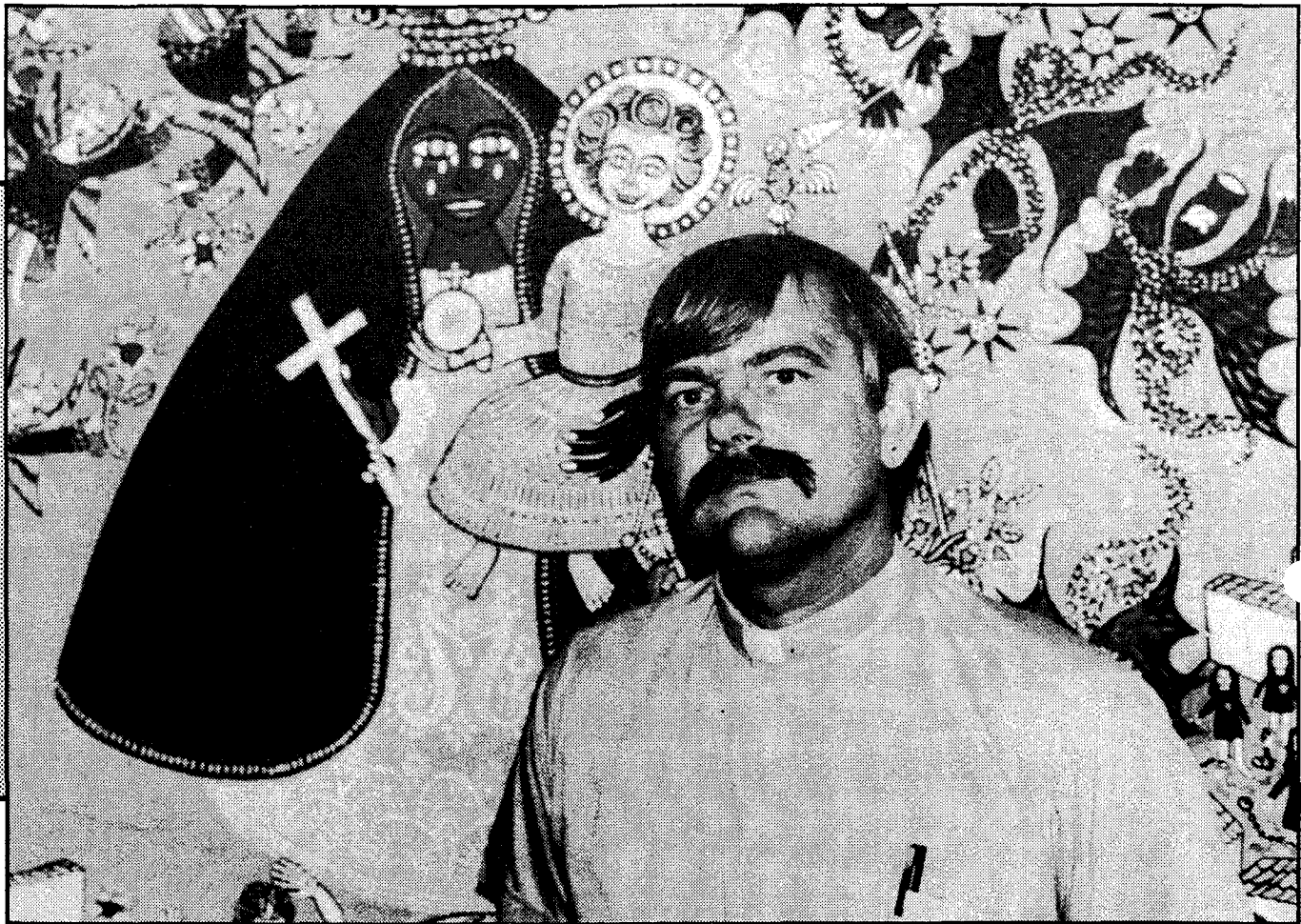
"This is very important to South Florida and specifically Greater Miami," said Frank Magrath, executive director of the Florida chapter of the National Conference of Christians and Jews.

"We as a group of people, Dade County, should know a lot about the Constitution," he said. "Particularly, as new citizens and new immigrants come into the community, they learn about our history and tradition [and realize] that this is an important occasion for all."

"I'm glad that we have the Constitution," said 12-year-old Jessie Hatfield of the First United Methodist Church, "because it wouldn't be a very good country without it. Not many people know that it is the Constitution's birthday, and they should. This is a very important day."

'If our love for the Virgin unites us...there are even greater ties between the people of Jose Marti and Lech Walesa and John Paul II'

Father Thomas Wenski



Polish priest wins Cuban hearts

At annual celebration of Our Lady of Charity

By Araceli Cantero
Editor, La Voz

A Polish-American priest who works with the Haitian community and speaks perfect creole and Spanish conquered Cuban hearts with his unceasing praise to Our Lady of Charity on the day of her feast.

"How beautiful Our Lady of Charity looks tonight," Father Thomas Wenski shouted several times during his homily at Miami Marine Stadium Sept. 8.

"Look how she shines, like the single star on the Cuban flag!" he repeated, as thousands of people waved their white, red and blue flags.

That same morning, as he looked in the mirror, Father Wenski said he realized why Auxiliary Bishop Agustin Roman had requested that he preach on such a special day for Cubans.

"Anyone who looks at me can see that I have a Polish face," he joked, two days before the arrival of a Polish Pope to Miami, the former Karol Wojtyla.

Thousands laughed and cheered as they heard the young priest. But they also heard some serious talk about devotion to the Mother of God and her role in Christian life and in the traditions of Poland and Cuba.

"Polish and Latin American people have something in common," Father Wenski said, "and that is pride in the Catholic faith."

"If our love for the Virgin unites us... there are even greater ties between the people of Jose Marti and Lech Walesa and John Paul II," he shouted to thundering applause.

Father Wenski mentioned the "happy coincidence" that both countries depict the Virgin with dark skin: Our Lady of Charity of Cobre and Our Lady of Czestochowa. He then added that the links of brotherhood and solidarity between both countries are even stronger "because we have had to carry the same cross: communism."

Poland's example "assures us that the Church and its Good News will prevail," he said.

"May Our Lady of Charity enlighten us!" he repeated again and again, in the flawless Spanish he learned during his seminary years in Hialeah.



(Photos by Araceli Cantero)

Our Lady of Charity traditionally arrives at the Marine Stadium by boat (left). Cubans were ready for the Pope's visit with signs written in Polish (right).

That was the war cry of Cuban General Ignacio Agramonte, he recalled, and again compared the dark-skinned Madonna with the star on the Cuban flag.

"Mary is not the light," he explained, adding that with her surrender to God's will, she announces Jesus as the sun of justice and liberty.

"Mary is more like the early morning star that appears when the sky is darkest," Father Wenski continued. "Thus, Our Lady of Charity announces a new beginning for Cuba, which has been under a dark night for 28 years."

He prayed for the Virgin to protect those in Cuba, that they may not be disheartened, and for the "Church in Cuba to remain firm in the faith, as the Church in Poland has been and still is." He also drew applause when he prayed for Cuban political prisoners.

Using the words of Cuban patriot and poet Jose Marti, Father Wenski recalled that Father Felix Varela "taught

us to think", and in doing so molded the Cuban identity and its religious roots.

"The devotion Cubans feel towards Mary is part of the Cuban identity. If you loose that devotion, don't you in fact run the risk of forgetting you are Cuban?" Father Wenski asked.

Thousands of Cubans have been gathering at Marine Stadium for the past 26 years to celebrate the feast of Our Lady of Charity with a Mass concelebrated by the Archbishop, his auxiliaries, and a number of other priests.

This year the celebration commemorated the 60th anniversary of the National Sanctuary of Cobre in Santiago, Cuba, and the seventh year of the proclamation by Pope Benedict XV of Our Lady of Charity as patroness of Cuba.

To top it all, the Pope's historic visit to Miami was just two days away. Because of that, Archbishop Edward

McCarthy decided the small statue of Our Lady would await John Paul I in the private chapel of the archbishop's residence.

"When he sees Her, the Pope will see all Cuban people," Father Wenski said, requesting that all those going to see the Pope "let themselves be guided by that light reflected in the Virgin Mary," which is Jesus.

A similar message was delivered by the three Cuban bishops in exile.

Bishops Eduardo Boza Masvidal of Las Teques, Venezuela, Agustin Roman of Miami, and Enrique San Pedro of Galveston-Houston, Texas, reminded the faithful that 1987 has been declared a Marian Year by Pope John Paul II.

In their traditional message delivered on the feast of the patroness of Cuba, the three bishops asked Cuban Catholics to read the Pope's recent encyclical on Mary, renew their commitment to the Catholic faith, and live it with enthusiasm in everyday life.

Catechists told: Learn from, don't fear, differences

(continued from page 1)

from ourselves. "The labels I give you are going to shape my attitudes toward you," she said.

It is important, she said, to be open to the needs of others and willing to share your own personal talents.



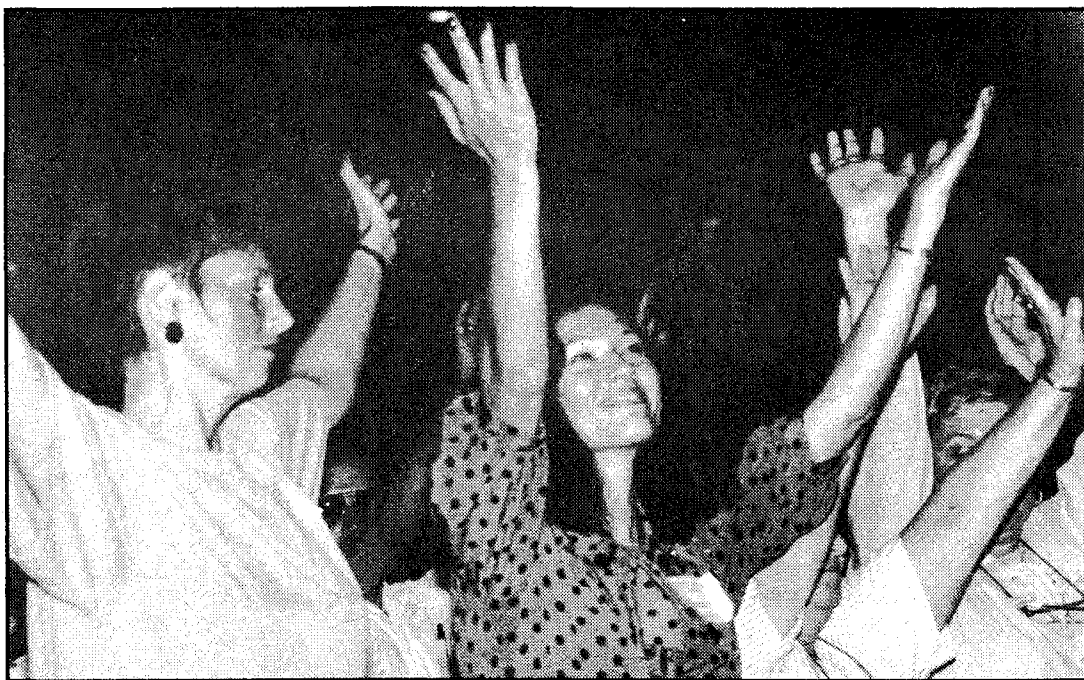
Sister Maria de la Cruz

Sister Maria also raised the question of whether teachers are really educating children to see the value of their culture.

"My plea today, if you really are going to accept multi-cultural diversity, is to encourage kids to learn more about their culture."

The catechists should "encourage young people to be proud of their culture" and ask them, for instance,

Religion teachers raise hands and voices in song during annual Catechetical Day. (Voice photo/Prent Browning)



"how they celebrate feast days in Cuba, Puerto Rico, and Mexico.

"If little kids see that their parents are ashamed of their language and culture, they are going to grow up being ashamed, ashamed of who they are," said Sister Maria.

At the conclusion of her keynote address, a

demonstration was staged which illustrated how "deflating" it can be to be rejected just because we are different: volunteers burst balloons with funny faces drawn on them.

After the demonstration, the audience linked arms and sang "They will know we are Christians by our Love."

BLACK MUSICIAN:

Put some soul into singing at Mass

By Prent Browning
Voice Staff Writer

For Black Catholics, going to church can sometimes be a frustrating experience. Traditionally they have felt that the Catholic Church just isn't expressive enough, it isn't emotional enough.

This is the problem that Grayson Brown, director of Worship and Liturgical Music for Christ the King parish in Perrine, addressed in a workshop on Black Catechesis during the recent Miami Archdiocesan Catechetical Day.

But he noted that while it may impact black evangelization the most, lack of liveliness in the liturgy is a concern for many white parishes as well. All Catholic churches should put more feeling in their liturgies, and especially in their singing, he said.

Historically, Western European culture has put more emphasis on reason over emotion than African culture, he said.

This can be seen, for instance, in attitudes about the Eucharist. Ask your average non-black parishioner how Christ is present in the Eucharist and he or she may tell you about the process of transubstantiation.

"In the black church," said Brown, "there would be a series of emotional talks and preaching and the music would

'A lot of Catholics know they're bored and know there's something wrong, but after a while they get so used to it that they even think that this is the way real religion is supposed to be.'

Grayson Brown, Christ the King parish



(Voice photo/Prent Browning)

build and then there would be a feeling in the church that Christ is present."

"If at the moment of consecration (in a non-black church) someone were to stand up and say 'Alleluia,' the ushers would say, 'What are you doing, are you okay?'"

Brown himself is probably the best example of what liturgical involvement is all about. Pacing through the classroom during the workshop, gesticulating, speaking emphatically, he used humor, singing and clapping to

attentiveness and responsiveness of his audience.

The experienced liturgical musician said that sometimes even the word used to describe the Mass has a different meaning for blacks.

"You go to some of these 8 o'clock Masses and we tack the word celebration in front of it. Well how closely does it look like any celebration you've gone to outside of Mass? And so we put a different meaning on the word 'celebration' that people who are celebrating people

understanding..."

As a result of these differences some black Catholics leave the church in favor of Protestant denominations. Incredibly, some even go to two churches.

"In New Orleans," said Brown, "where there is a very large concentration of cradle black Catholics from generation to generation, a very curious thing happens. They call it Mass and church. People will go to Mass in the morning and church in the afternoon. They have to find somebody's church where they can sing and clap and pray and feel."

But a discussion of black and non-black cultures shouldn't only focus on the differences. Indeed, many whites also feel that there is something lacking in the liturgy at their church and believe something could be learned from observing worship in all-black parishes.

"A lot of Catholics know they're bored and know there's something wrong, but after a while they get so used to it that they even think that this is the way real religion is supposed to be."

"Now us Catholics," Brown said, "we can sing, we really can. We try hard to prove to the world that we can't but we can sing, and we can celebrate and we can feel as well as anybody."

Beware of cults

Priest says even fundamentalism can sometimes be dangerous

By Prent Browning
Voice Staff Writer

Although new cults are created every year and old ones change their mode of operation, destructive cults can always be recognized by four basic characteristics, a priest-expert on cults said during a workshop at the annual Archdiocesan Catechetical Day.

Father James J. LeBar, who has written extensively on the subject, is a consultant to the Archdiocese of New York on cults and sects.

The characteristics he listed are as follows:

✓ A charismatic leader who directs all attention to himself and not to God. The cult leader expects veneration and exercises total control over member's lives.

✓ The use of deception and misrepresentation as a regular part of the cult's recruiting process. Deception or misrepresentation are also used to manipulate the cult member's thinking. "The individual loses the capacity for freedom of thought," said Father LeBar.

✓ The inability of cult members to leave voluntarily without at least being subjected to very intense feelings of guilt.

✓ The undisclosed expenditure of large

amounts of money raised by the cult. The money is usually spent primarily for the cult leader's personal benefit.

A group may have only one of these characteristics and not necessarily be a destructive cult, Father LeBar said.

Recruitment for cults is often directed at young people whose idealism and lack of experience makes them vulnerable. In particular, cults may fulfill a youngster's need for recognition and a sense of community, and provide answers to basic questions about life.

"Over the past ten years," said Father LeBar, "a lot of cults have changed their method of operation. You don't see too many people selling flowers anymore. We don't see too many Hare Krishnas with their pony-tail bald heads pushing their books at the airport. But in the last week I still had five calls concerning young people who went into the Reverend Sun Myung Moon Unification Church."

There are also "growing problems" with Christian fundamentalism, and the "New Age" and "human potential" movements, he said. Human potential groups are "those groups which tend to lift the

individual to the point where he or she can proclaim 'I am my own God.'"

Two human potential groups which have cult-like aspects are EST and Transcendental Meditation, he said.

The New Age movement is a name given to a wide range of ideas often touching on the occult that can be antithetical to Christian theology. Reincarnation, channeling (communicating with the dead through an intermediary), and a belief in the healing power of crystals are typical New Age concepts --and beliefs recently popularized by actress Shirley MacLaine's books.

"Extreme fundamentalism," said Father LeBar, "is really no different than a cult." Instead of exclusively studying the Bible, he said, extreme fundamentalist groups usually focus on "the leader's interpretation of the Bible."

The cult expert specifically cited The Sword of the Spirit group which, he said, has sought to infiltrate the Catholic Charismatic movement.

"The Sword of the Spirit has a basic philosophy that says your shepherd (prayer group leader) is the complete leader and has more authority than the bishop or pastor," Father LeBar said.

Expert: Parental love, discipline help kids say no to drugs

By Ligia Guillén
Staff Writer, La Voz

The problem of drug addiction begins at home, says an expert on the subject who is also the father of two teenagers. He is convinced the only way to fight drugs is by "giving your children an abundance of love, confidence and discipline."

"Home is the first society a child knows, his first skills and moral values are taught at home. It's where the child is conditioned for his future behavior in life," explained Noel Ocampo, psychotherapist at St. Luke's Center, one of the Archdiocese of Miami's programs for substance abusers.

If children don't have discipline, they feel insecure, lost. "But there is also the problem of parents who lack the moral authority to discipline their children," added Ocampo.

"A father tells his son not to use drugs, while he himself is drunk. A mother insists on the same while she lives basically on pills and tranquilizers; they demand that the child come home early yet the parents are the last to arrive."

Ocampo also noted that children with money in their pockets are an easy prey for drugs. "These parents, who work most of the time, feel guilty and end up surrounding their children with

gifts, but not with the attention and love they need."

The psychotherapist stressed that when a child looks for security, parents cannot be ambivalent or inconsistent. Discipline "is not reprimanding the children when a parent is furious, imposing a punishment and then forgetting about it when the parent feels better."

Neither should discipline be a strictly negative thing. "The good behavior should also be rewarded," said Ocampo, who advises parents to strive for a balance.

Ocampo, who was born in Caldas, Colombia and came to the United States 20 years ago, is founder and director of the Institute for Personal Psychology. He holds a Master's degree from the Psychiatric Institute of Religion and Health at the Theological Seminary in New York, and another in science from St. Thomas University in Miami.

He has worked at St. Luke Center for the past five years and currently writes a regular column for *La Voz*, the Spanish-language newspaper of the Archdiocese. He and his wife Olga have been happily married for almost 20 years and have two children, ages 17 and 14.

To highlight the dangers that drugs pose for today's society, especially its young, Ocampo offers some statistics: Every 90 minutes, a teenager between the ages of 12 and 16 commits suicide, and in many of these cases the death is related to alcohol and drugs.

He compared drug addicts to victims of automobile accidents whose brains are damaged. He said one out of every four people who try drugs becomes addicted to it. Studies have revealed how the brain, once exposed to drugs, develops a chemical substance whose only function is to ask the body for more drugs. And the brain never recuperates.

Ocampo maintains that all drugs are destructive. One of the most dangerous is cocaine, which today is "70 percent more pure than in the past."

"Unfortunately, all drugs are easily available to young people anywhere, and sometimes are even given to them free," he said.

Some useful advice for parents worried about their children is to become informed. There are warning signs, depending on the drug used: lack of appetite, or an uncontrollable appetite; euphoria or depression for no particular reason; reddish eyes; lack of interest in social activities; lack of sleep or excessive sleeping; irritability or

'Unfortunately, all drugs are easily available to young people anywhere.'

Noel Ocampo, psychotherapist

Padre Pio

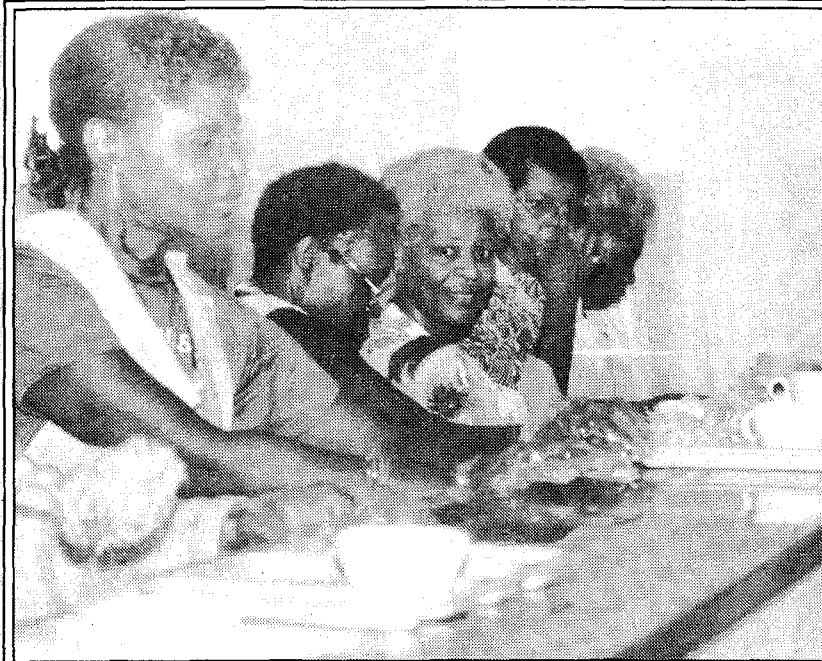
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weekly magazine from San Giovanni Rotondo, tell the story of Wanda Poltawska. The future Pope requested Padre Pio's prayers for Poltawska, who was suffering from cancer. The second letter thanks Padre Pio because the woman was cured.

Padre Alberto said he wrote the book on Padre Pio because "my superior asked me."

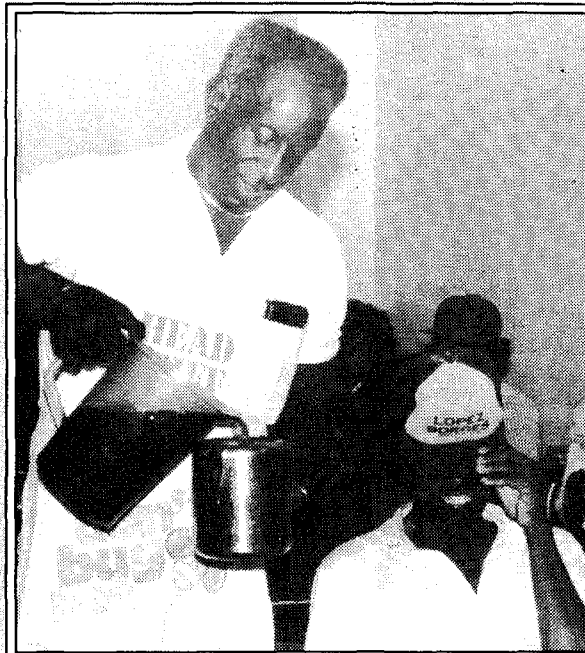
"Padre Pio loved me very much as a disciple," he said. "I am full of gratitude and affection and I am glad to let people know of Padre Pio."

(For more information on the Padre Pio Prayer Group, call Father Crowley at 771-8950 in Fort Lauderdale.)



Helping hands

Members of the St. Martin de Porres Association, a South Florida organization of black Catholics, recently spent a Saturday afternoon at Camillus House helping serve dinner to the homeless. The group has adopted Camillus House as one of its projects and members regularly donate truckloads of useful items to the



Catholic shelter in downtown Miami. A recent batch included razors, shaving cream, and about 3,000 pounds of sugar and coffee. (Voice photos / Jim Varsallone)

aggressiveness.

If drug use is suspected, parents should intervene immediately, before it's too late. If the child is already addicted, rehabilitation might be needed.

Every family should seek professional help, Ocampo said. "Due to our cultural background, Hispanics don't even want to think about taking their children to a preventive program, because they figure they'll never have that problem, and that's a mistake. Young people are exposed to the temptation every day."

Other parents want to ignore the problem, even if they have it. Later on, when they really need help, they go to people who are not experts and spend a substantial amount of money while getting nothing in return. When they finally go to an expert, they get alarmed at the professional fees which, in fact,

are quite reasonable, Ocampo said.

He believes that "the child who has confidence in his parents, and respects them, who feels secure and happy at home, is very unlikely to become a drug user."

(The following Archdiocesan programs offer orientation, prevention and rehabilitation for alcohol and drug abusers. Most can be reached by calling 573-1259 in Dade:

- ✓ St. Luke's Center Outpatient Counseling;
- ✓ Bethesda Manor, detoxification;
- ✓ D.A.R.E. (Drugs, Alcohol, Rehabilitation and Education); and
- ✓ St. Luke's Center Methadone Treatment Clinic, 643-4040 in Dade.)

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The unfinished Mass

A big disappointment, but maybe there was a reason...

By Ana Rodriguez-Soto
Voice News Editor

It all happened so fast, there was no time to think. Pope John Paul II's visit to South Florida resembled the flashes of lightning that put a premature end to the Mass at Tamiami Park: awesome, but short-

'Down in the trenches the view was less idyllic. In a very civilized, calm and well-camouflaged way, we were fighting--jockeying for position, a little pushing here, a little shoving there'



lived. And in the end, what did it all mean?

It took almost two years of constant meetings and, during the last few weeks, frantic rushing to plan and prepare for his 23-hour visit. I can't speak for the hundreds, even thousands, who worked so hard and so long for so brief an event, but as I was trudging home, soaking wet, from the Mass, I felt such great disappointment --like a kid who looks forward to Christmas all year only to see it end as soon as the presents are unwrapped.

Well, not end, just kind of stop in mid-stream, suspended. No goodbys, just "go home."

Why? I wondered. Why did Miami have to make Papal history in this way? The first place in the world (!) where a Papal Mass had ever been halted by bad weather. Surely that's nothing to brag about.

Yes, the "short-circuited" Mass also could be seen as a "divine reminder" that the work of building unity and brotherhood is never finished, that there is much left to do --especially in South Florida.

OK. That's one way to look at it, a very valid way, in fact.

But I kept thinking that wasn't enough, that God must really have had a good reason for sending us that rain. The answer came to me a week later. It had been there all the time --in the rain.

The first drizzle that morning had felt like heaven, and that in itself was a sign.

By 10 a.m. we had been sitting or standing in that 90-degree heat for more than an hour, more than 200,000 people literally stuck together by the humidity and the desire to get a close-up view of the Popemobile.

From far away, we might have looked like one big family at that point, brothers and sisters waiting

for our Holy Father, but down in the trenches the view was less idyllic. In a very civilized, calm and well-camouflaged way, we were fighting --jockeying for position, a little pushing here, a little shoving there.

The stewards were making valiant but futile efforts to push people back away from the fences, which only added insult to the injury of hundreds who had been trapped outside their pods when the Secret Service closed and cleared all the park's "streets."

These people were upset because they had been separated from their cameras and their families, and now they were being denied the only thing left: a close-up view of the Pope. The people in the back were upset because those in the front were standing, and their view was being blocked.

Everyone was complaining, and their theme was "me-first," not unity.

That first drizzle came just in time, like a heavenly refreshment sent to cool bodies and tempers. People seemed to relax after that. They smiled more. Then we all saw the Popemobile and were united by that shared experience.

But it still wasn't the unity we were seeking, that "oneness" spoken of by St. Paul. That elusive spiritual unity, the realization that we are "one body with Christ as the head," came only with the downpour.

Nature on that day reminded us of our smallness and of God's greatness. Just like the rain soaked our clothes and made them see-through, the thunderstorm blurred our differences and made us see the frail humanity we all share.

For everyone was drenched equally: from the lowliest parishioner way in the back to the VIPs closest to the altar; the priests, cardinals and bishops; the choir; the special lectors and members of the offertory procession; the lucky 100 who were to receive Communion from the Pope --even the Pope himself!

Cuban, Anglo or Haitian, black or white, rich or poor, saint or sinner, there was nothing any of us could do about the rain or lightning, except marvel at the awesome power they represented and huddle closer for protection.

Just like God, too, to answer our prayers for unity with a holy drenching...

Which brings me to another question: will it last? Did the Pope's 23-hour stay plant the seeds of peace in strife-and-violence-prone South Florida?

Maybe the answer to that one can be found in the flowers: those white and yellow chrysanthemums that adorned the altar and, along with the cross and sails, transformed ordinary Tamiami Park into an extraordinary temple that one day.

Lots of people took the pots home to plant in their backyards as a kind of ever-living souvenir. I did too, even though I'm so horribly awful with plants that I doubt I could make even weeds grow.

But this time it's going to be different. I'm going to follow the experts' instructions, plant them in good soil and water them frequently.

In remembrance of the "unfinished Mass" and our always unfinished work on earth, I'm going to make sure those chrysanthemums bloom again.

Not selling smut is a right, not censorship

By Charlie Reese

The decision by the Southland Corp. to stop selling *Playboy*, *Penthouse* and other sex exploitation magazines in its 7-Eleven stores is a business decision and has nothing to do with censorship.

Presumably, Southland decided it would be better business not to sell them. If it was persuaded by the boycott organized by several Christian groups, the fact remains that no censorship is involved.

Only cultural know-nothings would pay any attention to the rantings of the publishers who are trying to turn this into a free speech issue. People who make a living pandering to lust by demeaning women have no credibility, more especially when they add misrepresentation to pandering.

All that has happened is that a business outlet has decided not to carry their products. Lots of business outlets still carry the magazines and lots of others never have carried them. The First Amendment, which was not intended and still ought not to protect pornography, does not require that anyone subsidize another's speech. They are free to publish. Others are free not to buy or sell these products.

Only the government has the power to censor. Every bookstore and library operates on limited budgets and with limited shelf space. That means they choose to buy and display some books and not others. Exercising judgment is not censorship.

As for the Christian boycott, a boycott is a boycott and Americans are free to boycott any product

or business for any reason they choose. Liberals who are clamoring for disinvestment and boycotts to protest apartheid in South Africa should have no problem with the Rev. Jerry Falwell and other Christian leaders boycotting stores to protest the sale of soft-core pornography. Unless, of course, they think the Constitution applies only to people they agree with.

Playboy and *Penthouse*, which make a pretense

'Perhaps with record numbers of divorces, suicides, illegitimate births, abortions, mental illnesses and venereal diseases, people finally will realize that the paradise promised by the modern hedonists is plain old-fashioned hell'

of sophistication, are no more culturally, intellectually or morally defensible than *Hustler*, which takes a less pretentious approach to decadence and depravity. If you've never seen any of these publications, don't let anyone con you into thinking the issue is one of simple nudity. The women in these magazines are not photographed to reflect the beauty of the human body. They are posed in sexually explicit and undignified ways, as if they were pieces of animated meat on

display for male customers.

Hugh Hefner, *Playboy's* founder, got away with imitating an intellectual by smoking a pipe and making a lot of money.

The mugwumps in the silly sections of the media are impressed by anybody who is rich. Hefner's rambling, college-freshman exposition of hedonism was as close to philosophy as a gorilla's grunts are to human eloquence.

Perhaps with record numbers of divorces, suicides, illegitimate births, abortions, mental illnesses and venereal diseases, people finally will realize that the paradise promised by the modern hedonists in plain, old-fashioned hell.

Perhaps people will realize that theology aside, the Judaic-Christian moral code contains profoundly pragmatic wisdom. There are sound reasons why sexual promiscuity is undesirable, why the nuclear family is beneficial, why nobody should be encouraged to "do their own thing and let it all hang out."...

A task of all religions is to persuade humans to guide their actions for reasons other than satisfaction of their animal urges.

As religion of philosophy succeeds or fails, civilization progresses away from savagery or regresses toward it. The hedonism of the '60's, personified by *Playboy*, was a regression. The savagery and slobbery you see is the result. If you doubt it, walk around almost any large American city at night.

(Reprinted from *The Orlando Sentinel*.)

Happy memories of a faith pilgrimage

Editor:

I had been awake for 24 hours, unable to sleep for excitement. We were traveling in pilgrimage with an American family, a Haitian and Cuban-born American family by bus to the Papal Mass. We arrived at the park by 4 a.m. and made our slow, heavily laden way into the pod (#20) of our choice. It was a good site and we were able to see the altar and white sails above it floating in the breeze.

There was noone behind us at that hour, but the surrounding pods began to fill up, like wine in new containers, as the hours passed. Each hour it was announced how many hours remained before the Pope would arrive.

I fell asleep just before dawn to the classical music being played and awoke to see the sky lit with the early rays of the sun. The clouds were gathering even then, but they were sparse, wispy, and posed no threat of rain. As the minutes ticked away, the sun appeared, and then periodically hid behind a cloud. Each time there was clapping due to the intense heat and accompanying relief.

At 10 a.m. we heard the words, "The Pope...is here!" Everyone strained to see where he would be coming from, driving in the Popemobile through the crowds. I felt proud to be there among the crowds, like Mary, having no particular acknowledged position in the Church of her time, but witnessing to the coming of Christ to the world.

We saw the Pope's small, white-capped head in the distance, appearing just over the heads of the crowd, and followed it along the way waiting for him to arrive in front of "our pod." We raised our hands and arms and shouted our greeting to him as he passed briefly in front of us. We were excited and humbled at his coming to us in Miami and we wanted him to know how much we were moved.

We felt hurt that the crowds were not as large as expected, but many were held away by the fear of fainting in the too hot sun, and a journey that could end in death. I had the same fears, but kept putting them off, saying that God had a message for me I needed to hear, and after making all the necessary preparations and precautions, left it up to the Lord.

Priests and Sisters began to arrive. A group holding large banners appeared and went in procession to the top of the large yellow and white bedecked platform, forming a line across it. Soon they moved to music down the stairs in the middle of the platform, appearing like winged angels coming to gather the people in from the four corners of the earth.

A group of liturgical dancers described our feelings of reaching out to the Lord and one another through their symbolic dancing as they moved and wove in and out of a chord of strings drawn across the stairs.

The Mass began with the Holy Father making his way up the long stairs to the altar. We protected ourselves from the sun with blanket and umbrella. A glance toward the sky showed more clouds gathering and a few sprinkles of rain which refreshed us.

The choir sang its heart out in three languages. We were expecting to receive a message and the message had

Letters

been coming into the mind and heart by word and symbol. It was not what one heard alone, but by what one saw, felt, understood and experienced that the message was evolving. Every action that the Pope made was a sign to the faithful --pray, be reconciled, purify your hearts, forgive one another, bear with one another, carry your cross, die to yourselves. But, somehow, he also appeared alone and forlorn, unable to touch and communicate with the crowds, protected by a glass bubble and distance so great it seemed impenetrable. "Are you there?" the MC shouted earlier. "Yes!" we shouted. We heard the Archbishop speak to the Holy Father and the Holy Father to us. "Are you there?" he seemed to say to the Lord, and a clap of thunder and lightning seemed to answer "Yes!"

A rain shower, several showers. The Pope continued with his homily. Then the skies fell and in spite of umbrellas, raincoats, chairs and plastic sheets, the entire crowd became drenched to the skin by what seemed an endless torrent of rain. Some stood on chairs to see what was happening of the altar. They reported that the entire assembly



had left the altar.

Later we learned that like the sun hiding behind the clouds and reappearing from time to time, the Holy Father had

reappeared and blessed the crowds that remained. (In a short time you will not see me and then you will see me...)

We returned through slush and stench to the buses that brought us. Later we learned that the Archbishop had told the people to go home and continue the Mass. It seemed to us that with the sending of the water upon us in purification that the Lord had endorsed the Holy Father's message to us. We were to go home and continue his great act of reconciliation with one another and with the Lord.

Then as the crowds dispersed, like Jesus, the Holy Father went up into the air. There were no crowds gathered about him. All had gone their separate ways except for a few loyal friends. It was finished.

But for us a new beginning. We have a great need of being reconciled and reconciling others so that there may be one faith and one shepherd among us. Let it begin in our own hearts and souls, and after we have first been reconciled with those we have hurt, come to the altar of God. That seemed to be God's message to me throughout the actions and words of the past two days. It will not go unheard.

Joyce Ann McPeak
Miami

Pre-visit tension turns to peace

Editor:

We want to share with you our thoughts and feelings about the Pope's visit.

Unity...reconciliation...love one another...seem like empty, too often repeated words until one gets caught in the incredible, exciting momentum leading to the Pope's visit. How is it that all of a sudden all the criticism give way to positive attitudes?

Even the media turned to covering neighborhood "Pope parties" and ecumenical prayer meetings.

John Paul II's visit to the United States, in reinforcing Christ's message is serving as a catalyst to gather Jews, Protestants and Catholics together, in God's name, to pray for a world where peace and love may one day prevail—a world which moves away from spiritual values and continues to center on materialism.

Unity, reconciliation and love for one another is the message he brings

to Miami and to the world; a message which no amount of propaganda could implant in the hearts of people, regardless of creed.

John Paul II's message is further reinforced by his exemplary history prior to becoming a Pope and by his undertakings on behalf of humanity ever since. He presents himself as a man of peace, a messenger of love and a champion of just causes. His visit confirms Christ's words to Peter, His first apostle:

"...you in turn must strengthen your brothers"
(Luke 22, 32)

And so, for two --much too brief-- days, our city experienced the fact that we all are brothers under one God, and hopefully these warm feelings towards one another will remain with us for a very long time to come.

Mr. and Mrs. Antonio Prado
Miami

Dance detracted from the Mass

Editor:

The Mass of the Pope on Sept. 11 at Tamiami Park in Miami was initiated by a ballet performance by six dancers, with the female performers beginning by violently hurling their breasts up and down in a manner more appropriate for a pagan orgy than for a Catholic religious service.

In fact, there was nothing at all "religious" in the entire performance, which was merely a meaningless series of contortions of jerking arms, legs and torsos, so utterly without significance that my wife became irritated by the spectacle, called it "Nuts!" and yelled at the performers on our TV screen to "Get this thing over with!"

On the following day my sister-in-

law said that the performance had been "nuts, absurd, meaningless," and that she wanted to phone the Archbishop to express her disgust, and I heard a woman on a radio talk show comment, expressing a thought which had already crossed my mind, that the gale of wind and drenching rain which cancelled the Mass was a sign of Heaven's disfavor.

The only physical motions of the human body with a "religious" meaning are kneeling, genuflection, clasping of the palms of the hands and the Sign of the Cross, and the Pope must have been horrified at the spectacle, especially because the so-called "religious dance" is prohibited by the Church in its "Notitiae (Instructions for Sacraments and Divine Worship,)" pages 202-205,

issued in 1975, which states:

"Dance has never constituted an essential part in the official liturgy of the Church...Conciliar decisions (decisions of Councils of the Church) have often condemned the religious dance, as not befitting worship...it would mean bringing into the liturgy one of the most desacralized and desacralizing elements."

Douglas McCabe
Fort Lauderdale

(Editor's note: Liturgical dance, like other art forms, is recognized by the Church as a valid way of praising God. However, the dance was *before* the start of Mass, not part of it.)

Youngster's view of the Mass

Editor:

Even though I told my mom I wanted to go see the Pope, I was really thinking on how much fun it would be to go on a bus ride, wake up early and have a picnic.

I knew I would like the Pope because all the wonderful stories my teacher had told me. I was a little worried of getting lost in the hot sun. The bus ride was fun, and we packed our baskets and walk to our spots. I could not believe I saw that many people there

because they love the Pope. I sang and held hands with people I didn't even know.

Before the Pope came by I saw a rainbow and I knew it was a miracle from God.

When I saw the Pope come by he was only ten feet away from me. When I looked up into his eyes I can't explain the wonderful feeling it gave me. I was so glad I believed in God, and I was so proud to be a Catholic.

Miami

Memory of event strong as D-Day

Editor:

There are 2 days that will be with me the rest of my life. D-Day in Normandy, and the Pope's visit to Miami. Why? This is a mystery to me.

Why Normandy Beach? This was not my first invasion. Furthermore, I had been wounded in Sicily the year before, and was again wounded in France and Germany, but D-Day will always be remembered by me.

Why the Pope's visit to Miami? Was it the faith of the crowd, the presence of the Holy Father, the weather, the preparations that went into this visit, or the spirit of the Holy Ghost?

There was something about this day that will live forever with me, and a lot of other people like me.

John J. Mackel
Homestead

Mass attendance

Q. My husband and I are in a group of parents and we talk a lot about our children (in their teens mostly) and their religious practices.

As you hear often, I'm sure, children today don't look at things like the Mass like we did. Praying, they say,

By Fr.
John
Dietzen



you do in your own way, and going to Mass should be the same. You go when you can get something out of it. Six times a year is better than every Sunday, if on those six times you really feel good about it.

In some ways that seems to make sense, but we know there's more to it than that. How would you suggest we handle it? (Massachusetts)

A. First, I'm sure a lot of parents who read this will envy you. Not only do you have a little parental support group around you, which every parent needs these days, but in spite of your differences with your teen-agers, you seem to have some good communication going.

We might start by recalling that the Mass is not just another prayer service and with the fact that the requirement of weekly sharing in the Eucharist (or if you prefer, "going to Mass every Sunday") isn't something new.

Way back in the early years of Christianity, centuries before there were any church laws in our sense of the term, participation in the Sunday Eucharist every week was expected -- in some ways more urgently than it is today.

We have documents that reflect early Christian policy: If one of their number deliberately failed to be present for the Eucharist for two or three weeks running, they were considered as no longer members of the church, no longer Christian.

Maybe this appears severe. If so, it obviously means that they believed something about the Mass that we have lost through the centuries. For them, it wasn't a matter of committing a "mortal sin" by disobeying a law about Sunday Mass.

It was simply a conviction that one could not really understand and believe what the Mass is all about and then fail to be there for even a few weeks.

Today the church is trying hard to help us reclaim that conviction, that the sacrifice and table of the Eucharist, sharing in the offering of Christ to the Father, and receiving together his body and blood in Communion, is the key and indispensable way Jesus intends to unite men and women with himself and form them into his family until the end of the world.

In other words, Mass is where, above all, we learn the spirit and message of Jesus. It is where we continually identify ourselves as his members, acknowledge who are our brothers and sisters because of him, and assure each other of our mutual encouragement and support. In that larger sense, even in a church with 500 persons, the presence or absence of one really affects everyone, including the individual himself.

(NC News Service)

Trusting in institutions

It seems that as a nation we are losing trust in our major institutions. A recent Gallup poll showed that out of the eight leading institutions that affect the lives of most of us, Americans have lost a bit of confidence in all but two of them.

Stangely enough, what are rated somewhat higher now than in 1979 -- the comparison year chosen by Gallup -- are the military and the U. S. Supreme Court. In 1979, 54 percent of Americans polled said they had a great deal of confidence in the military; today 61 percent acknowledge this. And eight years ago 45 percent had "quite a lot" of trust in the U. S. Supreme Court compared to 52 percent today.

But Americans show a declining esteem for other institutions -- the church, organized religion, banks, public schools, newspapers, television and organized labor.

The most interesting figures relate to confidence in church or organized religion. While being on top of the confidence scale in 1979, with 65 percent positive, there was a waning in subsequent years, with a low of 57 percent last year. This year, however, public trust in religious institutions registered an increase, back to 61 percent, despite the TV evangelists scandal this spring. And churches remain the nation's most trusted institution, on a par with the military.

As most people know, you can prove anything with statistics, and I always like to get a little more information about who and how many were quizzed before I accept statistics as bottom-line conclusions.

The Gallup poll does acknowledge that in the survey, Protestants, women, blacks, older Americans, Southerners and less educated people among those interviewed expressed greater confidence in church. As for the military, it is held in slightly higher trust by people 50 and older, those whose formal education ended at the high school level and, especially, self-described Republicans, 70 percent of whom give it one of the highest rankings.

Considering these qualifications -- which may have

By
Antoinette
Bosco



skewed the results in favor of confidence in church and the military -- it seems to me that the picture shows an almost across-the-board lessening of trust in our institutions.

Maybe the problem today is that people can read and they have good memories. Consider the schools and then consider the Carnegie Report which gave failing grades to almost all areas of public education, from poor teaching to poor learning. Then there are the banks, failing from bad loans and charging astronomical interest rates on credit cards when interest rates are down all over.

Financial leaders on Wall Street are being arrested for crooked scheming on stock deals. Television is seen as the giant purveyor of materialistic values -- and worse, mediocrity, which is resulting in the great American malaise of boredom. And newspapers can sometimes justly be seen as creating the news, not just reporting it.

If we are losing confidence in our institutions, the blame lies not in our judgement but in the institutions themselves.

This month, Sept. 17, Americans celebrate the birth of the nation's great Constitution 200 years ago. It would be a boon if this became a time to remember the honor inherent in this wondrous document, with our institutions cleaning house, so to speak, to become worthy of high respect once more. Then perhaps we will see pride in our institutions restored -- flipping the results of next year's Gallup poll. (Alt Publishing)

The Lord's prayer

By Fr.
John
Catoir



To pray the Lord's prayer insightfully, you have to go back to the beginning. After Jesus rose from the dead, the formative apostolic community put an emphasis on two things: The imitation of Christ and deliverance from Satan's power. The earliest rite of baptism shows this clearly: "Do you renounce Satan? And all his works? And all his allurements?" The apostles did not forget that Jesus referred to Satan as "the Prince of this world."

"Those who find the concept of the Satanic an unacceptable anachronism must at least understand its apparent importance to Jesus and the early church. We usually translate the final petition of the prayer Jesus gave us, 'deliver us from evil,' and this can lead us to think of evil as an abstraction, a catchall term for great harm or misfortune. But the New Testament Greek has it, 'deliver us from the evil one.' (John Garvey, Commonweal, May 22, 1987)

The Lord's Prayer can be understood better in the above context. The prayer is composed of one invocation and seven petitions. The first three petitions ask for the glorification of God. The last four are requests for physical and spiritual needs.

1. "Hallowed be Thy Name" (You are the one true God).
2. "Thy Kingdom come" (may the messianic promise of a liberator, a savior, be fulfilled, so that the kingdom of darkness will not prevail).
3. "Thy will be done on earth as it is in heaven" (may we be faithful in following Your leadership and no others).
4. "Give us this day our daily bread."

5. "Forgive us our trespasses as we forgive those who trespass against us."

6. "Lead us not into temptation" (i.e., do not let us lose our way; save us from being tempted beyond our strength).

7. "Deliver us from evil" (liberate us from the domination of the evil one).

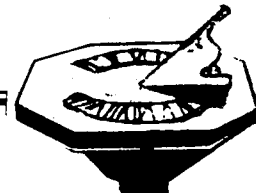
The final doxology, "for Thine (not Satan's) is the kingdom and the power and the glory," was probably added in early times for it occurs in the Didache (first century A.D.) according to the Oxford Dictionary of the Christian Church.

Devil worship is becoming more overt. Praying to be delivered from Satan's power is an idea which has come full circle.

(For a free copy of the Christopher News Notes, *To Pray As Jesus Did*, send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, NY 10017.)

Time capsules

By Frank Morgan



Constantinople's triple walls

For 1,000 years the triple walls of Constantinople presented an im-pregnable defense against invaders. Each wall was over 30 ft. high and 16 ft. thick. But in 1453, Mohammed II, the Sultan of the Turkish Ottoman Empire, attacked the Byzantine city with 80,000 men. His Commander-in-chief, Giovanni Gustiniani, a Venetian, defended the city so well that Mohammed tried to bribe him to defect to the Turkish side.

As the battle raged, divine deliverance was sought from "the devil, the Muslims and the Comet." Pope Calixtus III ordered special noontime prayers and excommunicated the comet (Haley's) as an instrument of the devil.

But then Mohammed introduced 70 pieces of artillery into the battle. Some of the cannon could fire 800 pound shells one mile. After 55 days of bombardment, Gustiniani was incapacitated with wounds, Constantine was killed and Constantinople surrendered.

Mohammed then made Constantinople his capitol and the church of St. Sophia, his mosque. St. John Capistran

united the Christian princes to form a united front to save Hungary.

Hunyadi Yanos and St. John led the Christians against Mohammed at Belgrade. As his men were about to yield, St. John leaped into the fray and with the cross raised on high swept the Christians to victory at Belgrade. Three months later, St. John Capistran died from his battle wounds.

In 1471, Englishman William Caxton retired as a prosperous merchant and went to Colonge to learn printing. He returned to print the first book ever printed in England, "The Sayings of the Philosophers," in 1477. He then printed "Le Morte D'Arthur" by Sir Thomas Mallory and the works of Geoffrey Chaucer in his shop near Westminster Abbey.

He used the Old English type face (of course).

Improving a bad marriage

Dear Mary: Twenty years ago I married a man I was not "in love" with but whom I felt I loved. We had children and have almost raised them. Our relationship has always been bad. It's tense and cold. He has always professed to be in love with me. Obviously I've felt guilt ridden. My emotional needs are unfulfilled. He does not really care about how I feel.

As a good Catholic I never considered divorce. Now I find myself wanting out more and more. I feel so trapped. Financially I could never make it on my own at this point with children. Do you believe a person can fall in love as a result of prayer? I believe all things are possible with God and this has been my prayer for a long time. However my practical side tells me to wake up and quit fooling myself. (North Carolina)

You seem to be living in a world of "if only. . ." If only I had not married this man. . . If only I had left him sooner. Yet not one of these regrets can improve your present condition.

Only by making a choice can you get out of your present dilemma. And essentially you have two choices: either get out of your present marriage, or make a wholehearted commitment.

Leaving your husband may appear attractive. But

By Dr.
James and
Mary Kenny



you need to consider the reality of living as a divorced person. Financially you realize it would be difficult. While you say your husband is cold, without him you would have no one, warm or cold, to turn to.

Divorce often leads to changes in your relationships with friends and a move to a different home. Do not romanticize life as a divorced, single parent, perhaps a non-custodial parent.

Your other option is to stop playing "if only" and to make a commitment to your marriage. There are many areas on which to build a marriage relationship. Here are just a few:

1. Physical attraction. Partners like to be together physically, to touch each other. They miss the partner when absent and rejoice when the partner returns.

2. Friendship. Partners share common likes and dislikes. They enjoy going places and doing things together.

3. Common task. Marriage partners have certain jobs which they do together. Raising children, the most common one, requires years of mutual effort. A couple might run a family business together.

4. Healthy differences. Partners often have opposite but complementary traits. She is orderly; he is messy. She is punctual; he is late. She is a worrier; he is relaxed. The partners use these differences productively. They balance each other and keep the marriage on an even keel.

In addition to positive features, all marriages have areas of discord. All partners have differences, large or small, which irritate the spouse.

Clearly you recognize the unhealthy differences in your marriage. You make little mention of any positive features. If you choose to make a commitment to your marriage, you need to stop dwelling on the unfulfilling part of your marriage and make a serious effort to focus on the good features.

Perhaps a friend and confidant can help you change your focus. If you can do it, you might find peace and wholeness in your life and joy in your marriage.

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.

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Greed I never knew I had

When I was teaching on a tour of army posts in Germany last year and the military wives I met learned I was going to the remote posts near the Czech border, they exclaimed, "Oh, you've got to hit the china and crystal factories. You can get fine china and cut glass at a fraction of the price at home."

When I showed little interest, they indicated surprise. Finally, I explained to them, "I have all the china I can use now and I'm not using it much. I don't want the hassle of storing any more."

"That doesn't matter," laughed one. "Don't think of the storage. Think of the money you save."

A German-born American military wife said, "That's what I don't understand about Americans. You buy what you don't need - sometimes you buy something you don't even like that much - but you buy it because you save so much money. I don't see how it's a saving if you don't need it."

I've thought of her remark several times since then. We do have a national pride in finding bargains and more than once I've bought something I didn't intend to buy because it was on sale.

I use the rationale, "Maybe I'll use it sometime," or "I can give it as a gift." Frequently, these items lie around until I get tired of storing them and then I give them to some worthy organization like Goodwill or St. Vincent's.

I didn't really learn how greedy I am, though, until I went to Seoul, South Korea, to teach for the 8th

By
Dolores
Curran



Army last spring. Seoul, like Hong Kong, is the Garden of Eden for bargain hunters. There's a ten-square-block area of shops called Itaewon with streets, alleys, and undergrounds full of shops offering Reeboks for \$8, Polo shirts for \$2.00, and silk dresses for \$15.00.

It's enough to make the heart beat faster and mine did. Shopping is the major tourist attraction in Seoul and there are even tours from Toyko for those who want to buy furs, leather, and silk at great savings.

I talked with several Americans in Seoul about what happens inside us when faced with massive amounts of incredible bargains. We lose our perspective. We buy with abandon. If we intend to buy one blouse for \$5 and the saleslady offers two for \$8 we ask, "How much for four?" The savings and bargaining subsume the need.

Fortunately, I had only two days to shop because I found I had far less self-discipline than I thought. After being so smug in Germany over the crystal, I reassessed my willpower. As it was, when I got on the plane for home, I couldn't even remember what I had bought.

A chaplain told me that shopping becomes an addiction in Seoul and that many military families never see anything else in Korea. He said he took a visiting chaplain and his wife to the palace grounds and museum but they kept looking at their watches and asking when the shops closed so after a half hour of "touring," he gave up and took them to Itaewon.

I was able to tour Panmunjom and the Demilitarized Zone on a day-long tour and to visit the palaces and Olympic complex. I suspect I will remember these long after the shirts I bought wear out.

Still, I don't like what I saw in myself. I went shopping with a tidy list of needs and ended up with an untidy mass of stuff. The experience tells me I'm far more acquisitive and consumer-oriented than I'd like to believe.

My family loved the stuff I bought, of course, and listened with incredulity at the prices I paid. Recently, I've been invited back to Seoul and the family urges me to go. My heart is already beating faster but I don't think our budget can handle the savings.

c. 1987 Alt Publishing Company

Family matters

Reflections of a surprised mother-to-be

By Mary-Kay Usher

In March of this year I discovered that I was pregnant for the first time in my life after thirteen years of marriage. Years ago my husband, Ed, and I went through the usual battery of tests and we were repeatedly told that there was no reason why we could not conceive. After much frustration and then prayer, we were able to accept that the will of God was to live our lives as an infertile couple, forever without children.

Well, miracles do happen!-- and the baby growing inside me is a reality! The path of life on which Ed and I were traveling took a very sharp right turn. Now everything and anything even remotely connected to our lives is different. Our perspective-- how we look at *everything* has shifted to a new light. Here are a few quick examples: the vacation plans we had started piecing together for next summer will now have to be adjusted; each time we go out to dinner we realize that

these times for just the two of us are numbered; and our financial goals will now have to be adjusted since Ed and I have decided that I will stay home with our baby.

Ah-- our baby--those words are so beautiful-- they conjure up so many pictures in my mind. I believed for so long that I would never, never be able to say those words and now I can hardly believe that I *can* say them. I feel so joyful!

This is how I feel now, but it is not how I felt in March and April. When we first learned that I was pregnant, I had a hard time adjusting to that fact. I felt angry and put upon. We had already accepted the fact that we could not have children and this was no longer in our plans. We had our life set and planned and we were happy. I felt confused and lost-- my ordered world was now upside down. Everything in my life was changing-- my relationship with Ed, my body and even my thoughts about myself as a woman.

God in His wisdom arranged that pregnancy would last nine months. All that time would give someone

like me plenty of time to not only accept the fact that I was pregnant, but actually fall in love with the idea.

And so it happened to me. As the baby grew and the weeks passed, I began to fall in love with being pregnant and with the baby. All the mother instincts that I suppressed for so long were slowly starting to surface. I began to take delight in the changes that were taking place in my life and in my body instead of feeling annoyed that there were changes. I started praying by myself and with Ed for our baby. That was the best thing we could have done to help me on my journey to accept the change God put in our lives. I finally realized that the plan of our lives was God's plan, not ours, and I had no right to continue insisting that it be my way.

What would I be doing with the rest of my life had it gone my way? I would continue to work, and Ed and I would move toward the goals we set. And what will I be doing with the rest of my life according to God's plan? I will be living with Ed, raising and loving our baby!

TV coverage of Catholics myopic

American Catholics dominated television for the past six weeks and the image which lingers from much of the coverage is of a rancorous, sex-obsessed gaggle of misinformed apostates.

As for the image of Pope John Paul II, well, let's save that until next week.

In this column, let's concentrate on

By
**James
Breig**



the numerous specials and news programs which sought to define American Catholicism in anticipation of the papal visit in mid-September.

The usual (and myopic) theme of these programs was that Catholics in America dissent from Church teaching (often identified as "papal teaching," as if John Paul II had invented it last month). And the teachings which were stressed concerned sexuality: birth control, abortion, premarital sex and homosexuality with dashes of married priests, women priests and surrogate motherhood.

That was the emphasis, for instance, in NBC's "God is not elected," a special hosted by Maria Shriver's mind.

A few days later, CBS' "West 57th" repeated a segment from earlier in the year about two nuns who are pro-choice on abortion. They were refuted by a theologian, who was given adequate time to counter their arguments, one of the few instances when dissenters were answered in a relatively in-depth way.

Ted Koppel on "Nightline" tried to deal with American Catholicism twice and batted .500.

The first time, on Sept. 2, David Ensor's report mentioned some issues besides sex, including drug and alcohol abuse, hunger, and religious freedom. But the three guests -- a Vatican spokesman, a theologian and the author of a book on dissent -- were all non-responsive to the questions, leaving Mr. Koppel looking somewhat perturbed.

His second go-round, on Sept. 10, centered on four issues. To the usual suspects of homosexuality and abortion were added Hispanic Catholics and relations with Jews. This time, Mr. Koppel got answers to his questions, and the reports were succinct and fair.

Whatever his success with interviewees, Mr. Koppel, who is not Catholic, knows more about Church teaching than most journalists and several of the supposed experts quoted on various shows.

The hour-long specials from CBS aired on the same night at the same time so people without video recorders had a choice to make.

I hope they chose CBS. "Catholics in America," anchored by Dan Rather, was an intelligent exposition of several issues. Along with the sexuality subjects, CBS covered vocations, Hispanic Catholics, Church use of the media and relations with Jews. The spokespeople were bright and informed (except for a closing "man-on-the-street" round-table which seemed strained and forced). All in all, the hour was a free advertisement for an exciting, vibrant, alive Church filled with dedicated people.

On the other hand, ABC's special, "The Pope in America," hosted by Peter Jennings, and Bill Blakemore, was dull. Mr. Jennings seemed uncomfortable and the first quarter-hour lumbered along, laden with a hodge-podge of ideas, including a history of the 20th century which was unworthy of a third grader's history report.

Like CBS, ABC worked in issues beyond sex -- youth and Hispanics -- but the concentration was on homosexuals, women who want "reproductive rights"



Suspense Thriller-Kevin Costner plays a decorated Naval officer who tries to conceal his involvement with a sensuous woman, played by Sean Young, who also is the mistress of the Secretary of Defense in "No Way Out." Violence, rough language and a lovemaking sequence in the back of a limousine makes this suspense drama mature fare, says the U.S. Catholic Conference, which classifies it A-III. (NC photo)

and the other such topics. Human rights and social justice were mentioned in passing, but never shown. And the interviews were edited in such a way that I found myself asking after most of them, "What did that person say?"

What all the shows failed to do resulted from TV's well-know fault: its shallowness. The programs had no time to slow down to examine Church teaching; to go in depth into the issues; to distinguish among dogma, doctrine

and other levels of Church teaching (condemning abortion is not the same as enforcing priestly celibacy); or to provide a forum for an intelligent defense of Church teaching.

In the final analysis, I'd give prizes to CBS for best special, to Ted Koppel for understanding what he was discussing and to non-Catholic Americans for not judging us on the basis of most of what they've seen recently.

'Fatal Attraction' is no moral tale

Dirty Dancing

Coming-of-age story set in the 1960s about a middle-class girl (Jennifer Grey) and the local dancer (Patrick Swayze) who teaches her a few bold new steps. Director Emile Ardolino's lightweight effort at evoking the teen scene of a generation ago uses an ill-conceived plot contrivance about an abortion, brief nudity and an acceptance of casual sex. The U.S. Catholic Conference classification is A-III--adults. The Motion Picture Association of America rating is PG-13--parents are cautioned to give guidance to children under 13.

Fatal Attraction

Predatory, happily married lawyer

(Michael Douglas) has a fling with compulsive admirer (Glenn Close) and both suffer the dangerous consequences. Director Adrian Lyne's fatalistic romance begins as moral tale and ends as melodramatic bloodbath. Several graphic lovemaking scenes and rough language and violence dominate. The U.S. Catholic Conference classification is O--morally offensive. The Motion Picture Association of America rating is R--restricted.

House II: The Second Story

Inventive fantasy with touches of horror in which arye Gross digs up his ancestor Royal Dano, kept alive for a century by a magical skull. Director

Ethan Wiley takes the funhouse approach, which wreaks more terror upon the cast than on the young audience which the film's wierdness is certain to engage. Brief violence, ghoulish faces and silly female stereotypes. The U.S. Catholic

before a final bloody assault. More testament to blind obedience and the absurdities of war than to the virtues of profanity, some nudity and false stereotyping. The U.S. Catholic Conference classification is O--morally offensive. The Motion Picture Association of America rating is R--restricted.

The Rosary Murders

A priest (Donald Sutherland) tries to stop the mysterious serial killer of priests and nuns in his Detroit parish while wrestling with his conscience about revealing the clues obtained in the psychopath's confession. Eerie crime melodrama from director Fred Walton illustrates the rigors of and dedication to the priesthood but has several chilling murder scenes--one involving the nude body of a novice--and brief profanity. The U.S. Catholic classification is A-III--adults. The Motion Picture Association of America rating is R--restricted.

Movie Capsules

Conference classification is A-II--adults and adolescents. The Motion Picture Association of America rating is PG--parental guidance is suggested.

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Psychology seminars set

The Pastoral Counseling Center of St. Thomas U. is presenting six Saturday seminars in "Demonstrated Psychologies" this fall. Each is self-contained and presents a different school of psychology. Participants will be actively involved in listening, role playing, small group discussions, or willingness to examine or confront personal issues. A seminar on *Psychology and the Substance Abuse Community* took place on Sept. 26. The following are upcoming seminars:

Psychology and the Vietnam Vets Community, Oct. 10, presenter is Bobby White, M.S., Director of Vietnam Vets' Counseling Center and Consultant; *Psychology and Personality Type in the Community: Exploration of the Myers-Briggs and the Enneagram*, Oct. 24, presenter is Francis McGarry, Director of St. Thomas

University Pastoral Counseling Center; *Psychology and Discovering the Community Within--A Photosynthesis Approach*, Nov. 7, presenter is Donna Blaess, Ph.D., Professor of Counseling Psychology at St. Thomas University and Consultant; *Psychology, Spiritual Life and Culture in South Florida*, Nov. 21, presenter is Mercedes Scopetta, Ph.D., Clinical Psychologist and Consultant for the Archdiocese of Miami; *Psychology of Community, Via Jungian Psychology and Myth*, Dec. 5, presenter is Fr. Roger Radloff, Ph.D., Clinical Psychologist for the Archdiocese of Miami and Jungian Analyst.

Participants may call in registration and pay on the day of the seminar before each class begins. Registration will be at 9 a.m. each Saturday (\$25 / seminar).

Apartment lottery scheduled for Oct. 28

There will be a lottery to determine who will receive applications for Palmer House Inc., which is located at 1225 S.W. 107th Avenue, Miami. This five story building has 120 apartments, with efficiencies for single persons, one bedroom apartments for couples, and physically handicapped equipped apartments. 300 applications will be issued.

Eligibility criteria includes (1) ability to live independently (care for self and apartment), (2) 62 years of age or older unless physically handicapped, and (3) living on a limited income (not more than \$10,600 per year single or \$12,100 for a couple). All eligibility criteria is subject to third party verification. There is Section 8 subsidy for these units.

To receive a lottery number you must appear in person at Dade County Auditorium, 2901 W. Flagler Street,

Miami, on October 21st, 1987. To avoid crowds and long lines, please come during the following hours:

If your last name starts with a letter from "A" to "M", come anytime between 9 a.m. to noon.

If your last name starts with a letter from "N" to "Z" come anytime between 1 p.m. to 4 p.m.

To get a lottery number you must tell us your name, address, telephone number, social security number and total yearly income. Personal I.D. is required but no documents are needed at this time.

The lottery drawing will take place at Dade County Auditorium (same location) on October 28th beginning at 10 a.m. Doors will open at 8:30 a.m. 300 lottery numbers will be drawn and 300 applications will be available for those people. You do not need to be at the drawing in person to be eligible. An application is NOT a promise of an apartment.

There is no need to stand in line or be first. All lottery numbers will have an equal chance.

Sr. Allen leads retreat Nov. 4-6

Sister Maurus Allen, a Benedictine from Sacred Heart Convent, Cullman, Alabama, will lead a "Pathway to Spirituality" retreat at St. John Neumann Parish, Nov. 4-6.

Sister Maurus is currently Director of Spirituality of the Benedictine Sisters' Conference Center and is vicar for Women Religious for the Diocese of Birmingham, Alabama.

Sister's educational and spiritual experience in Israel and India add much to her retreat programs. One of her most popular retreats is yoga and meditation, which she teaches every year at the Journey into Wholeness Workshop at St. Simon's Island, Georgia.

Along with an MA in Theology, Sister has a strong background in psychology and uses the Myers Briggs Type Indicator as part of retreats. All retreatants will have an opportunity to take the MBTI and information about your personality type will be provided to help you understand yourself and your interaction with others.

Sister Maurus uses the information to show the individual's spiritual path, the aim being a balanced, centered spirituality.

Members of all parishes are invited to participate in this retreat. For more information, call 253-4492 or 661-5985.

Catechist certification and adult ed. courses set

All the listed course offerings are part of the Department of Religious Education's Catechist Certification and Adult Education Program. Courses are for Levels I, II or III of certification for Archdiocesan Catechists. Once again, in cooperation with the Department of (Catholic Schools) Education courses may be used by teachers in parochial schools for updating their state teacher certification. Courses may also be taken for college credit with either Barry University or St. Thomas University, or courses may be audited for personal enrichment without enrolling for any type of credit. Tuition for a course is normally \$20. Students who take the courses for university credit pay an additional tuition to the respective university.

Level I and II courses:

Teaching Religion in the 80's Part I, St. Bartholomew Parish, Oct. 7, 14, 21, 28, Nov. 4, Sr. Rosa Monique Pena; *Teaching Religion in the 80's Part II*, Christ the King Parish, Oct. 5, 12, 19, 26, Nov. 11, Sr. Rosa, Divine Providence (Spanish), Oct. 2, 9, 16, 23, 30, Esperanza Ginoris; *Introduction to the Sacraments*, Immaculate Conception Parish, Oct. 13, 20, 27, Nov. 10, 17, Sr. Dorothy Beck, St. Anthony Parish, Oct. 4, 14, 21, 28, Nov. 4, Sr. Dorothy Beck, St. Agatha Parish (Spanish), Nov. 16, 23, 30, Dec. 7, 14, Esperanza Ginoris; *The Church After Vatican II*, St. Andrew Parish, Oct. 5, 19, 26, Nov. 2, Nov. 9, Cecilia Bennett, St. James Parish, Nov. 16, 23, 30, Dec. 7, 14, Cecilia Bennett; *Introduction to the Old*

Testament, Little Flower Parish, Oct. 21, 28, Nov. 4, 11, 18, Sr. Janet Haley, St. Rose of Lima Parish, Oct. 14, 21, 28, Nov. 4, 11, 18, Sr. Regina Joseph. *All Level I and II courses are held from 7 to 10 p.m. except those at St. Agatha (7:30-10 p.m.) and St. Rose of Lima (7 to 9:30 p.m.).

Level III: Peacemaking in the Community, St. Louis Parish, Oct. 16, 23, 30, Nov. 6, 20 (last session to be announced), Mary Carter Warren, 7:30 to 9 p.m.

Golf tourney Oct. 16

St. John's Health Care Center, Fort Lauderdale, will be the beneficiary of funds raised through a Golf Tournament sponsored by St. John's Foundation at Rolling Hills Golf Resort, Davie, on October 16, beginning with a "Shot Gun Scramble" at 1 p.m. The entry fee of \$125 per person will include all golf costs, green fees, cart and refreshments at a 6:30 p.m. cocktails and awards buffet following the tournament. All fees tax deductible. Reservations call 735-4301.

Volunteers sought

If you are compassionate, patient and caring, your special gifts are needed at Villa Maria Nursing Center. Villa Maria needs special people to assist with feeding residents in need of one-on-one attention with their meals. Your help can help enrich the lives of others. For more information, call Mallory Thomas at 891-8850, extension 215 or 230.

CCS sponsors children's food program

Effective October 1, the Catholic Community Services, Inc. will be sponsoring the USDA Child Care Food Program in Day Care Homes.

Meals will be available at no separate charge to enrolled eligible children at the homes and will be provided without regard to race, color, national origin, sex, age, or handicap.

Day Care Homes Providers who

Vincent Barrett wins Time Magazine award

Vincent Barrett who graduated in May from St. Thomas Aquinas High School won the national Time Magazine 1987 Writing Contest and with it a \$5,000 college scholarship. Students from nearly every state

wish to enroll their children in the program in their home must complete a free and/or reduced-price meals application.

Interested persons may obtain the names and locations of participating Day Care Homes at the following address: Catholic Community Services, 9401 Biscayne Boulevard, Miami Shores, FL 33138.

submitted essays and artwork to the contest expressing their views on contemporary issues. Vincent also received an appointment to the U.S. Air Force Academy and was a Silver Knight winner.

Festivals

Holy Rosary in Perrine will host its 12th annual Arts and Crafts festival on Oct. 17 at 9 a.m. Over 200 artisans and craftsman from throughout the state. Articles will include stained-glass works, wood toys, mobiles and holiday items. Kiddieland games, Country and Western band, Jazz music, Flamenco dancers and more.

The Youth Center, 3333 South Miami Ave., will be the location of a Youth Festival on Oct. 3 and 4th from 1 p.m. to 9 p.m. Music, food, clothes sale and other attractions.

Speakers

The Florida Psychoanalytic Society will host a lecture by Dr. Richard Simon, M.D., president of the American Psychoanalytic Association, on "Normal and Pathological Mourning... Is Growth Possible," at Temple Beth Am, 5950 N. Kendall Dr., in Miami on Oct. 11. Reservations should be made prior to Oct. 4 at 854-0179.

St. Augustine Ladies Guild

will present a book review by Nancy Husted of "Man of the House" written by Thomas "Tip" O'Neill on Oct. 14 at the church auditorium, 1400 Miller Rd., in Coral Gables at 7:30 p.m. \$3 per person.

St. Rose of Lima parish library in Miami Shores will be the location of lectures by Dr. Karen Lickiss on exploring how to live with stress on Oct. 13 and 20th. Voluntary contribution \$5. For further information call 758-0539.

The Cenacle 1400 S. Dixie Hwy. in Lantana (33462) will host a workshop on "Nine Compulsive Personality Types" with their positive and negative influences. Given by Sr. Barbara Young. The retreat house is offering Bible Study programs including one on "Prophecy and Women in the Bible" which begins Oct. 13. Write or call the Cenacle at 582-2534.

Potpourri

St. Charles Borromeo Catholic Women's Club is sponsoring an Octoberfest Dinner Dance

on Oct. 17 at 6:30 p.m. in the Parish Hall, 600 N.W. 1st Street, Hallandale. German food, dancing from 7:30 to 11:30 p.m. Donation is \$8 per person in advance. Call Tina Peterman at 457-9613 or Stella Lessard at 456-4829 for reservations.

St. Henry's Catholic Church in Pompano Beach will host an Antique show on Oct. 16-18. Pre-sale tickets \$2 each. Friday: 11 a.m. to 9 p.m., Saturday: 11 a.m. to 9 p.m. and Sunday: 11 a.m. to 6 p.m.

The Father Solanus Guild will hold their first fall meeting on October 11 at 2 p.m. in Blessed Sacrament Parish Hall.

The Religious of the Assumption is planning a reunion-reception in the old auditorium on S.E. 15th Road on Nov. 15 for all alumnae, parents and friends. For further information about the event contact Sandra Rodriguez Ardavin (67) at 596-1832 or Terrie Lastra (74) at 285-1881.

The Xavier University Alumni Club of Miami will sponsor the 8th annual Xavier University of New

Orleans Founder's Day Mass on Oct. 11 at 8 a.m. to be held at Christ the King Church, 16000 S.W. 112th Ave., in Perrine. For further information call Warren W. Walters at 635-2398 or 634-7233.

Immaculate Conception Prayer Group will host *Life in the Spirit Seminars* on eight consecutive Tuesdays from Oct. 13 to Dec. 1 from 7:30 to 9:30 p.m. on the second floor of the school library (125 W. 45 St., Hialeah). For further information, contact Jim or Susan Phillips at 556-5062.

St. Boniface Woman's Club will host a game party on Oct. 6 at 7:30 p.m. to be held at 8330 Johnson Street, Pembroke Pines. Donation \$2. The men's and women's club hosts the annual communion breakfast on Oct. 11 in Fulda Hall. Donation \$4.

St. Timothy Catholic Church, 5400 S.W. 102nd Ave. in Miami hosts meetings for divorced, separated and all singles every Monday at 7:30 p.m. All faiths welcome. For more information call 274-8224.

"THE 10TH COIN"

On October 11th, the Schott Memorial Center, in conjunction with Deaf Services of Dade County, will be hosting a special concert by the group entitled: "10th Coin".

This group of 10 singers/signers are Nationally known and at present are in the midst of their annual national tour. Based in New York, the group is composed of hearing-impaired as well as non-impaired. All are welcome to attend.

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5 A Novenas

I give thanks to the Sacred Heart
for favor granted. Pub. promised.
P.M.P.

PRAYER TO
THE HOLY SPIRIT
Holy Spirit, you who solve all
problems. Who light all roads so I can
attain my goal. You who give me the
divine gift to forgive and to forget
all evil against me and that in all
instances of my life you are with me. I
want in this short prayer to thank you
for all things and to confirm once
again that I never want to be
separated from you, even in spite of
all material illusion. I wish to be with
you in eternal Glory. Thank you for
your mercy towards me and mine.
Publication promised.
Deborah Bladgett

5A - Novenas

ST. JUDE NOVENA

May the Sacred Heart of Jesus be
adored, glorified, loved and
preserved throughout the world now
and forever. Sacred Heart of Jesus
pray for us. St. Jude, maker of
miracles pray for us. Thank you for
prayers answered. Publication
promised. P.A.M. C.S.I.

Thanks to the Sacred Heart and
St. Jude for prayers answered.
Publication promised. S.M.A.

Thanks to St. Jude for favor
granted. Publication
promised. L.M.F.

Thanks to the Sacred Heart, St.
Jude, Virgin Mary, for
prayers answered. D.M.G.

Thanks to St. Jude and the Holy
Spirit for prayers answered.
Publication promised. Ch.A.

I give thanks to Sacred Heart for
favor granted.
D.M.S.

I give thanks to Sacred Heart
for favor granted.
ANS

PRAYER TO
THE HOLY SPIRIT
Holy Spirit you who solve all prob-
lems. Who light all roads so that I can
attain my goal. You who give me the
divine gift to forgive and to forget all
evil against me and that in all in-
stances of my life you are with me. I
want in this short prayer to thank you
for all things and to confirm once
again that I never want to be sepa-
rated from you, even in spite of all
material illusion. I wish to be with you
in Eternal Glory. Thank you for your
mercy towards me and mine.
Publication promised.
E.A.

5 A Novenas

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Thanks to St. Theresa of the
Little Flower for prayers answered.
Publication promised. N.L.C.

Thanks to St. Jude and the Holy
Spirit for prayers answered.
Publication promised. G and C.

PRAYER TO
THE HOLY SPIRIT
Holy Spirit, you who solve all
problems. Who light all roads so I can
attain my goal. You who give me the
divine gift to forgive and to forget
all evil against me and that in all
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you in eternal Glory. Thank you for
your mercy towards me and mine.
Publication promised. N.L.C.

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A simple lesson in 'respect life'

By Father David O'Rourke
NC News Service

Junior high school students can be extraordinarily disinterested in ideas. I have seen homework assignments bring forth sighs that would do credit to a silent movie star. Often as not the youngsters' world is made of very concrete events and people. Tomorrow can seem as distant as Timbuktu.

So how can we teach youngsters to value and respect human life at all its stages? Not too long ago I witnessed a simple family exchange that illustrates what can be done. For obvious reasons I am changing some of the identifying details.

One Sunday afternoon I was helping friends prepare for a barbecue. In the absence of a food processor I had been elected chief chopper and had taken my onions and garlic off to the side of the kitchen, away from everyone else's eyes and nose.

The family's 7th grader came in with a list. "Daddy," she said, "these are the friends I want to ask to my birthday party."

He ran his eyes down the list and smiled. "It's going to be a good party."

He went back to shaping the ground beef and, after a few moments' hesitation, asked, "What about Madeleine?"

"Oh, dad," she said, rolling her eyes. "She's such a bore! She just sits there looking dumb." After a moment she added, "She's just no fun."

My friend said nothing for a moment, then said, "But I think she enjoys the parties even if she doesn't take part the way the other kids do."

His daughter was not about to

admit the point and demanded, "Well, what's wrong with her anyway, she's so different?"

Her father thought for a moment. Then he said very quietly, "When she was being born something happened and she was without oxygen for a couple of seconds too long."

The youngster blinked in surprise. "So it's not something she can do anything about?"

"She's always going to seem on the slow side," her father replied, "and the quicker you get the slower she is going to seem." Then he added, "But she's been your friend since you were little and I don't know if she would understand why this year you didn't ask her to your birthday party."

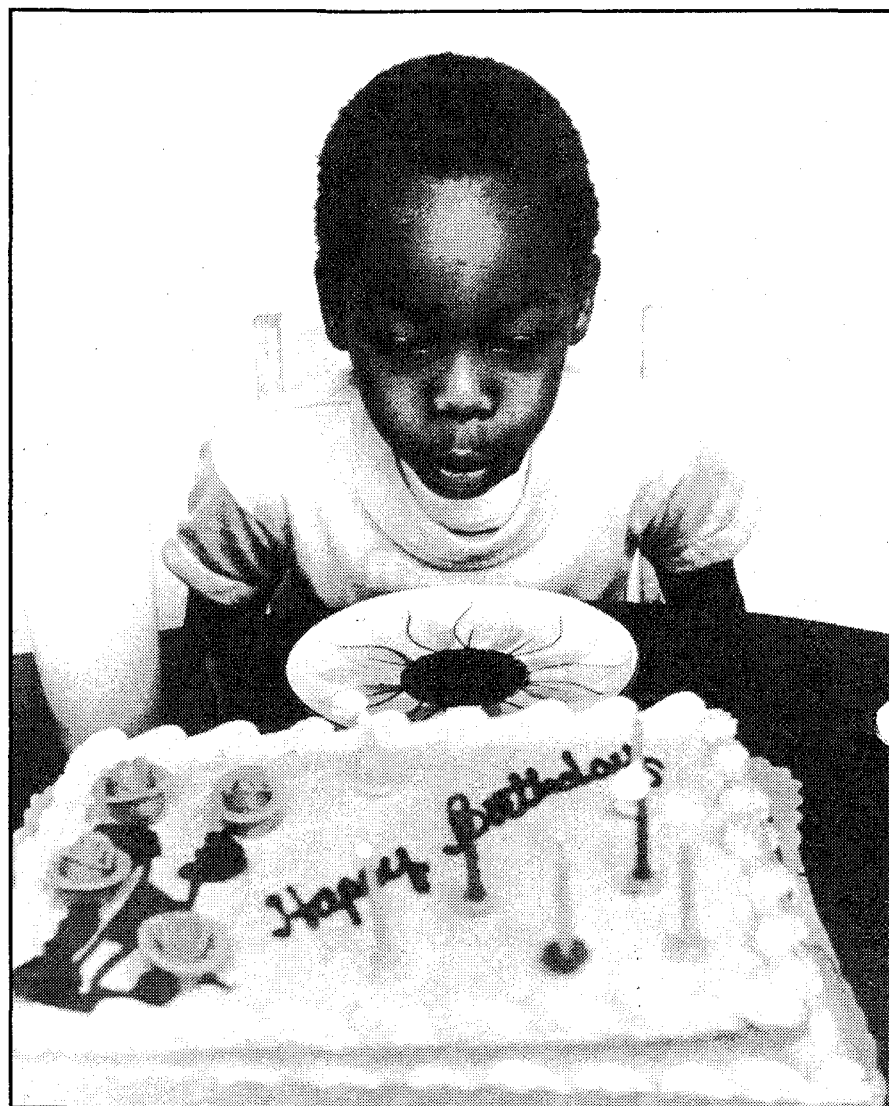
That is all he said. No argument, no sermon, no commands. But in this instance it was enough.

The youngster left the kitchen quietly, then returned in a few moments. "I think I should explain this to the other kids, so they don't leave her out of things either."

That experience at my friend's house is a simple story about a youngster's birthday party. Perhaps the connection with the church's teachings on respect for all human life seems strained. But I don't think it is.

A decision to exclude a handicapped child from a social event because she no longer seems to fit in can involve questions of human worth as truly as some other issues do.

The church's teachings on the value of life and the respect that value demands have been developed by theologians and church leaders. Often they are developed in response to very



The child didn't want to invite his friend Madeleine to his birthday party. "What's wrong with her anyway? She's so different." His father explained that she had been without oxygen at birth "for a couple of seconds too long...She's always going to seem on the slow side." The youngster blinked in surprise. (NC photo)

difficult and dramatic issues, like the definitions of when life begins.

But those teachings are intended for ordinary people, even those who happen to be in junior high school.

Youngsters may not be interested in religious definitions or even capable of dealing with the more complex

questions. But they are very much aware of themselves and the way they get along with one another.

Parents, like this father, who gently lead their children into a sensitive awareness of the people around them are teaching respect for life as truly as the theologians.

A place where every life is valued

By Monica Clark
NC News Service

Nineteen-year-old Amy sat on a dark green sofa with her hands resting gently on her protruding belly.

"Breathe in slowly. Now exhale," coached the gray-haired nun. "Remember you are now breathing for two."

Amy recently had arrived at Casa Vincentia, a home for single, pregnant women in Oakland, Calif., sponsored by the St. Vincent de Paul Society. She was five months pregnant and came to the shelter after her parents and boyfriend refused to accept her decision to bring her pregnancy to term. Casa director, Sister Bernardine Dominick, a Sister of St. Joseph of the Third Order of St. Francis, was guiding Amy in meditation.

Amy had considered abortion. Her boyfriend had driven her to an abortion clinic. When she arrived she saw a small group of women praying quietly in front of the building.

"Seeing those women praying for me and my baby made me realize I couldn't snuff out the life within me,"

she told Sister Maureen Webb, a counselor. "Had they been protesting or demonstrating I would have been turned off."

Both nuns find Amy's innate realization that it was a child she was bearing is common among the women they counsel. Those who have had abortions also sense that they had conceived life.

"Women who've had an abortion need our understanding," said Sister Webb. "I tell them how much God loves them...that he offers them forgiveness."

Sister Webb, a consultant on bioethics for the Oakland Diocese, likened the emotional and spiritual state of a woman considering abortion to being immersed in a black hole. "She doesn't see any viable alternative and decides this is the best choice she can make under her circumstances. Somehow she doesn't see the light of

God's love for her." If and when she does, she is not likely to continue with an abortion.

"I don't tell the young woman what she did was right but I don't sit in judgment either," Sister Webb said. "She needs help with her

grief and her guilt."

Some women think the pain of living with the guilt of an abortion is less than the pain of relinquishing a child for adoption, Sister Webb said. "Giving up an unborn child seems so much easier to them than giving up one they have seen and held."

Telling a troubled pregnant woman who is considering abortion, "You can always place the child for adoption," ignores the tremendous suffering involved in handing over your child to someone else, Sister Webb added.

A birth mother grieves deeply for the child she has relinquished in

adoption and needs tremendous support, the nun said. "She is a life-giver and needs lots of affirmation for that."

It also helps for the woman to meet other women who have lived successfully through the process. Recently Sister Webb attended a prayer service for a young woman about to give up her baby. During the time for spontaneous prayer, a happily married woman with three children acknowledged that 10 years earlier she had been in the same situation and that, with God's help, she had the strength to place her baby for adoption.

"I pray for that baby every day and I do so in peace," she told the group.

Sister Dominick said her primary work at the Casa is to help single, pregnant women see their situations as a point on the spiritual journey. "It's a transition time when they open themselves up to thinking unselfishly about another," she said.

"Once they start doing this, they feel bonded to the child. They begin realizing what being 'mother' is all about," she said.

"Women who've had an abortion need our understanding. I tell them how much God loves them...that he offers them forgiveness."

Scriptures

The Bible and the value of life

By Father John Castelot
NC News Service

Teaching is a great learning experience. The first time I offered a course in women in the New Testament, I said that, considering the lower status of women in the culture of Jesus' day, one was struck by the way he put women on a pedestal.

A perceptive student objected immediately. Jesus did not put women on a pedestal, she insisted. What he did, consistently and emphatically, was to acknowledge that women were persons of worth and dignity. In the climate of the day, that was quite revolutionary.

Her observation touches upon a fundamental aspect of Jesus' attitude. In word and action, Jesus

taught the unassailable dignity of every human person and the right of every human being to respect.

This is the basis of the Christian's duty to respect all life at every stage of its development. We owe this respect to all, not because they are male or female, white or black, American or Russian or Nicaraguan, but because they are human beings "endowed by the Creator with inalienable rights."

So much has been said and written about respect for life in the 20th century yet few centuries have held human life so cheaply.

Psychological studies suggest an explanation which, I believe, should be given serious consideration in adult education. Stated simply, it is

Know Your Faith

October has been designated Respect Life Month by the bishops of the United States. This week's Know Your Faith explores different ways of living out and passing on God's teaching that all human life is sacred.

Susan is pregnant

By Neil Parent
NC News Service

As soon as I picked up the telephone and heard her voice, I knew that something was terribly wrong.

The caller was a good friend in the parish where I was working as a director of religious education. Over the years, she and her husband were active in a range of parish activities, from adult education to youth work.

Not too many months earlier, the family had suffered a severe blow when the father collapsed and died from a heart attack. Now, as I listened to Mary's pained voice asking if she could see me, I wondered what else had happened.

In less than 10 minutes there was a knock at my office door. When I opened it, I was surprised to see not only Mary but also Susan, her oldest daughter (not their real names).

We sat down and I waited for Mary to speak. She sat at the edge of her chair, face drawn with strain and hands clasped tightly in her lap. In sharp contrast, Susan appeared relaxed, even removed from the unfolding drama.

Taking in a breath, Mary came to the point quickly. Susan was pregnant. This was not a pregnancy that resulted from a long-term relationship with a boy the family knew. Rather, it was a pregnancy that resulted from Susan becoming involved with someone only recently.

It was as if, explained Mary, Susan deliberately had set out to prove a point or to flirt with disaster.

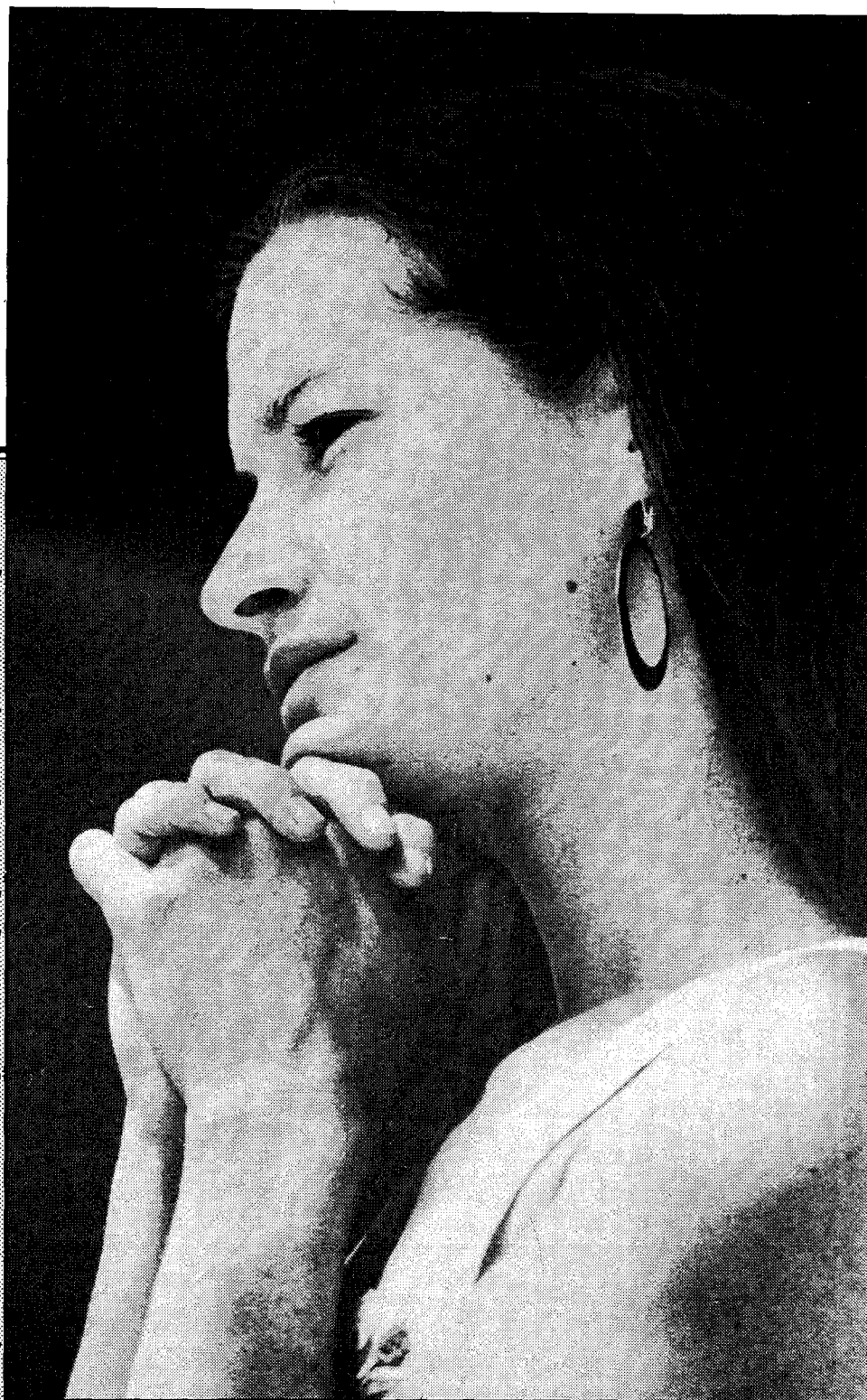
Throughout Mary's anguished explanation, Susan remained quiet, distant. I wondered what was going on with her. Why her silence? Why was Mary taking the lead?

Mary said that she wanted to explore what options were available. For example, given the circumstances, could a case be made for an abortion? We talked about that briefly, but I wanted to draw Susan into the conversation.

Despite my coaxing, Susan volunteered little. What she did convey, however, was that this visit was her mother's doing and as far as she was concerned, everything was OK.

It was obvious to me that this family, whose members had given so much to others, was now in serious

'It was as if, her mother explained, Susan deliberately had set out to prove a point or to flirt with disaster. Her mother wanted to explore what options were available. For example, given the circumstances, could a case be made for an abortion?'



need of help. Everyone was suffering, including Susan's brothers and sisters who, Mary reported, were struggling to cope with Susan's situation.

Before Mary and Susan left, I made arrangements for them to consult with a moral theologian at a nearby Catholic university. We also spoke of the family's need to seek counseling and pastoral care and I provided them with names of persons I thought could help them in these areas.

Some days later, I called Mary to see how things were going. She told me that she and Susan had met with the theologian and with a family counselor. From the latter, they learned that pregnancy among teenage girls following the loss of a father was not uncommon.

Susan eventually decided to have the baby and give it up for adoption.

She briefly entered a home for unwed mothers but was unhappy there and returned home.

If the family was worried about how the school, the neighborhood and the parish would react, their fears quickly were dispelled. Everyone seemed to reach out to them with genuine care and compassion. Teachers from Susan's school helped her keep up with her class-work at home and the neighbors quickly came to the aid of the struggling family.

For me, it was an example of a parish responding as a Christian community should. Everyone connected with the family displayed a genuine respect for life --not only for the unborn child but for Susan, Mary and her other children as well. Many people, professionals and others, helped the family live a more

meaningful life in spite of its problems.

Mary called me the day the baby was born and I immediately headed for the hospital. Both Mary and Susan walked me to the nursery to see the child.

Susan clearly was in love with the baby. And, although she more than once pointed out to me how beautiful the baby was, she never wavered from her earlier decision to give her up for adoption.

She felt that the baby's best interests were to be served by having both a mother and a father who deeply wanted the baby and would care for her.

As the three of us walked back to the hospital room, I couldn't help but notice the happy glow on Mary's face --such lovely contrast to the way she looked a few months earlier.

this: People who do not value themselves may not value others.

That should be obvious. But what may not be so obvious is the dismal fact that many people have poor images of themselves. When this is brought to their attention, people usually are surprised. They may begin to understand why they lash out unreasonably even at people they love: They are trying to punish themselves for their unworthiness.

It has been pointed out that abused children often grow up to be child abusers. One would expect just the opposite. But the abuse these children suffer convinces them that they have no value. And if they are worthless, why should they regard anyone else any differently?

The case of abused children is a dramatic instance of what I am talking about: Lack of self-

From the first page of the Bible to the last God practically screams at us: 'I love you and by loving you I have made you precious beyond price.'

respect, a poor self-image, can lead to lack of respect for life and for human beings in general.

Knowledge of the Scriptures can be a

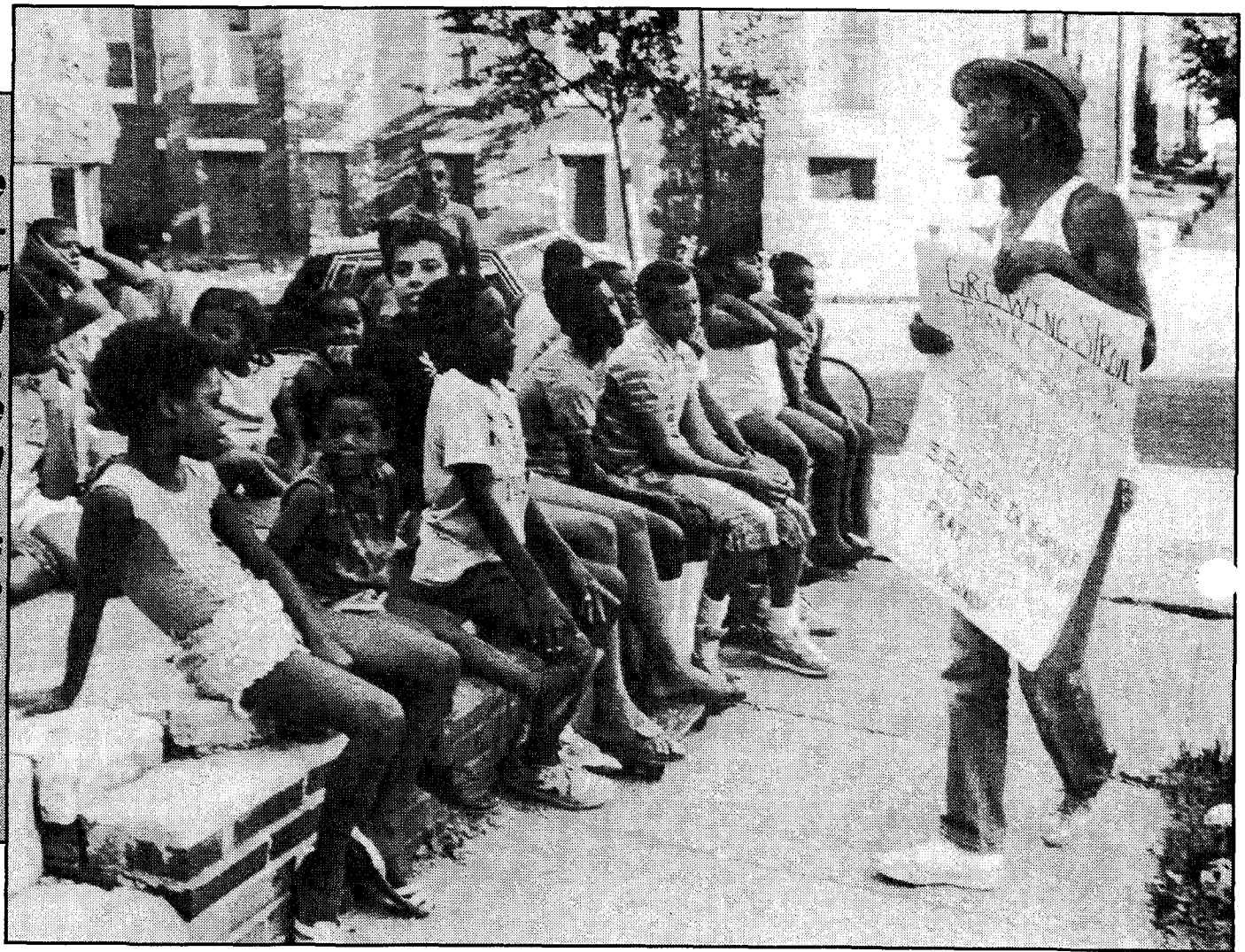
tremendous help in countering such a conviction. It can help convince each person that God loves me, treasures me. It helps to repeat over and over again with St. Paul: Jesus "loved me and gave himself for me" (Galatians 2:20).

From the first page of the Bible to the last, God practically screams at us: "I love you and by loving you I have made you precious beyond price. And I love all of you with the same love, make you all equally precious. Consequently, you should have the same regard, the same respect, for all your fellow humans."

The Bible also tells us, "You shall love you neighbor as yourself." The implication is that we cannot love others unless we first love ourselves.

**'You have
an open-
door
invitation on
the street.
That's the
tradition
Jesus used.
He was
right on the
street.'**

Larry Harcum
Teacher



Street School - On a hot summer evening, Baltimore children sit near a street corner listening to Joe Brasswell as he dances and talks about growing strong in the Lord. (NC photo)

Bible School Baltimore-style

By Clarice L. Scriber

BALTIMORE (NC) -- They come as pilgrims, seeking freeze pops and the word of the Lord.

They are the children of Baltimore's Reservoir Hill, who each evening for three weeks this summer attended Corpus Christi Bible School's street-corner classes.

Then classes end, and the "school" moves on to another location to spread the word to yet another group of children who gather on another street corner or playground to listen and to learn.

Even at 6 p.m. one particular summer day, the heat is searing. The children quietly move about collecting their caramel-colored rug mats which provide a buffer between them and the scorching sidewalk, then seating themselves crosslegged.

And so they listen, cooling themselves with the frozen colored pops, enraptured by the lessons Joe Braswell tells.

Lessons revolve around the message "Keeping the Lord's Name Fresh in Reservoir Hill" which Braswell, dressed in jeans, sleeveless T-shirts and straw panama, delivers using posters which are illustrated with bright

Crayola flowers.

A group of about 30 children participate in the easy give-and-take between teacher and students.

"Thank God for the good and the bad times," the group is told. "Think

now run from 6 to 8 p.m., when the weather is likely to be cooler and children who attend camp programs during the day are free to come.

Through the years, program staff members have developed a library of

streets rather than expecting children to come to a parish building.

"You have an open-door invitation on the street," he said.

However, he added that on the street "you have to sell yourself. That's the tradition Jesus used. He was right on the street."

Often as many as 65 often attend the curbside Bible classes, said Mónica Strawberry, program director, adding that many times parents accompany their children.

The League of the Little Flower, a local Catholic philanthropic organization, provides the \$2,000 it takes to run the program annually.

Costs include transportation for a trip the children take at the program's end, the printing of materials and certificates, refreshments and stipends for the staff.

As a result of the program, the people of Reservoir Hill identify with Corpus Christi Parish, Ms. Favors said.

"I was shopping in Reservoir Hill one day and a little girl came up to me and said, 'Every night my momma reads me a story you wrote before I go to bed,'" she said.

"As soon as it begins to get warm, the children ask where we're going to be this year," said Ms. Favors.

'Our major focus is storytelling--using everything from dance to play to puppets'

Theresa Wilson Favors
Program creator

before you act -- learn good logic." "Believe in yourself -- you'll become confident," and "Pray to God -- he will help you always."

With the lesson, Braswell said he tries to stress values and help the students learn who they are and that they can make a difference.

Each year the 10-year-old program, operated by Baltimore's Corpus Christi Parish, serves more than 150 children from the city's Reservoir Hill neighborhood. Students include both 3-year-old children and teen-agers.

Once offered during the day, classes

Bible stories, parables incorporating street life and popular songs from the radio, and a series of skills and hand-drawn materials that provide the students with the Gospel in their own idiom.

Materials are designed keeping in mind that the majority of children in the neighborhood are not Catholic.

"Our major focus is storytelling - using everything from dance to play to puppets," said Theresa Wilson Favors, the program's creator.

Larry Harcum, who has been a teacher with the program since it began, said there are advantages to going to the

How about an academy on parenting?

By Hilda Young
NC News Service

At caffeine club this morning we were comparing notes on our teen children. In the process we noted that the time we mothers find to spend with one another is one of the few ways we become better informed about these people who dominate our bathrooms, telephones, food budget, car and time.

We concluded it would be great if some day someone establishes an academy of parenting. Among the class offerings we thought might be good were:

****History of Puberty:** Course

covers panorama of issues from zit counseling and voice changes to mood swings and first dates. Parents of 11- and 12-year-olds given priority enrollment.

****To Err is Human, To Forgive Is Divine:** Learn convincing techniques to persuade 13-through 16-year-olds that R-rated movies cause acne, unpopularity and premature hair loss. Field work includes practice at slipping "Bambi" videos into Eddie Murphy cassette packages at video rental stores.

****Seminar on Family Vacations I and II:** Session I deals with argumentation and rationale to combat teens' reasons for staying home when

parents go on vacation. Session II offers practical tips on planning, surviving and enjoying a vacation with children who think the Grand Canyon is boring and that Glacier National Park needs a MacDonald's. Mature language.

****Advanced Peer Pressure:** Hear from veteran mothers and fathers how to make peer pressure work for you. Actual case histories will be analyzed, such as how Fred Nordstrom of Los Angeles used his daughters' friends to convince her that seeing her with orange bangs and spiked hair might kill her grandmother. Autograph requests permitted.

****Survey of Western Threats:** Are

you tired of hearing yourself yell, "Wait until your father comes home?" or "If you aren't home on time, you're campused?" In this course dozens upon dozens of spine-tingling threats are reviewed and practiced.

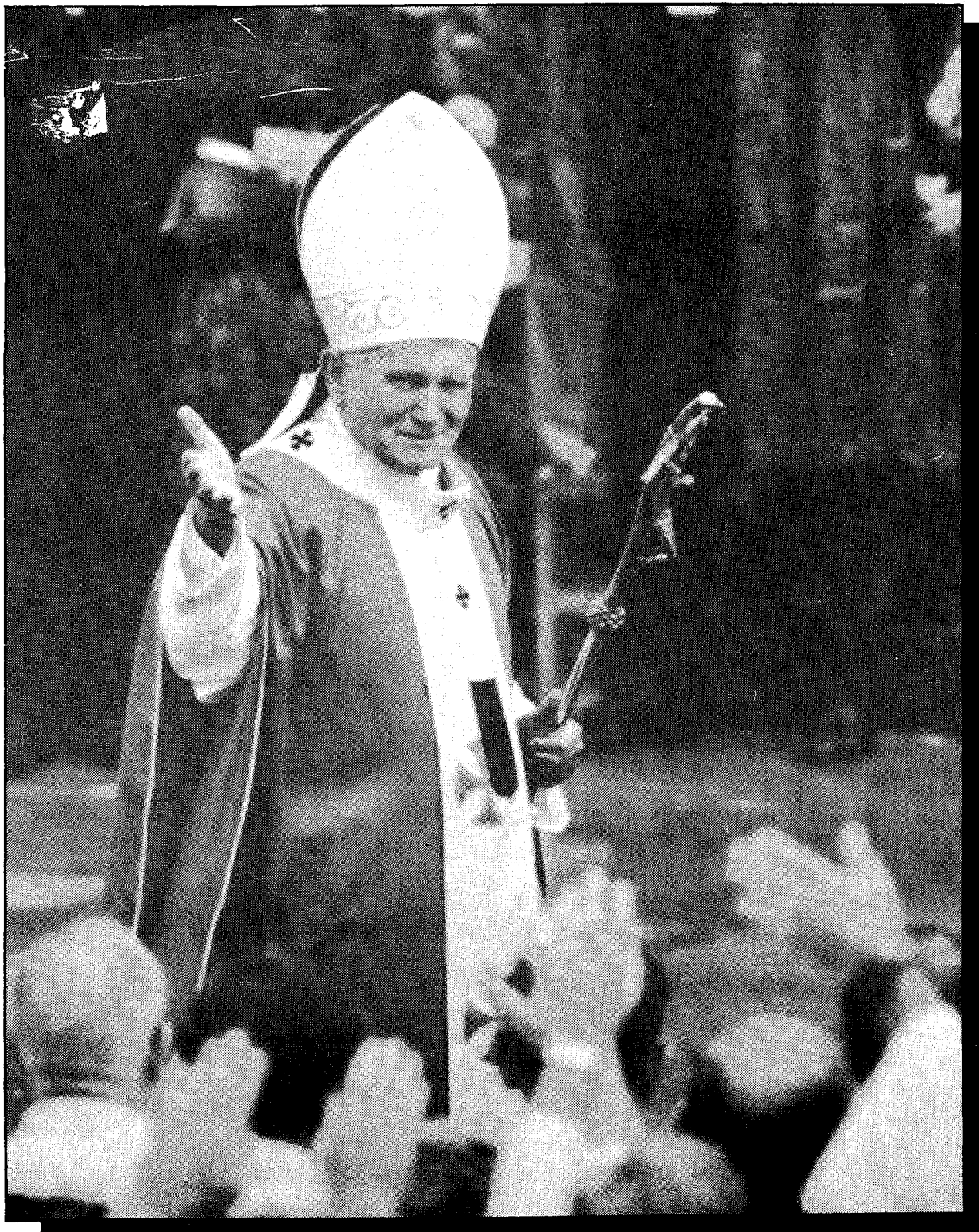
Example: "If those dishes are not done in 30 seconds, I am going to check between your box springs and mattress to see what's making the lump." Language lab time optional.

The class possibilities are endless. There could be advanced study in body language, boys' bedrooms, eating habits, bathroom scheduling.

But what would you call the degree?

Words of Pope John Paul II in Miami

Complete texts of his messages to South Florida Catholics, as well as American Jewish leaders, priests and people



'I come to proclaim the Gospel'

Mr. President, dear friends,
dear people of America,

It is a great joy for me once again to be in your country and I thank you for your warm welcome. I am deeply grateful to you all.

I express my special thanks to the President of the United States, who honors me by his presence here today. I thank the Bishops' Conference and all the individual Bishops who have invited me to your dioceses, and who have done so much to prepare for my visit.

My cordial greetings and good wishes go to all the people of this land. I thank you for opening your hearts to me and for supporting me by your prayers. I assure you of my own prayers.

To everyone I repeat on this occasion what I said on that memorable day in 1979 when I arrived in Boston: "On my part I come to you — America — with sentiments of friendship, reverence and esteem. I come as one who already knows you and loves you, as one who wishes you to fulfill completely your noble destiny of service to the world" (October 1, 1979).

Today, like then, I come to proclaim the Gospel of Jesus Christ to all those who freely choose to listen to me; to tell again the story of God's love in the world; to spell out once more the message of human dignity, with its inalienable human rights and its inevitable human duties.

Like so many before me coming to America and to this very city of Miami, I come as a pilgrim: a pilgrim in the cause of justice and peace and human solidarity — striving to build up the one human family.

I come here as a pastor — the pastor of the Catholic Church, to speak and pray with the Catholic people. The theme of my visit, "Unity in the Work of Service" affords me the welcome opportunity to enter into ever deeper communion

'I come to proclaim the Gospel of Jesus Christ to all those who freely choose to listen to me; to tell again the story of God's love in the world; to spell out once more the message of human dignity, with its inalienable human rights and its inevitable human duties.'

with them in our common service to the Lord. It also enables me to experience ever more keenly with them their hopes and joys, their anxieties and griefs.

I come as a friend — a friend of America and of all Americans: Catholics, Orthodox, Protestants and Jews, people of every religion, and all men and women of good will. I come as a friend of the

poor and the sick and the dying; those who are struggling with the problems of each day; those who are rising and falling and stumbling on the journey of life; those who are seeking and discovering, and those not yet finding, the deep meaning of "life, liberty and the pursuit of happiness."

And finally I come to join you as you celebrate the Bicentennial of that great document, the Constitution of the United States of America. I willingly join you in your prayer of thanksgiving to God for the providential way in which the Constitution has served the people of this nation for two centuries: for the union it has formed, the justice it has established, the tranquility and peace it has ensured, the general welfare it has promoted, and the blessings of liberty it has secured.

I join you also in asking God to inspire you — as Americans who have received so much in freedom and prosperity and human enrichment — to continue to share all this with so many brothers and sisters throughout the other countries of the world who are still waiting and hoping to live according to standards worthy of the children of God.

With great enthusiasm I look forward to being with you in the days ahead. Meanwhile, my prayer for all of you, dear people of America, is this:

"The Lord bless you and keep you!

The Lord let His face shine upon you, and be gracious to you!

The Lord look upon you kindly and and give you peace" (Nm 6:24-26).

God bless America!

TO AMERICANS:

Use your freedom to serve humanity

Mr. President,

I am grateful for the great courtesy that you extend to me by coming personally to meet me in this city of Miami. Thank you for this gesture of kindness and respect.

On my part I cordially greet you as the elected Chief Executive of the United States of America. In addressing you I express my own deep respect for the constitutional structure of this democracy, which you are called to "preserve, protect and defend." In addressing you, Mr. President, I greet once again all the American people with their history, their achievements and their great possibilities of serving humanity.

I willingly pay honor to the United States for what she has accomplished for her own people, for all those whom she has embraced in a cultural creativity and welcomed into an indivisible national unity, according to her own motto: *E pluribus unum*. I thank America and all Americans — those of past generations and those of the present — for their generosity to millions of their fellow human beings in need throughout the world.

Also today, I wish to extol the blessings and gifts that America has received from God and cultivated, and which have become the true values of the whole American experiment in the past two centuries.

For all of you this is a special hour in your history: the celebration of the Bicentennial of your Constitution. It is a time to recognize the meaning of that document and to reflect on important aspects of the constitutionalism that produced it. It is a time to recall the original American political faith with its appeal to the sovereignty. To celebrate the origin of the United States is to stress those moral and spiritual principles, those ethical concerns that influenced your Founding Fathers and have been incorporated into the experience of America.

Eleven years ago, when your country was celebrating another great document, the Declaration of Independence, my predecessor Paul VI spoke to American Congressmen in Rome. His statement is still pertinent today: "At every turn," he said, "your Bicentennial speaks to you of moral principles, religious convictions, inalienable rights given by the Creator." And he added: "We earnestly hope that...this commemoration of your Bicentennial will constitute a rededication to those sound moral principles formulated by your Founding Fathers and enshrined forever in your history" (Address of April 26, 1976).

True freedom

Among the many admirable values of this nation there is one that stands out in particular. It is freedom. The concept of freedom is part of the very fabric of this nation as a political community of free people. Freedom is a great gift, a great blessing of God.

From the beginning of America, freedom was directed to forming a well-ordered society and to promoting its peaceful life. Freedom was channeled to the fullness of human life, to the preservation of human dignity and to the safeguarding of all human rights. An experience in ordered freedom is truly a cherished part of the history of this land.

This is the freedom that America is called to live and guard and to transmit. She is called to exercise it in such a way that it will also benefit the cause of freedom in other nations and among other



Pope John Paul II with President and Mrs. Reagan at Vizcaya. (Papal press pool photo)

peoples. The only true freedom, the only freedom that can truly satisfy is the freedom to do what we ought as human beings created by God according to His plan. It is the freedom to live the truth of what we are and who we are before God, the truth of our identity as children of God, as brothers and sisters in a common humanity.

That is why Jesus Christ linked truth and freedom together, stating solemnly: "You will know the truth and the truth will set you free" (Jn 8:32). All people are called to recognize the liberating truth of the sovereignty of God over them both as individuals and as nations.

'Among the many admirable values of this nation is one that stands out in particular. It is freedom...Freedom is a great gift, a great blessing of God...The only true freedom, the only freedom that can truly satisfy, is the freedom to do what we ought as human beings created by God...It is the freedom to live the truth...of our identity as children of God, as brothers and sisters in a common humanity...All people are called to recognize the liberating truth of the sovereignty of God over them both as individuals and as nations.'

The effort to guard and perfect the gift of freedom must also include the relentless pursuit of truth. In speaking to Americans on another occasion about the relationship between freedom and truth, I said that "as a people you have a shared responsibility for preserving freedom and for purifying it. Like so many other things of great value, freedom is fragile. Saint Peter recognized this when he told the Christians never to use their freedom 'as a pretext for evil' (1 Pt 2:16).

Any distortion of truth or dissemination of non-truth is an offense against freedom; any manipula-

tion of public opinion, any abuse of authority or power, or, on the other hand, just the omission of vigilance, endangers the heritage of a free people.

But even more important, every contribution to promoting truth in charity consolidates freedom and builds up peace. When shared responsibility for freedom is truly accepted by all, a great new force is set at work for the service of humanity" (Address of June 21, 1980).

Serve humanity

Service to humanity has always been a special part of the vocation of America and is still relevant today. In continuity with what I said to the President of the United States in 1979 I would now repeat:

"Attachment to human values and to ethical concerns, which have been a hallmark of the American people, must be situated, especially in the present context of the growing interdependence of peoples across the globe, within the framework of the view that the common good of society embraces not just the individual nation to which one belongs but the citizens of the whole world.... The present-day relationships between peoples and between nations demand the establishment of greater international cooperation also in the economic field. The more powerful a nation is, the greater becomes its international responsibility, the greater also must be its commitment to the betterment of the lot of those whose very humanity is constantly being threatened by want and need.... America, which in the past decades has demonstrated goodness and generosity in providing food for the hungry of the world, will, I am sure, be able to match this generosity with an equally convincing contribution to the establishing of a world order that will create the necessary economic and trade conditions for a more just relationship between all the nations of the world, in respect for their dignity and their own personality" (Address at the White House, October 6, 1979).

Linked to service, freedom is indeed a great gift of God to this nation. America needs freedom to be herself and to fulfill her mission in the world. At a difficult moment in the history of this country, a great American, Abraham Lincoln, spoke of a special need at that time: "that this nation under God shall have a new birth of freedom." A new birth of freedom is repeatedly necessary: freedom to exercise responsibility and generosity, freedom to meet the challenge of serving humanity, the freedom necessary to fulfill human destiny, the freedom to live by truth, to defend it against whatever distorts and manipulates it, the freedom to observe God's law — which is the supreme standard of all human liberty — the freedom to live as children of God, secure and happy: the freedom to be America in that constitutional democracy which was conceived to be "One Nation under God, indivisible, with liberty and justice for all."

Here's how you should pray

**At St. Mary Cathedral,
Pope says 'Our Father' is
perfect prayer, urges
Catholics to fast, give alms**

Dear Archbishop McCarthy and my other brother Bishops, dear Brothers and Sisters, dear Friends,

It is a great joy for me to begin my pastoral visit here in Miami, in this Cathedral of Saint Mary's. This Church represents a long history of faith and dedicated Christian life and witness on the part of countless clergy, Religious and laity in this city and in the State of Florida.

In coming among you, I wish to commend you for the Jubilee Year of Reconciliation that you have observed in preparation for my visit, and for the Archdiocesan Synod that you are holding. These events are meant to be of lasting spiritual value for all of you of the Archdiocese, so that your Christian witness in everyday life may be ever more fruitful in the society of which you are a part.

I also commend you for meeting the challenges of a rapidly expanding local Church. Over the years, you have welcomed hundreds of thousands of refugees, of different languages and cultures, fleeing religious or political oppression. You have struggled along with them and for them to build a united community in Christ.

I urge all of you — the clergy, Religious and laity of Miami, in communion with your Archbishop and with me — to continue seeking ways to deepen our ecclesial unity in the one Body of Christ.

This unity is expressed in many ways. It is unity in preaching the Gospel, professing the Creed, celebrating the liturgy and participating in the Sacraments, especially the Holy Eucharist. It is unity in going forward as a missionary Church to evangelize the world.

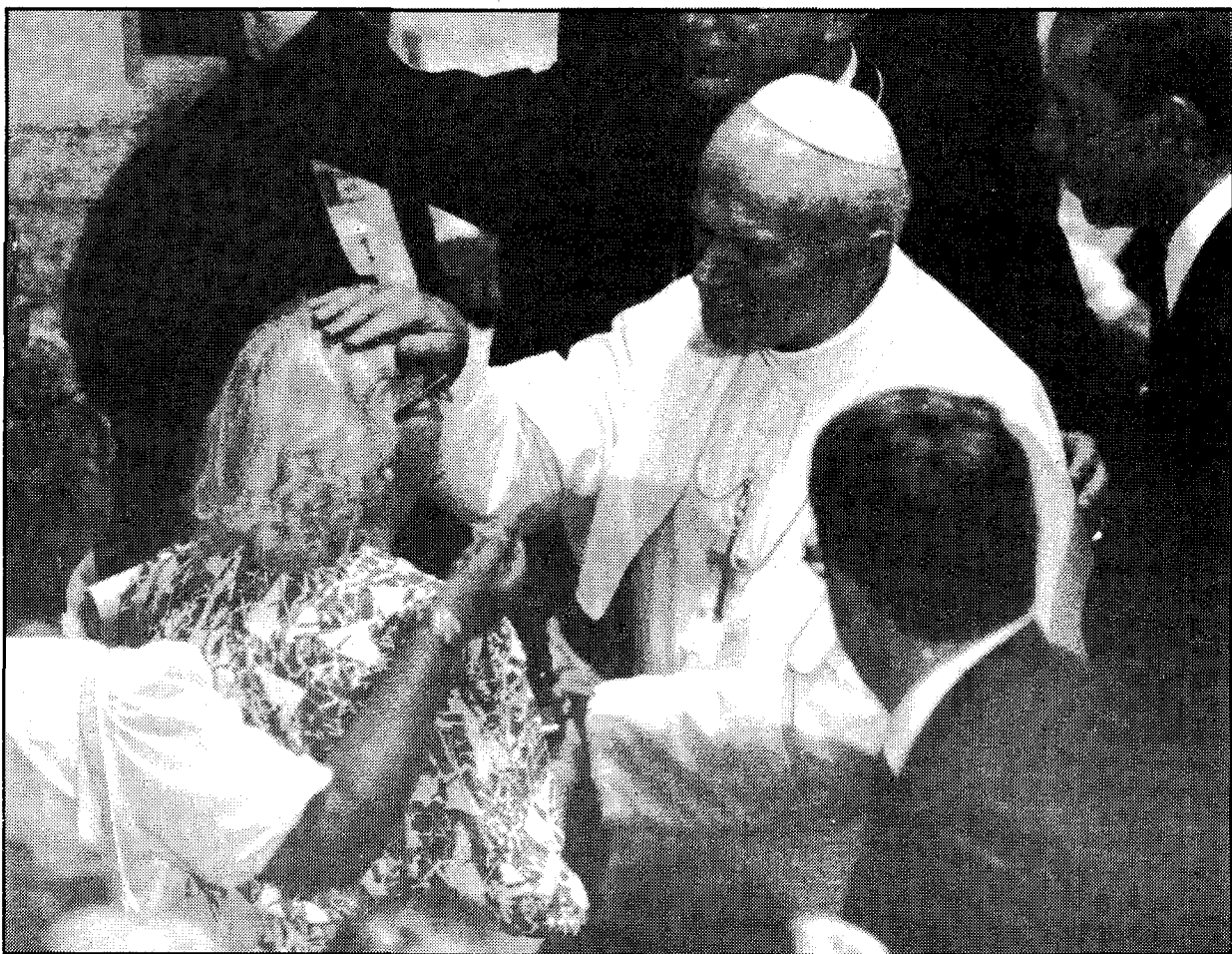
But our very presence in this house of God reminds us of another source of unity. I am referring to the personal prayer of each and every one of us, whether offered here in a moment of silence or amid the many settings in which our daily life unfolds.

"The spiritual life," as the Second Vatican Council reminds us, "is not confined to participation in the liturgy. The Christian is certainly called to pray with others, but he must also enter into his room to pray to the Father in secret; indeed, according to the teaching of the Apostle Paul, he should pray without ceasing" (*Sacrosanctum Concilium*, 12).

How to pray

People always have a great interest in prayer. Like the Apostles, they want to know how to pray. The response that Jesus gives is one known to all of us: it is the "Our Father," in which he reveals in a few simple words all the essentials of prayer. The focus is not primarily on ourselves,

'The act of praying is also meant to open us up to God and our neighbor, not only in words but also in action. That is why Christian spirituality...associates prayer with fasting and almsgiving... By humbling ourselves through penance, we open ourselves to God. By giving in charity, over and above the demands of justice, we open ourselves to our neighbor...Dear brothers and sisters, we must never underestimate the power of prayer to...bring good where there is evil.'



Pope John Paul II blesses a woman at St. Mary's Cathedral. (Papal press pool photo)

but on the heavenly Father to whom we commit our lives in faith and trust. Our first concern must be His name, His kingdom, His will. Only then do we ask for our daily bread, for forgiveness, and for deliverance from trials yet to come.

The "Our Father" teaches us that our relationship to God is one of dependence. We are his adopted sons and daughters through Christ. All that we are and all that we have comes from Him and is destined to return to Him.

The "Our Father" also presents prayer to us as an expression of our desires. Beset as we are by human weakness, we naturally ask God for many things. Many times we may be tempted to think that He does not hear or answer us.

But as Saint Augustine wisely reminds us, God already knows what we desire even before we ask. He says that prayer is for our benefit, because in praying we "exercise" our desires so that we will grasp what God is preparing to give us. It is an opportunity for us to "widen our hearts" (cf. *Letter to Proba*, Epistle 30).

In other words, God is always listening to us and answering us — but from the perspective of a love far greater and a knowledge far deeper than our own. When it appears that He is not fulfilling our desires by granting the things we ask, however unselfish and noble they may be, in reality He is purifying those desires of ours for the sake of a higher good that often surpasses our understanding in this life.

The challenge is to "widen our hearts" by hallowing His name, by seeking His kingdom, and by accepting His will. Like Christ in the Garden of Gethsemane we may sometimes pray either for ourselves or others, "Father, you have the power to do all things. Take this cup away!" But also like Christ we must add, "Not my will but your will be done" (cf. Mt 26:39, 42; Mk 14:36; Lk 22:42).

Fasting, almsgiving

The act of praying is also meant to open us up to God and our neighbor, not only in words but also in action. That is why Christian spirituality, following Jesus Himself (cf. Mt 6), associates prayer with fasting and almsgiving.

A life of self-denial and charity is a sign of conversion to God's way of thinking, to His way of love. By humbling ourselves through penance, we open ourselves to God. By giving in charity, over and above the demands of justice, we open ourselves to our neighbor.

Saint Peter Chrysologus gives witness to this tradition when he says: "Prayer, fasting, and mercy...give life to one another. What prayer knocks for upon a door, fasting successfully begs and mercy receives. For, fasting is the soul of prayer; and mercy is the life of fasting.... Fasting does not germinate unless watered by mercy" (*Sermon* 43).

Dear brothers and sisters: we must never underestimate the power of prayer to further the Church's redemptive mission and to bring good

'There is the suffering...of those who are exiles or refugees because of war and oppression. I know that Miami is no stranger to this kind of suffering. We must act to alleviate it, but we must also pray not only for those who suffer, but also for those who inflict suffering.'

where there is evil. As I mentioned earlier, we must be united in prayer. We pray not just for ourselves and our loved ones, but also for the needs of the universal Church and of all mankind: for the missions and for priestly and religious vocations, for the conversion of sinners and the salvation of all, for the sick and the dying.

As members of the Communion of Saints, our prayer also embraces the souls of those in Purgatory who, in the loving mercy of God, can still find after death the purification they need to enter into the happiness of heaven.

Prayer also makes us realize that sometimes our own troubles and desires are small compared to the needs and to the sufferings of so many of our brothers and sisters throughout the world. There is the spiritual suffering of those who have lost their way in life because of sin or a lack of faith in God. There is the material suffering of millions of people who lack food, clothing, shelter, medicine, and education; of those who are deprived of the most fundamental human rights; of those who are exiles or refugees because of war and oppression.

I know that Miami is no stranger to this kind of suffering. We must act to alleviate it, but we must also pray not only for those who suffer, but also for those who inflict suffering.

Queridos hermanos y hermanas: como Pastor de la Iglesia universal he recibido la gracia de las oraciones de millones de fieles de todo el mundo, y hoy deseo expresarles mi profundo agradecimiento por las plegarias que habéis ofrecido por mi persona y ministerio como Sucesor de Pedro.

Os ruego que sigáis rezando por estas intenciones. Con el apóstol San Pablo os digo: "Orad por mí, para que al abrir mi boca se me conceda la palabra para dar a conocer con franqueza el misterio del Evangelio...para anunciarlo con toda libertad y hablar de él como conviene" (Ef 6:19).

En este momento elevo mi oración de modo especial por todos aquellos de entre vosotros que han contribuido a construir y mantener la fe en esta Arquidiócesis. Hoy y siempre estamos llamados a permanecer unidos en la oración: para gloria del Padre, del Hijo y del Espíritu Santo. Amen.

Jewish leaders ask Pope

Fight anti-Semitism, recognize Israel

Address to Pope John Paul II
on behalf of the Jewish Community of America

Presented by
Rabbi Mordecai Waxman
Honorary President
Synagogue Council of America

For:
Anti-Defamation League of B'nai B'rith
American Jewish Committee
American Jewish Congress
Synagogue Council of America representing:
Central Conference of American Rabbis
Union of American Hebrew Congregations
United Synagogue of America
Rabbinical Assembly

It is our honor and pleasure to welcome you to the United States. We do so in behalf of the Jewish organizations who are represented here today; organizations that have been in fruitful conversations with the Roman Catholic Church through the years. They include representatives of the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith, and the Synagogue Council of America, which is here representing the Union of American Hebrew Congregations, United Synagogue of America, Central Conference of American Rabbis and Rabbinical Assembly. Also present with us this morning are the leaders of other major organizations in American Jewish life, as well as members of the Greater Miami Jewish community.

The men and women assembled here reflect the rich diversity of American Jewish life; we constitute a variety of religious and communal affiliations; American born and immigrant; some are survivors of the Shoah, the Nazi Holocaust, while others have never experienced the dark shadow of anti-Semitism in their own lives. We come from all sections of the United States, and we come as full participants in the pluralistic and democratic society that has encouraged us to be proudly American and fully Jewish at the same time.

Your visit to this country happily coincides with the 200th anniversary of the U.S. Constitution, a document that guarantees religious liberty for all American citizens which has enabled all faith communities to flourish in an atmosphere of religious pluralism. This has made possible a free and flourishing religious life for all.

It has been 22 years since the conclusion of the Second Vatican Council, and the promulgation of *Nostra Aetate*. The broad teachings that emerged in 1965 have been further enriched and strengthened by a series of formal Catholic documents and pronouncements, some of them your own. These statements have transformed Catholic-Jewish relationships throughout the world, and this positive change is especially evident here in the United States.

As the largest Jewish community in the world, we have developed close and respectful ties with many Roman Catholics, both lay and clergy, and we value these warm relationships and treasure these friendships. We particularly cherish our relationship with the National Conference of Catholic Bishops and its Secretariat for Catholic-Jewish Relations. In almost every place where Catholics and Jews live in the United States, we relate to each other in some organized fashion. We constantly exchange views and opinions, and as Jews and Catholics we often share our positions, sometimes agreeing, sometimes disagreeing, but always striving for a spirit of mutual respect and understanding.

Throughout the United States, American Jews and Catholics work in concert with one another on a wide range of social justice issues and fight for global human rights and against all forms of racism and bigotry. Our common agenda has always embraced, and our future agenda will con-

tinue to embrace the many crucial problems of the human family as a whole.

Candor, respect

One of the major achievements of our joint encounters is the shared recognition that each community must be understood in its own terms, as it understands itself. It is particularly gratifying that our Catholic-Jewish meetings are conducted in a spirit of candor and mutual respect.

Such meetings took place last week at the Vatican and at Castel Gandolfo. These conversations, although quickly arranged, were highly significant. You and high Church leaders listened to the deeply felt concerns of the Jewish community that were raised following last June's state visit to the Vatican by Austrian President Kurt Waldheim, who has never expressed regrets for his Nazi past.

'We must express our concern at the absence of full diplomatic relations between the Holy See and the State of Israel. We welcome recent statements from Vatican leaders declaring that no theological reasons exist in Catholic doctrine to inhibit such relations.'

Obviously, the differences expressed at last week's meetings have not been resolved. However, this opportunity for us to express the pain and anger of the Jewish community in face to face meetings and for you and leaders of your Church to listen with respect and openness, represents an important confirmation of the progress our communities have made in recent decades. One of the results of those meetings will be an instrumentality to develop closer communication and contact between our communities.

A basic belief of our Jewish faith is the need "to mend the world under the sovereignty of God"....*L'takken olam b'malkhut Shaddai*. To mend the world means to do God's work in the world. It is in this spirit that Catholics and Jews should continue to address the social, moral, economic, and political problems of the world. Your presence here in the United States affords us the opportunity to reaffirm our commitment to the sacred imperative of "*tikkun olam*," "the mending of the world."

But before we can mend the world, we must first mend ourselves. A meeting such as this is part of the healing process that is now visibly underway between our two communities. It is clear that the teachings proclaimed in *Nostra Aetate* are becoming major concerns of the Catholic Church and under your leadership are being implemented in the teachings of the Church and in the life of Catholics everywhere.

Catholics and Jews have begun the long overdue process of reconciliation. We still have some way to go because Catholic-Jewish relations are often filled with ambivalences, ambiguities and a painful history which must be confronted. Yet in a world of increasing interreligious, interracial, and inter-ethnic strife, the progress in Catholic-Jewish relations is one of this century's most positive developments.

Anti-Semitism

We remain concerned with the persistence of anti-Semitism — the hatred of Jews and Judaism, which is on the rise in some parts of the world.



Prior to dialogue, Pope greets Jewish leaders at Center for Fine Arts. (Papal press pool photo)

We are encouraged by your vigorous leadership in denouncing all forms of anti-Semitism, and by the Church's recent teachings. The Church's repudiation of anti-Semitism is of critical importance in the struggle to eradicate this virulent plague from the entire human family. Anti-Semitism may affect the body of the Jew, but history has tragically shown that it assaults the soul of the Christian world and all others who succumb to this ancient, but persistent pathology.

We hope that your strong condemnations of anti-Semitism will continue to be implemented in the schools, the parishes, teaching materials and the liturgy, and reflected in the attitudes and behavior of Catholics throughout the world. Greater attention needs to be paid to the Christian roots of anti-Semitism. The "teaching of contempt" for the Jews and Judaism must be ended once and for all.

The "teaching of contempt" reaped a demonic harvest during the Shoah in which one third of the Jewish people were murdered as a central component of a nation's policy. The Nazi Holocaust-Shoah brought together two very different forms of evil: on the one hand it represented the triumph of an ideology of nationalism and racism, the suppression of human conscience and the deification of the state — concepts that are profoundly anti-Christian as well as anti-Jewish. On the other hand the Shoah was the culmination of centuries of anti-Semitism in European culture for which Christian teachings bear a heavy responsibility.

While your sensitive concerns and your noteworthy pronouncements about the Shoah have been heartening, we have observed recent tendencies to obscure the fact that Jews were the major target of Nazi genocidal policies. It is possible to visit Nazi death camps today and not be informed that the majority of its victims were Jews. Your letter about Shoah, sent last month to Archbishop John May, the President of the National Conference of Catholic Bishops, represented a deep level of understanding of that terrible period.

We look forward to the forthcoming Vatican document on the Shoah, the historical background of anti-Semitism, and its contemporary manifestations.

Many Catholic schools in the U.S. are already teaching about the Holocaust and efforts are underway to develop a specific curriculum about the Shoah for Catholic students. This material is being jointly developed by Catholic and Jewish educators.

Even though many of the great centers of Jewish learning were destroyed during the Shoah, there has been a remarkable renewal of Jewish religious life throughout the world. This renaissance of the spirit is taking place not only in the United States, in the State of Israel, and in other lands of freedom, but in the Soviet Union as well. Many Soviet Jews are discovering that the covenant between God and the people of Israel is indeed "irrevocable" as you declared last year at the Grand Synagogue in Rome. The struggle of Soviet Jews to achieve freedom is a major concern of the Jewish community, and we appreciate the support American Catholics have given to this cause.

The return to Zion and the re-establishment of Jewish sovereignty in the land of Israel, play a paramount role in Jewish self-understanding today. Because of the importance that the state of Israel occupies in the mind, spirit, and heart of Jews, whenever Christians and Jews meet in a serious conversation, Israel is at the center of that encounter. The reemergence of an independent Jewish State onto the world stage in 1948 has compelled Christians and Jews to examine themselves and each other in a new light.

We must express our concern at the absence of full diplomatic relations between the Holy See and the State of Israel. We welcome the recent statements from Vatican leaders declaring that no theological reasons exist in Catholic doctrine to inhibit such relations. We strongly urge once again that full and formal diplomatic relations be estab-

(continued on page 10A)

'The Church's repudiation of anti-Semitism is of critical importance in the struggle to eradicate this virulent plague from the entire human family. Anti-Semitism may affect the body of the Jews, but history has tragically shown that it assaults the soul of the Christian world and all others who succumb to this ancient but persistent pathology.'

Pope: 'Never again!' a Holocaust

Let's continue 'important' dialogue, he tells Jewish leaders

Dear Friends — Representatives of so many Jewish organizations assembled here from across the United States,

My dear Jewish Brothers and Sisters,
I am grateful to you for your kind words of greeting. I am indeed pleased to be with you, especially at this time when the United States tour of the Vatican Judaica Collection begins. The wonderful material, including illuminated Bibles and Prayerbooks, demonstrates but a small part of the immense spiritual resources of Jewish tradition across the centuries and up to the present time — spiritual resources often used in fruitful cooperation with Christian artists.

It is fitting, at the beginning of our meeting to emphasize our faith in the One God, who chose Abraham, Isaac and Jacob, and made with them a Covenant of eternal love, which was never revoked (cf. Gen 27:13; Rom 11:29). It was rather confirmed by the gift of the Torah to Moses, opened by the Prophets to the hope of eternal redemption and to the universal commitment for justice and peace.

The Jewish people, the Church and all believers in the Merciful God who is invoked in the Jewish prayers as 'Av Ha-Rakhamin — can find in this fundamental Covenant with the Patriarchs a very substantial starting point for our dialogue and our common witness in the world.

It is also fitting to recall God's promise to Abraham and the spiritual fraternity which it established: "in your descendants all the nations shall find blessing — all this because you obeyed my command" (Gen 22:18). This spiritual fraternity, linked to obedience to God, requires a great mutual respect in humility and confidence. An objective consideration of our relations during the centuries must take into account this great need.

It is indeed worthy of note that the United States was founded by people who came to these shores, often as religious refugees. They aspired to being treated justly and to being accorded hospitality according to the word of God, as we read in Leviticus:

"You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself; for you too were once aliens in the land of Egypt. I, the Lord, am your God" (Lev 19:34).

Among these millions of immigrants there was a large number of Catholics and Jews. The same basic religious principles of freedom and justice, of equality and moral solidarity, affirmed in the Torah as well as in the Gospel, were in fact reflected in the high human ideals and in the protection of universal rights found in the United States. These in turn exercised a strong positive influence on the history of Europe and other parts of the world.

But the paths of the immigrants in their new land were not always easy. Sadly enough, prejudice and discrimination were also known in the New World as well as in the Old. Nevertheless, together, Jews and Catholics have contributed to the success of the American experiment in religious freedom, and, in this unique context, have given to the world a vigorous form of interreligious dialogue between our two ancient traditions. For those engaged in this dialogue, so important to the Church and to the Jewish people, I pray: May God bless you and make you strong for his service!

At the same time, our common heritage, task and hope do not eliminate our distinctive identities. Because of her specific Christian witness,

The Church must preach Jesus Christ to the world" (1974 "Guidelines," I). In so doing we proclaim that "Christ is our peace" (Eph 2:14). As the Apostle Paul said: "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Cor 5:18).

At the same time, we recognize and appreciate the spiritual treasures of the Jewish people and their religious witness to God. A fraternal theological dialogue will try to understand, in the light of the mystery of redemption, how differences in faith should not cause enmity but open up the way of "reconciliation," so that in the end "God may be all in all" (1 Cor 15:28).

In this regard I am pleased that the National Conference of Catholic Bishops and the Synagogue Council of America are initiating a consultation between Jewish leaders and Bishops which should carry forward a dialogue on issues of the greatest interest to the two faith communities.

'Ruthless, inhuman' Shoah

Considering history in the light of the principles of faith in God, we must also reflect on the

catastrophic event of the Shoah, that ruthless and inhuman attempt to exterminate the Jewish people in Europe, an attempt that resulted in millions of victims — including women and children, the elderly and the sick — exterminated only because they were Jews.

Considering this mystery of the suffering of Israel's children, their witness of hope, of faith and of humanity under dehumanizing outrages, the Church experiences ever more deeply her common bond with the Jewish people and with their treasure of spiritual riches in the past and in the present.

It is also fitting to recall the strong, unequivocal

'...we must also reflect on the catastrophic event of the Shoah, that ruthless and inhuman attempt that resulted in millions of victims...exterminated only because they were Jews. Considering this mystery of the suffering of Israel's children, their witness of hope, of faith and of humanity under dehumanizing outrages, the Church experiences ever more deeply her common bond with the Jewish people and with their treasure of spiritual riches...'

efforts of the Popes against antisemitism and Nazism at the height of the persecution against the Jews. Back in 1938, Pius XI declared that "antisemitism cannot be admitted" (6 September 1938), and he declared the total opposition between Christianity and Nazism by stating that the Nazi cross is an "enemy of the Cross of Christ" (Christmas Allocution, 1938). And I am convinced that history will reveal ever more clearly and convincingly how deeply Pius XII felt the tragedy of the Jewish people, and how hard and effectively he worked to assist them during the Second World War.

Speaking in the name of humanity and Christian principles, the Bishops' Conference of the United States denounced the atrocities with a clear statement: "Since the murderous assault on Poland, utterly devoid of every semblance of humanity, there has been a premeditated and systematic extermination of the people of this nation. The same satanic technique is being applied to many other peoples. We feel a deep sense of revulsion against the cruel indignities heaped upon the Jews in conquered countries and upon defenseless peoples not of our faith" (November 14, 1942).

We also remember many others, who, at risk of their own lives, helped persecuted Jews, and are honored by the Jews with the title of "Tzaddiqe

'...the Jewish people have a right to a homeland, as does any civil nation...What has been said about the right to a homeland also applies to the Palestinian people, so many of whom remain homeless and refugees.'

'ummot ha-'olam" (Righteous of the Nations).

The terrible tragedy of your people has led many Jewish thinkers to reflect on the human condition with acute insights. Their vision of man and the roots of this vision in the teachings of the Bible, which we share in our common heritage of the Hebrew Scriptures, offer Jewish and Catholic scholars much useful material for reflection and dialogue.

Joint studies

In order to understand even more deeply the meaning of the Shoah and the historical roots of antisemitism that are related to it, joint collaboration and studies by Catholics and Jews on the Shoah should be continued. Such studies have already taken place through many conferences in your country, such as the National Workshops on Christian-Jewish Relations. The religious and historical implications of the Shoah for Christians and Jews will now be taken up formally by the International Catholic-Jewish Liaison Committee, meeting later this year in the United States for the first time. And as was affirmed in the important and very cordial meeting I had with Jewish leaders in Castelgandolfo on September 1, a Catholic

document on the Shoah and antisemitism will be forthcoming, resulting from such serious studies.

Similarly, it is to be hoped that common educational programs on our historical and religious relations, which are well developed in your country, will truly promote mutual respect and teach future generations about the Holocaust so that never again will such a horror be possible. Never again!

When meeting the leaders of the Polish Jewish community, in Warsaw, in June of this year, I underscored the fact that through the terrible experience of the Shoah, your people have become "a loud warning voice for all of humanity, for all

nations, for all the powers of this world, for every system and every individual... a saving warning" (Address of June 14, 1987).

It is also desirable that in every diocese Catholics should implement, under the direction of the Bishops, the statement of the Second Vatican Council and the subsequent instructions issued by the Holy See regarding the correct way to preach and teach about Jews and Judaism. I know that a great many efforts in this direction have already been made by Catholics, and I wish to express my gratitude to all those who have worked so diligently for this aim.

Necessary for any sincere dialogue is the intention of each partner to allow others to define themselves "in the light of their own religious experience" (1974 "Guidelines," Introduction). In fidelity to this affirmation, Catholics recognize among the elements of the Jewish experience that Jews have a religious attachment to the Land, which finds its roots in biblical tradition.

After the tragic extermination of the Shoah, the Jewish people began a new period in their history. They have a right to a homeland, as does any civil nation, according to international law. "For the Jewish people who live in the State of Israel and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquillity that is the prerogative of every nation and condition of life and of progress for every society" (*Redemptio Annis*, April 20, 1984).

What has been said about the right to a homeland also applies to the Palestinian people, so many of whom remain homeless and refugees. While all concerned must honestly reflect on the past — Muslims no less than Jews and Christians — it is time to forge those solutions which will lead to a just, complete and lasting peace in that area. For this peace I earnestly pray.

Finally, as I thank you once again for the warmth of your greeting to me, I give praise and thanks to the Lord for this fraternal meeting, for the gift of dialogue between our peoples, and for the new and deeper understanding between us. As our long relationship moves toward its third millennium, it is our great privilege in this generation to be witnesses to this progress.

It is my sincere hope that, as partners in dialogue, as fellow believers in the God who revealed himself, as children of Abraham, we will strive to render a common service to humanity, which is so much needed in this our day. We are called to collaborate in service and to unite in a common cause wherever a brother or sister is unattended, forgotten, neglected or suffering in any way; wherever human rights are endangered or human dignity offended; wherever the rights of God are violated or ignored.

With the Psalmist, I now repeat:

"I will hear what God proclaims;
the Lord — for he proclaims peace
To his people, and to his faithful ones,
and to those who put in him their hope" (Ps 85:9)
To all of you, dear friends, dear brothers and sisters; to all of you dear Jewish people of America: with great hope I wish you the peace of the Lord: Shalom! Shalom! God bless you on this Sabbath and in this year: Shabbath Shalom! Shanah Tovah we-Hatimah Tovah!

Pope preaches against 'conformity'

Catholics must maintain faith, stand up for Christian values, he says a

"Let the peoples praise you, O God;
Let all the peoples praise you."

"Que todos los pueblos te alaben" (Ps 66/67:6).

Dear Brothers and Sisters in Christ,

The psalm of today's liturgy urges all the peoples and nations of the earth to give glory to God. In the exultant spirit of this exhortation I find myself on American soil, joined with all of you here in Miami, to express and praise the glory of God through the Sacrifice of Jesus Christ, in the Eucharist. There is no better way to express God's glory than this Sacrament. There is no other prayer which more profoundly unites earth with heaven, or the creature with the Creator, than the Eucharist. There is no other sacrifice in which everything that exists, and particularly man, is able to become a gift for the one who has so generously lavished him with gifts.

Dear brothers and sisters in Christ, all of you assembled here today in Southern Florida and all the people of this land, you the great nation of the United States: give glory to God, give glory to God together with me — the Bishop of Rome, the Successor of Saint Peter, who is beginning here in Miami his act of papal service. May God's blessing be upon us! May the holy fear of God reach the ends of the earth! (cf. Ps 66/67:8).

I am very pleased to be with you in Florida, this beautiful land of the sun — (of the sun), it means sometimes of rain. I warmly greet you, my brothers and sisters of the Catholic faith, and I extend cordial greetings to those of you who are not members of the Church but are here as welcome friends. I thank you all for coming.

I also acknowledge among you the presence of so many ethnic groups, including Cubans, Haitians, Nicaraguans, others from Central America and the Caribbean, together with all the rest who make up the community of the Church. I embrace you all in the love of Christ.

He spoke the following two paragraphs in Spanish

The Church in Florida has a rich and varied history, extending back more than four and a half centuries. Ponce de Leon discovered this land at Easter time in 1513, and gave it the Spanish name for Easter, Pascua Florida. Hence the very name of your State recalls the central mystery of our Christian faith, the Resurrection of our Lord and Savior Jesus Christ. The first settlement and the first parish of North America were established here in the early 1560s, more than fifty years before the Pilgrim Fathers landed at Plymouth Rock.

While Floridians can rightly be proud of their illustrious history, they can also boast of contemporary dynamism and expansion. Today, Miami is emerging as an international city of ever increasing influence. It is a gateway, a crossroads of diverse cultures and languages, a center of communication, travel and commerce, a bridge connecting early and modern American history.

After a brief message in Creole, he spoke again in Spanish

Para todos quiero subrayar que están en mi corazón todos los pueblos y todos los países de América Central como también de este archipiélago. Estoy rezando cada día por cada una de vuestras patrias. (I want to stress to everyone that all the people and all the countries of Central America, as well as this archipelago, are in my heart. I am praying every day for each one of your homelands.)

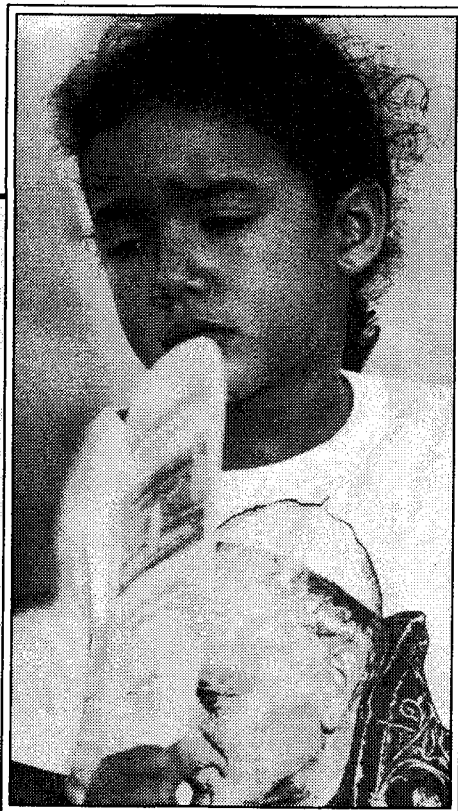
Aquí en Miami en la capilla del señor arzobispo, he podido encontrar la Madre de Dios, patrona de Cuba. Queridos hermanos y hermanas, continuemos rezando juntos! (Here in Miami, in the chapel of the Archbishop, I have been able to find the Mother of God, patroness of Cuba. My dear brothers and sisters, let us continue to pray together!)

This land of fascinating nature, this home of so many different peoples, this place of tourists and haven of senior citizens, this center of the scientific achievements of Cape Canaveral, this State which is Florida, has also been a land of rapid growth in building up the Body of Christ. An indication of this remarkable recent growth is the fact that within just twenty-nine years the Catholic Church in Florida has grown from one diocese to seven. It is indeed a joy for me to be in the midst of this dynamic Church in Florida, a Church which proclaims by word and deed the Good News of the Easter mystery.

God: Not an abstraction

Who is the God whose glory we desire to proclaim by means of the Eucharist?

He is the God who shows us the way of salvation. Thus the Psalmist, who urges all the nations of the earth to praise the glory of God, at the same time exclaims: "may your ways be known upon earth; among all nations your salvation" (Ps 66/67:3). Our God shows us the way. He is not the God of intellectual abstraction, but the God of the Covenant, the God of salvation, the Good Shepherd.



(Papal press pool photo)

'Basic human and Christian values are challenged by crime, violence and terrorism. Honesty and justice in business and public life are often violated. Throughout the world great sums are spent on armaments while millions of poor people struggle for the basic necessities of life. Alcohol and drug abuse take a heavy toll on individuals and on society. The commercial exploitation of sex through pornography offends human dignity and endangers the future of young people. Family life is subjected to powerful pressures as fornication, adultery, divorce and contraception are wrongly regarded as acceptable by many. The unborn are cruelly killed and the elderly are in serious danger from a mentality that would open the door wide to euthanasia. In the face of all this, however, faithful Christians must not be discouraged, nor can they conform to the spirit of the world.'

Christ, the Son of the living God, speaks to us this very day in the Gospel, using this word, so simple yet so eloquent and rich: Shepherd! "I am the Good Shepherd," he says. "I know my sheep and my sheep know me in the same way that the Father knows me and I know the Father" (Jn 10:14-15).

In another passage of the Gospel Christ says to us: "No one knows the Son but the Father, and no one knows the Father but the Son — and anyone to whom the Son wishes to reveal him" (Mt 11:27).

The Son, Jesus Christ, is the Shepherd precisely because he reveals the Father to us. He is the Good Shepherd. And the Father is our Shepherd through the Son, through Christ. And in his Son the Father wants us to have eternal life.

Jesus goes on to tell us, in words that speak eloquently of his deep love for us: "The Good Shepherd lays down his life for the sheep" (Jn 10:11).

Who is this God whose truth we desire to confess by means of the Eucharist? He is the Father who in Christ gives life to us whom he created in his own image and likeness. This life in God is salvation. It is liberation from death. It is redemption from our sins. And this God is Christ, the Son who is of one substance with the Father, who became man for us and for our salvation, Christ the Good Shepherd who has given his very own life for the sheep.

The Eucharist proclaims this truth about God. The Sacrament of the Body and Blood of Christ is offered as a redemptive Sacrifice for the sins of the world. It is the sacrament of the Death and Resurrection of Christ, in which our new life in God begins.

God is love

This God is Love. The Good Shepherd expresses this truth about God. More than the truth, he expresses the very reality of God as Love. Love desires what is good. It desires salvation. It is "gentle and patient," and it "will have no end" (cf. 1 Cor 13:4-8). It will not rest before it has nourished and given life to all in the great sheepfold, before it has embraced all. For this reason Jesus says: "I have other sheep that do not belong to this fold. I must lead them, too, and they shall hear my voice. There shall be one flock then, one shepherd" (Jn 10:16).

We draw the image of the flock, and the sheepfold, from the text of John's Gospel. At the same time, the reading from the Letter to the Ephesians that we have heard in today's Liturgy enables us to see this image with the eyes of Paul the Apostle. For him the flock is "the body" of which the head is Christ. And thus it is the Body of Christ. In this context it is not difficult to find the likeness between the Head and the Shepherd.

At the same time however the entire image acquires a new meaning and a new expression. The Shepherd leads the flock to the springs of life. As Head, Christ is the source of life for all those who make up his Body. Thus all of us, who as one single flock follow Christ the Good Shepherd, are at the same time called "to build up the body of Christ" (Eph 4:12).

According to the Letter to the Ephesians this "building up" has two dimensions: a personal dimension and a community dimension. Each person must attain that form of perfection which is Christ come to full stature (cf. Eph 4:13). At the same time, we must all come to maturity "together" in the community of the Church. As the whole People of God we move toward this fullness in Christ.

Christ gives the Church a rich variety of charisms for the purpose of deepening our communion as his Body. He bestows on the Church a great diversity of vocations, not just for the well-being of each person but for the good of all. As Saint Paul says of Jesus, "It is he who gave apostles, prophets, evangelists, pastors and teachers in roles of service for the faithful to build up the body of Christ, till we become one in faith and in the knowledge of God's Son" (Eph 4:11-13).

'Community of compassion'

The Church in the United States, and in a particular way the Church in Miami, experiences this mystery of unity in diversity in a very real sense. Yours is a community of compassion, which over and over again has echoed the message inscribed on the Statue of Liberty: "Give me your tired,

to world's values

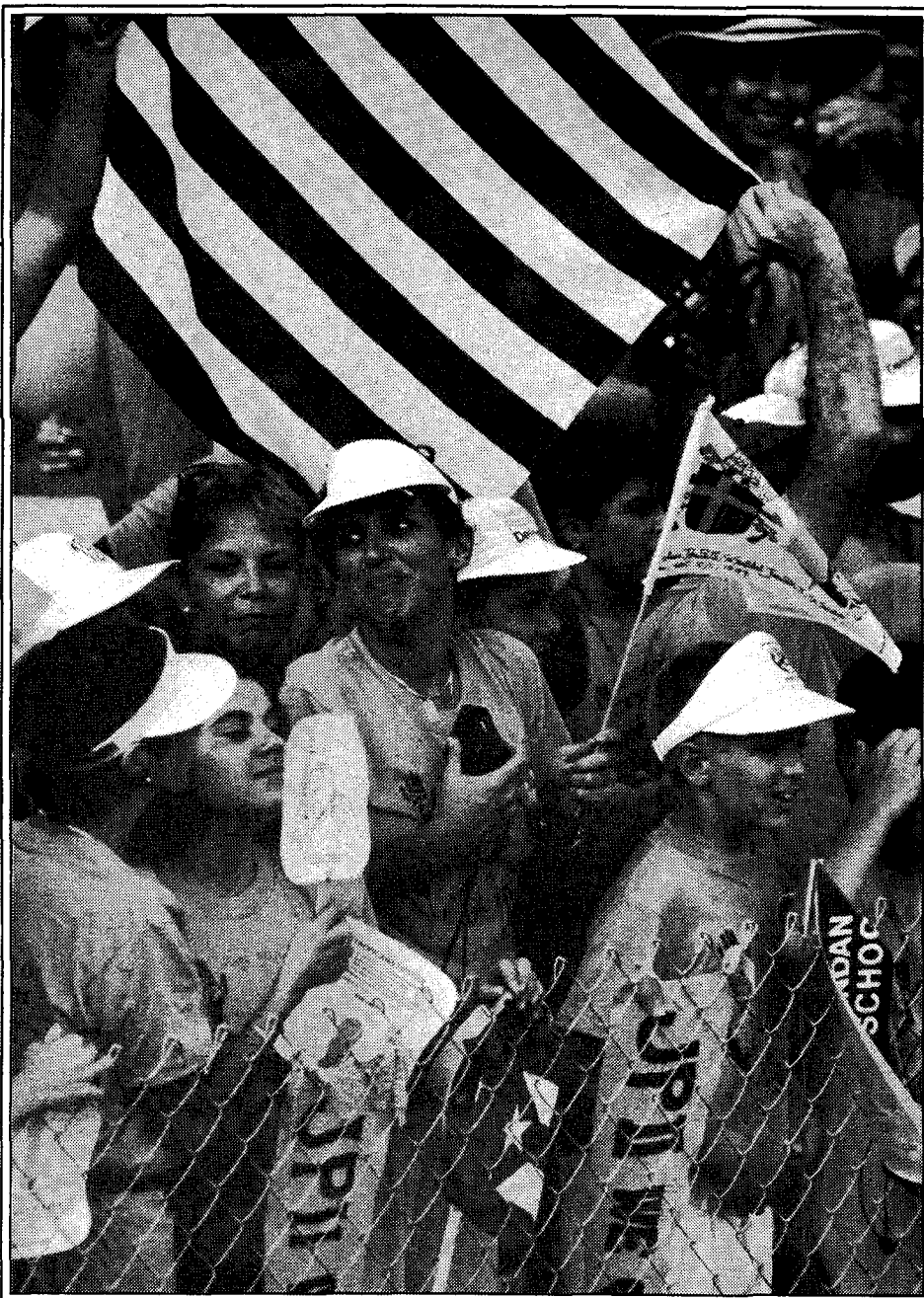
at Tamiami Park Mass

your poor, your huddled masses yearning to breathe free?"

The civic community and the Church in Southern Florida have time after time opened their arms to immigrants and refugees. These people were strangers and you welcomed them. And be sure that as often as you did it for them, you did it for Christ (cf. Mt 25:31-46).

I take this occasion to assure you of the Church's particular concern for those who leave their native countries in suffering and desperation. The frequent repetition of this experience is one of the saddest phenomena of our century. Yet it has often been accompanied by hope and heroism and new life. Here in Miami, I know, there are many who in the face of distress have been faithful to

(Papal press pool photos)



'I take this occasion to assure you of the Church's particular concern for those who leave their native countries in suffering and desperation...Here in Miami, I know, there are many who in the face of distress have been faithful to the Gospel and the law of God...you must guard and protect your Catholic faith as you now live your lives in freedom.'

the Gospel and the law of God. Like others who have remained faithful to Christ and his Church in time of oppression, you must guard and protect your Catholic faith as you now live your lives in freedom.

Fidelity to religious practice requires great personal effort in a complex and industrialized society. It takes maturity of faith and strong conviction to take up the Cross each day and follow in the footsteps of Christ. In today's second reading we hear Saint Paul's encouragement: "Let us, then, be children no longer, tossed here and there, carried about by every wind of doctrine that originates in human trickery and skill in proposing error. Rather, let us profess the truth in love and grow to the full maturity of Christ the head" (Eph 4:15).

'Help one another'

As I gaze at this great city with its many peoples and cultures, I pray that you will all help one another with your gifts. Stay in touch with your own roots, your cultures and your traditions; pass on your heritage to your children; and at the same time, place all these gifts at the service of the whole community. Above all, "Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force" (Eph 4:3).

The work of building up the Body of Christ rests upon all of us in the Church. Certainly there is a vital need today for evangelization. And it takes a variety of forms. There are many ways to serve the Gospel. Despite scientific and technological progress, which truly reflects a form of human cooperation in the creative work of God, faith is challenged and even directly opposed by ideologies and life styles which acknowledge neither God nor the moral law.

Basic human and Christian values are challenged by crime, violence and terrorism. Honesty and justice in business and public life are often violated. Throughout the world great sums are spent on armaments while millions of poor people struggle for the basic necessities of life. Alcohol and drug abuse take a heavy toll on individuals and on society. The commercial exploitation of sex through pornography offends human dignity and endangers the future of young people.

Family life is subjected to powerful pressures as fornication, adultery, divorce and contraception are wrongly regarded as acceptable by many. The unborn are cruelly killed and the lives of the elderly are in serious danger from a mentality that would open the door wide to euthanasia.

Christians can't 'conform'

In the face of all this, however, faithful Christians must not be discouraged, nor can they conform to the spirit of the world. Instead, they are called upon to acknowledge the supremacy of God and his law, to raise their voices and join their efforts on behalf of moral values, to offer society the example of their own upright conduct, and to help those in need. Christians are called to act with the serene conviction that grace is more powerful than sin because of the victory of Christ's Cross.

An important part of the mission of evangelization is the task of reconciliation. God "has reconciled us to himself through Christ and has given us the ministry of reconciliation" (2 Cor 5:18). For this reason, I am happy that in preparation for my visit to the United States you have made special efforts to promote reconciliation — reconciliation with God, among yourselves and between different races and cultures. In this context too I remind you of Christ's promise in today's Gospel, namely,

that when all of us truly listen to his voice, "there shall be one flock then, one shepherd" (Jn 10:16).

Deeply conscious of the truth as it is presented to us in this liturgy by the word of God, let us exclaim once again with the Psalmist: "God be gracious to us and bless us, may the light of your face shine upon us" (Ps 66/67:2).

Who is this God to whom our prayer is addressed? Who is this God whom our community proclaims and to whom our hearts speak? Let us listen once again to the words of the prophet Zephaniah: "Fear not, O Zion, be not discouraged! The Lord, your God, is in your midst, a mighty savior" (Zeph 3:16-17).

The Mighty One!

It is he whom we invoke here, in this land, which in so many ways manifests the strengths and achievements of humanity, of human genius, of intellect, of knowledge and science, of technology and progress.

Who is this God? Once again let us repeat: the Mighty One!

He alone is the Mighty One!

He who is! (cf. Ex 3:14).

He in whom "we live and move and have our being!" (Acts 17:28).

"The Alpha and the Omega!" (Rev 1:8).

He alone is the Mighty One! Because he alone is Love.

Here in this land, in this culture of the most advanced progress and affluence, is not the human person at times insecure and confused about the ultimate meaning of existence — the ultimate meaning of life? Is not the human person at times very far from Love?

Yet only Love saves, and God is Love!

O God of love, O God who saves, "may the light of your face shine upon us!" (Ps 66/67:2) Amen.

Priests 'open hearts' to Pope

Tell him of joys, tensions; urge him to listen to their experience; 'explore' celibacy, women's roles

By Fr. Frank J. McNulty

Your Holiness...WELCOME! Those of us here this afternoon represent a group of men far too large for this Church, the priests of the United States. We come from every diocese in our country and we bring the love, affection, esteem and loyalty of all our brothers at home. We come with enthusiasm and with happy hearts because we have been chosen to spend this time with you. Your Holiness, the priests of this country are glad you have returned to us once again...a warm, joyful welcome from all of us.

I have entitled my presentation "If Priests Could Open Up Their Hearts" and begin with a story.

After a large dinner at one of England's stately mansions, a famous actor entertained the guests with stunning Shakespearean readings. Then, as an encore, he offered to accept a request. A shy, gray-haired priest asked if he knew the Twenty-Third Psalm. The actor said, "Yes, I do and I will give it on one condition: that when I am finished you recite the very same Psalm."

The priest was a little embarrassed, but consented. The actor did a beautiful rendition... "My Shepherd is the Lord, there is nothing I shall want," and on and on. The guests applauded loudly when the actor was done, and then it was the priest's turn. The man got up and said the same words but this time there was no applause, just a hushed silence and the beginning of a tear in some eyes.

The actor savored the silence for a few moments and then stood up. He said, "Ladies and Gentlemen, I hope you realize what happened here tonight. I knew the Psalm, but this man knows the Shepherd."

All of us gathered here are dedicated to knowing the Shepherd. The men here tonight and their brothers back home have gotten to know Him even better by walking the valleys of darkness with Him. These recent years have not been easy for priests. But where there are valleys, there are also mountains; and if priests could open up their hearts and tell you of their priesthood, you would hear of "top of the mountain" moments... moments of joy, peace, and satisfaction. They would speak of ministry, and if you looked into their eyes you would see a spark, a rejoicing in the Lord as their Shepherd, a rejoicing in their love of ministry.

Co-workers with bishop

Ministry is the center of our lives. Baptism and Confirmation called us to that ministry, but Ordination added a special dimension. On that day we became co-workers with the bishop, collaborators in his mission and yours to continue the work of Jesus Christ. Thus our loyalty has a solid base and so does our desire for unity with you, our bishops and with each other.

Bonding among priests and bishops has increased in our country through support groups, presbyterial councils, retreats, continuing education, convocations, and the like. There is communion. We treasure it; we yearn for more.

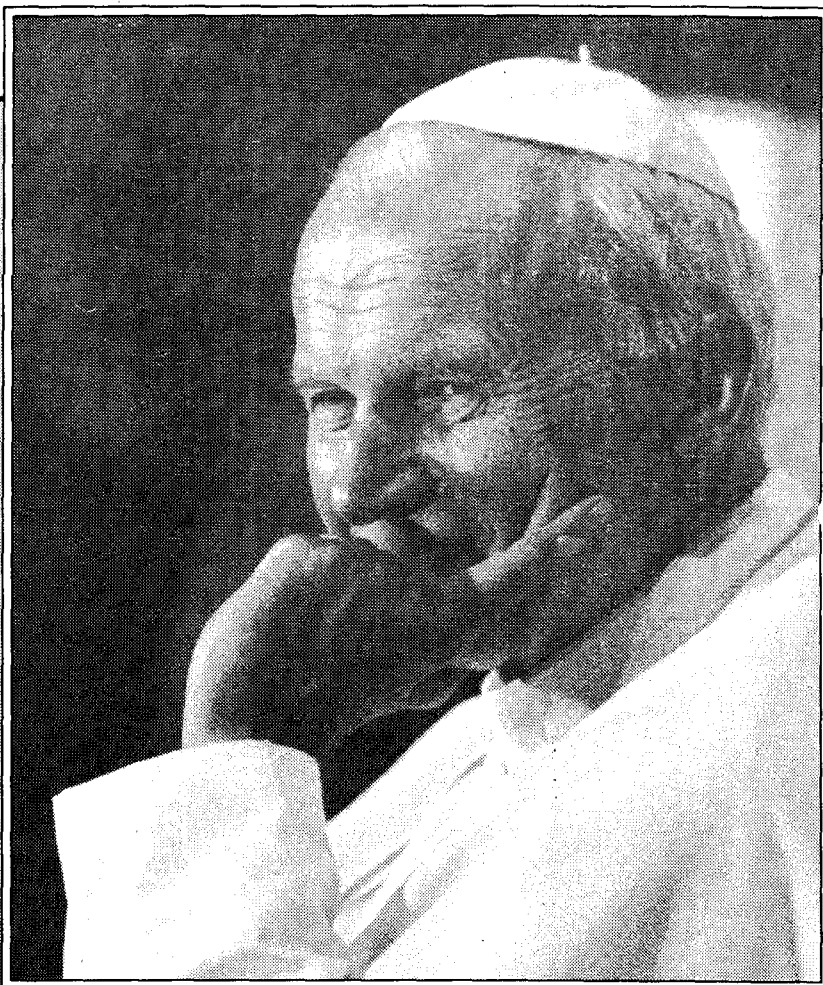
Priests value diversity too. Ours is a pluralistic society and we have learned how to hold fast to our Catholic value system while respecting the convictions of other people. Our backgrounds are diverse and we minister to multi-cultural, multi-racial groups. Here in Miami, the priests serve at least twenty-eight nationalities.

In your letter to our bishops before their last meeting you spoke of "Petrine Service," which among other things guarantees the Church her Catholic unity and protects our legitimate variety. We welcome all your efforts to do that. We share a dream with you and each other, to proclaim Jesus and His Gospel, even if at times there are differences among us on just how to make that dream a reality. Because of this dream the current emphasis on evangelization has captured our imagination.

If priests could open up their hearts and tell you of their priesthood, they would speak of joy and consolations. At times the responsibility to minister in the name of Jesus is awesome, but what a source of happiness. The longer we are priests, the more convinced we are that our lives make a difference. Through our ministry of word and sacrament we are the instruments Jesus uses to nourish his people spiritually and to build them up as a community of faith and love.

This awesome responsibility is not without concerns. Today's world does not always appreciate the values which give our lives meaning. In such a

'And this too is an encouraging note: that we have a Pope who is also a poet, because poets know the human heart.'



Hearing his own poem quoted brought a smile to Pope's face during meeting with U.S. priests. (Papal press pool photo)

climate we must struggle to model our lives after that of Jesus, as we promised we would do when we were ordained. Those of us who give retreats to priests are edified to find in them such a deep longing, thirst and hunger for a life of prayer. But we ask how we can develop that inner life when daily pressures and demands claim so much of our time and energy.

Priests identify easily with the scene in Mark when the Lord goes off by Himself to pray and His disciples find him to say, "Everyone is looking for you." We also ask how we can maintain our identity and spirituality, precisely as priests, while walking the journey with our people and sharing life's challenges with them.

If priests could open their hearts and tell you of their priesthood, they would speak of Vatican II. Bishops and theologians may have been the architects of that Council, but your priests are the ones who struggle to enfold it every day in varied ministerial settings. Priests continue to bring the Council documents to life, especially the vision of Church in *Lumen Gentium* and *Gaudium et Spes*. They try hard to make their service collaborative and collegial; they try hard to make their decisions consultative and their responsibilities shared. They keep getting better at it. As they orchestrate the scene they call the laity to their rightful roles and walk the journey with them as fellow pilgrims. The renewed Church in this country is alive and well.

Social justice

If priests could open up their hearts and tell you of their priesthood, they would speak of social justice. As we try to take courageous and prophetic stands, it helps us to know how close these questions are to your own heart and to hear your strong words. In a climate where we must at times be counter-cultural, we are heartened and strengthened by the episcopal conference of this country. Our bishops have not backed away from the complex and controversial issues of social justice.

'Those of us in pastoral work have a charism too. There is a collective wisdom that should be heard by the rest of the Church. Priests help people live and die...they listen in every season and in every setting to the tearing complexities and the wrenching ambiguities that the love and pain of human life create.'

If priests could open up their hearts and tell you of their priesthood, they would speak of God's people. We are eyewitnesses to wonderful things which do not get officially recorded: their enthusiasm, their spirit, their remarkable generosity and especially their genuine love for priests. They understand our humanness, they forgive our failings and they are a constant source of joy. And, with all this they constantly challenge us to be holy.

On our part, we identify readily with the words of Ambrose to another bishop that "the most important thing is the people entrusted to our care." We recall our Ordination day when we were urged to "always remember the example of the Good Shepherd who came not to be served but to serve and to seek out and rescue those who were lost." Because priests take that charge so seriously there are some serious concerns about our ministry.

As we proclaim the moral message and help our people live out our value system, we sometimes find ourselves in tension. Our God is a God who calls us to be the best we can be, and a God rich in mercy, tenderness and forgiveness. Our Church and we, as a part of it, are committed to a bold proclamation of the truth, even when it weighs heavy or is counter-cultural. Yet we are also a forgiving Church, ready to reflect the merciful Lord whose ambassadors we are.

It troubles us that people often do not perceive the Church as proclaiming integral truth and divine mercy, but rather as sounding harsh, demanding. Sometimes it may be a question of style, for example, the technical approach of some of our ecclesial documents. Or it may be an altogether false perception, with no foundation in fact.

But whatever the reason, as we meet the broken-hearted, wipe away tears and seek out the lost sheep we want them to hear the full truth and the full-hearted mercy of the Gospel.

When Pope John XXIII opened the Vatican Council he said, "Nowadays, the spouse of Christ prefers to make use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnation." As we go about trying to heal the wounded it saddens us that many have a different image of the Church we love and serve. It saddens us that the Church is not as credible to those within it and to those outside of it, as we would like it to be.

Worried about future

If priests could open up their hearts and tell you of their priesthood, they would speak of worries. There is a real and dramatic shortage of priests, a situation critical enough to make us worry about the future. In some areas, each passing day finds

(continued on page 11A)

'My brother priests, I come to bridge distances between us'

In message to U.S. priests, Pope stresses life of prayer, service and celibacy

Dear brother Priests,

Coming here today, I wish to open my heart to you and to celebrate with you the priesthood that we all share. I am convinced that there is no better way to start than to direct our thoughts to that Shepherd whom we all know — the Good Shepherd, the one High Priest, our Lord and Savior Jesus Christ.

My heart is full of gratitude and praise as I express my love for the priesthood, the vocation in which we participate not because we are worthy, but because Christ loves us and has entrusted to us this particular ministry of service. And I thank God for you, my brother priests. In the words of Saint Paul: "I thank God...whenever I remember you in my prayers — as indeed I do constantly, night and day" (2 Tim 1:3).

I am also grateful to you my brother priests for your welcome of fraternal love, expressed personally and through Fr. McNulty as your representative. I address my words to all of you present here and to all the priests in the United States. To all of you I express my gratitude for your ministry, for your perseverance, for your faith and love, for the fact that you are striving to live the priesthood, close to the people, in truth — the truth of being ministers of Christ the Good Shepherd.

As priests, we all hold a "treasure in earthen vessels" (2 Cor 4:7). Through no merit of our own, and with all our human weaknesses, we have been called to proclaim God's word, to celebrate the sacred mysteries, especially the Eucharist, to care for the People of God, and to continue the Lord's ministry of reconciliation. In this way, we

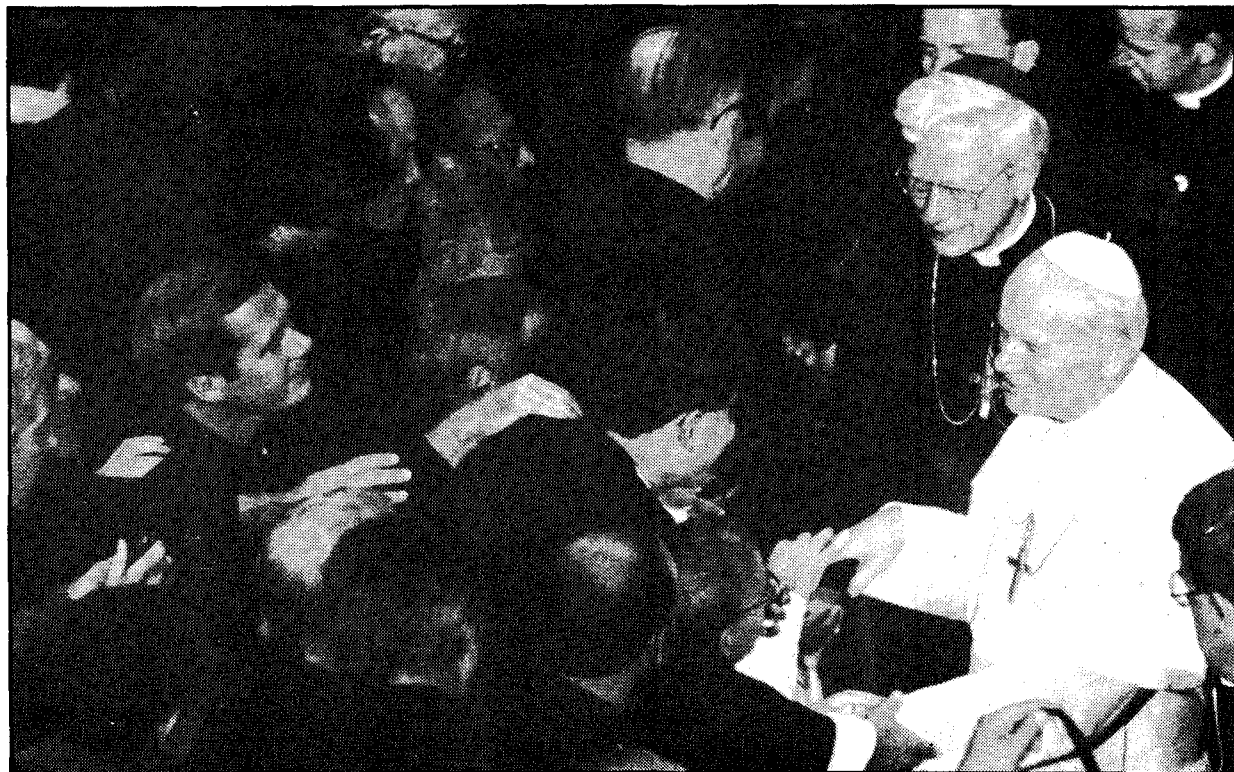
'...the fulfillment that comes from our ministry does not, in the final analysis, consist in physical or psychological well-being; nor can it ever consist in material comfort and security. Our fulfillment depends on our relationship with Christ and on the service that we offer to his Body, the Church. Each of us is most truly himself when he is "for others."

are servants both of the Lord and of His people, being ourselves constantly called to conversion, constantly invited to "walk in newness of life" (Rom 6:4).

I have come to the United States, my brother priests, in order to confirm you in your faith, according to the will of Christ (cf. Lk 22:32). I have come to you because I want all distances to be bridged, so that, together, we may grow and become ever more truly a communion of faith, hope and love. I affirm you in the good gifts you have received and in the generous response you have made to the Lord and His people, and I encourage you to become more and more like Jesus Christ, the Eternal High Priest, the Good Shepherd.

Saint Paul reminds us, as he reminded Timothy, to be fearless in serving Christ: "The Spirit God has given us is no cowardly spirit, but rather one that makes us strong, loving and wise. Therefore, never be ashamed of your testimony to our Lord... but with the strength which comes from God bear your share of the hardship which the Gospel entails" (2 Tim 1:7-8).

We know that proclaiming the Gospel and living out our ministry very definitely entail hardship. It would be wrong to reduce priestly life to this one dimension of suffering, but it would also be wrong not to recognize this dimension or to resent it when we encounter it. We are not exempt from the human condition, nor can we ever escape that emptying of self, after the example of Jesus, who



Miami priests were among the most enthusiastic Papal 'hand-shakers'. (Papal press pool photo)

"was himself tested through what he suffered" (Heb 2:18).

Fulfillment comes from serving

It is important that we find satisfaction in our ministry, and that we be clear about the nature of the satisfaction which we can expect. The physical and emotional health of priests is an important factor in their overall human and priestly well-being, and it is necessary to provide for these. I commend your Bishops and you yourselves for giving particular attention to these matters in recent years.

Yet, the fulfillment that comes from our ministry does not, in the final analysis, consist in physical or psychological well-being; nor can it ever consist in material comfort and security. Our fulfillment depends on our relationship with Christ and on the service that we offer to his Body, the Church. Each of us is most truly himself when he is "for others."

And just here, of course, arises a problem for us in our ministry. So much is asked of us by so many different people, and so often it seems that our response is inadequate to their needs. Sometimes this is due to our own human limitations. We can then be tempted to indulge in excessive self-criticism, forgetting that God can use our weakness as easily as our strength in order to accomplish His will.

It is a great credit to you, my brothers, that you are striving to be merciful and gentle and forgiving like the Good Shepherd whom you know and imitate and love, and to whom you have pledged your fidelity. No other path is possible.

Sometimes, however, what is asked of you in the name of compassion may not be in accord with the full truth of God, whose eternal law of love can never contradict the fact that he is always "rich in mercy" (Eph 2:4). True mercy takes into account God's plan for humanity, and this plan — marked by the sign of the Cross — was revealed by a merciful High Priest, who is able "to sympathize with our weakness, ...one who was tempted in every way that we are, yet never sinned" (Heb 4:15).

If on the other hand, what is claimed to be a gesture of mercy goes contrary to the demands of God's word, it can never be truly compassionate or beneficial to our brothers and sisters in need. Jesus, who was Himself the perfect expression of the Father's mercy, was also conscious of being "a sign of contradiction" (Lk 2:34). The Apostle John tells us that, at a certain point in the Lord's ministry, "many of His disciples broke away and would not remain in His company any longer" (Jn 6:66).

'Sensitive issues'

And today there are indeed many sensitive issues which priests must deal with in their daily ministry. I know from listening to many priests and many Bishops that there are different approaches to such issues. What is seen in one way by some of our brothers is evaluated differently by others. Yes, we all have questions that arise from the exercise of our priesthood, questions which re-

quire us to seek continually the light and wisdom that come only from the Holy Spirit.

In this regard, however, it is important for us to realize that the same Holy Spirit from whom come all the different and wonderful charisms, and who dwells in the hearts of all the faithful, has placed in the Church the specific charism of the Magisterium, through which He guides the whole community to the fullness of truth. Through the action of the Holy Spirit the promise of Christ is constantly being fulfilled: "Know that I am with you always, until the end of the world" (Mt 28:20).

We know that through the Second Vatican Council the Church has clearly and collegially expressed her teaching on many of the sensitive issues and that much of this teaching has subsequently been reiterated in the different sessions of the Synod of Bishops. By its nature therefore this teaching of the Church is normative for the life of the Church and for all pastoral service.

The forthcoming Synod, after extensive consultation and fervent prayer, will consider at length and take a pastoral position on other important issues in the life of the Church.

I am very much aware that your fidelity to Christ's will for His Church and your pastoral sensitivity demand great sacrifice and generosity of spirit. As I told the Bishops of the United States, just a few weeks after I was elected Pope: "Like yourselves, I learned as a Bishop to understand firsthand the ministry of priests, the problems affecting their lives, the splendid efforts they are

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making, the sacrifices that are an integral part of their service to God's people. Like yourselves, I am fully aware of how much Christ depends on His priests in order to fulfill in time His mission of redemption" (9 November 1978).

Need vocations

In expressing the conviction that Christ needs His priests and wills to associate them with Himself in His mission of salvation, we must also emphasize the consequence of this: the need for new vocations to the priesthood. It is truly necessary for the whole Church to work and pray for this intention. As Father McNulty stated so well, we priests must personally invite generous young

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Persevere in prayer, priests told

(continued from page 9A)

men to give their lives in the service of the Lord; they must truly be attracted by the joy that we project in our own lives and ministry.

There is still one more factor to be considered in evaluating the future of vocations, and it is the power of Christ's Paschal Mystery. As the Church of Christ, we are all called to profess His power before the world; to proclaim that He is able, in virtue of His Death and Resurrection, to draw young people to Himself, in this generation as in the past; to declare that He is strong enough to attract young men even today to a life of self-sacrifice, pure love and total dedication to the priesthood.

As we profess this truth, as we proclaim with faith the power of the Lord of the harvest, we have a right to expect that He will grant the prayers that He Himself has commanded to be offered. The present hour calls for great trust in Him who has overcome the world.

The authentic renewal of the Church initiated by the Second Vatican Council has been a great gift of God to His people. Through the action of the Holy Spirit an immense amount of good has been done. We must continue to pray and work that the Holy Spirit will bring His design to fulfillment in us. In this regard priests have an indispensable role to play in the renewed life of the Church.

Each day the Church is being renewed by grace as she seeks a deeper and more penetrating understanding of the word of God, as she strives to worship more authentically in spirit and in truth, and as she recognizes and develops the gifts of all her members. These dimensions of renewal require those enduring tasks of priests which give their ministry its unique character: namely, the ministry of word and Sacrament, the tending of the flock of Christ.

True renewal presupposes the clear, faithful and effective proclamation of the word of God. The Second Vatican Council indicated that this is the priest's first task (*Presbyterorum Ordinis*, 4). Those who preach must do so with dynamic fidelity. This means being ever faithful to what has been handed on in Tradition and Scripture, as taught by the living pastoral authority of the Church, and making every effort to present the Gospel as effectively as possible in its application to new circumstances of life. As often as the word is truly proclaimed, Christ's work of redemption continues. But what is proclaimed must first be lived.

Renewal in Christ greatly depends on the development of the Church's life of worship. Because we priests preside at the liturgy, we must come to know and appreciate the rites of the Church through study and prayer. We are called to lead celebrations which are both faithful to the Church's discipline and legitimately adapted, according to her norms for the good of our people.

Genuine renewal also depends upon the way in which priests exercise their task of tending the flock of Christ, especially as they encourage the faithful to use their gifts in the apostolate and in various special forms of service. The Church's commitment to evangelization, to proclaiming the word of God, to calling people to holiness of life, cannot be sustained without the tireless efforts and selfless support of priests. In the matter of inviting people, as Jesus did, to conversion — the total conversion of the Gospel — the example of priests is extremely important for the authenticity of the Church's life.

Importance of Confession

This is particularly true in our own use of the Sacrament of Penance, through which we are repeatedly converted to the Lord. On this condition rests the full supernatural effectiveness of our "ministry of reconciliation" (2 Cor 5:18) and of our whole priestly lives.

The experience of the Church teaches us that "the priest's celebration of the Eucharist and administration of the other Sacraments, his pastoral zeal, his relationship with the faithful, his communion with his brother priests, his collaboration with his Bishop, his life of prayer — in a word, the whole of his priestly existence, suffers an inexorable decline if by negligence or for some other reason he fails to receive the Sacrament of Penance at regular intervals and in a spirit of genuine faith and devotion. If a priest were no longer to go to confession or properly confess his sins, his priestly being and his priestly action would feel its effects very soon, and this would also be noticed by the community of which he was the pastor" (*Reconciliatio et Paenitentia*, 31).

People expect us to be men of faith and prayer. People look to us for Christ's truth and the teaching of His Church. They ask to see Christ's love incarnate in our lives. All this reminds us of a

very basic truth, that the priest is "another Christ." In a sense, we priests are Christ to all those to whom we minister.

This is true of all aspects of our priestly work. But it is particularly true in the Eucharistic Sacrifice — from which our priestly identity flows and in which it is expressed most clearly and effectively. This truth has special relevance also for our

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service as ministers of the Sacrament of Reconciliation, through which we render a unique service to the cause of conversion and peace, and to the advancement of God's Kingdom on earth.

At this point I would like to repeat those words which I have already addressed to the priests of the Church: "Praise then to this silent army of our brothers who have served well and serve each day the cause of reconciliation through the ministry of sacramental Penance" (*Reconciliatio et Paenitentia*, 29).

In her mission to the world, the Church is renewed as she calls humanity to respond to God's commandment of love, and as she upholds and promotes the values of the Gospel as they affect public life. In doing this she becomes a prophetic voice on matters of truth and justice, mercy and peace. In these tasks involving the world, the leadership of priestly ministry has been and continues to be decisive.

Priests who encourage and support the laity help them to exercise their own mission to bring the values of the Gospel into public life. Thus, priests and lay people working together can challenge

'Priests who encourage and support the laity help them to exercise their own mission to bring the values of the Gospel into public life. Thus, priests and lay people working together can challenge society itself to defend life and all human rights, to protect family life, to work for greater social justice, to promote peace.'

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Prayer is 'essential'

One of the notable experiences of priests in the United States in the years since the Council has been a renewal of their spiritual lives. Many priests have sought this renewal in groups of fraternal support, through spiritual direction, retreats, and other commendable endeavors. These priests have found their ministry revitalized by a rediscovery of the importance of personal prayer. As you continue to discover Christ both in your prayer and in your ministry, you will experience more deeply

that He — the Good Shepherd — is the very center of your life, the very meaning of your priesthood.

My brothers: in speaking to you about prayer, I am not telling you what you do not know or urging you to do something that you do not practice. Prayer has been part of your daily lives since your seminary years and even earlier. But perseverance in prayer, as you know, is difficult. Dryness of spirit, external distractions, the tempting rationalization that we could be spending our time more usefully — these things are familiar to anyone who is trying to pray. Inevitably, at one time or another, these elements assail the prayer life of a priest.

For us priests, prayer is neither a luxury nor an option to be taken up or put aside as seems convenient. Prayer is essential to the pastoral life. Through prayer we grow in sensitivity to the Spirit of God at work in the Church and in ourselves. And we are made more aware of others, becoming more "attentive to their needs, to their lives and destiny" (*Holy Thursday Letter to Priests*, 1987, No. 11). Indeed, through prayer we come to love deeply those whom Jesus has entrusted to our ministry. Of special importance for our lives and our ministry is the great prayer of praise — the Liturgy of the Hours — which the Church enjoins on us and which we pray in her name and in the name of our Lord Jesus Christ.

In recent years, priests have often told me of the need they feel for support in their ministry. The challenges of priestly service today are indeed great, and the demands on our time and energy seem to increase every day.

In such circumstances how easily we can give in to temptations to discouragement! But, dear brothers, at these times it is more important than ever that we heed the advice of the Letter to the Hebrews: "Let us keep our eyes fixed on Jesus, who inspires and perfects our faith. For the sake of the joy which lay before Him He endured the Cross, heedless of its shame...Remember how He endured the opposition of sinners; hence do not grow despondent or abandon the struggle" (Heb 12:2-4).

The encouragement and support that we find in one another is a great gift of God's love — a characteristic of Christ's priesthood. The increase of mutual support among brother priests through prayer and sharing is a most encouraging sign. The same can be said, on a different level, for the development of presbyteral councils committed to the solidarity of priests with one another and with their Bishop in the mission of the universal Church.

As priests we also need examples of priestly ministry, "artists" of pastoral work who both inspire us and intercede for us — priests like Philip Neri, Vincent de Paul, John Vianney, John Bosco, and Maximilian Kolbe. And we can also reflect upon the priestly lives of men whom we have known personally, exemplary priests who inspire us — because they have lived the one priestly ministry of Jesus Christ with deep generosity and love.

Know and love Christ

To persevere in our pastoral ministry we need above all that "one thing only" which Jesus tells us is "required" (cf. Lk 10:42). We need to know the Shepherd very well. We need a deep personal relationship with Christ — the source and supreme model of our priesthood — a relationship that requires union in prayer.

Our love for Christ, rekindled frequently in prayer — especially prayer before the Blessed Sacrament — is at the foundation of our commitment to celibacy.

This love also makes it possible for us, as servants of God's Kingdom, to love our people freely and chastely and deeply.

My brothers: sharing in the one priesthood of Christ, we share the same joys and sorrows. What a joy it is for me to be with you today. I thank you again for the gift of yourselves to Christ and His Church, and I want you to know that I am close to you in your efforts to serve the Lord and His people. You have my gratitude, my prayers, my support and my love. And as I conclude, I express the hope that each of us will always experience the joy of which the Psalmist speaks: "Behold, how good it is, and how pleasant, where brethren dwell at one!" (Ps 132/133:1).

Dear brother priests: Catholic unity is our vocation. As priests in America you are called to live this Catholic unity in the particular Churches — the dioceses — to which you belong. But all these particular Churches are never more completely themselves, never more faithful to their identity,

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Priests: 'Explore' celibacy issue

(continued from page 8A)

the priest less able to meet needs and fulfill expectations. Age and ministerial fatigue are harsh realities. Morale suffers when we see so few young men follow in our footsteps. Morale suffers when we see parishes without priests and prayer services taking the place of Sunday Mass.

We worry that we might become only a Church of the word and lose our sacramental tradition. The suffering intensifies when we realize that in ten years we could have half the present number of priests.

Yes, we must surely work and pray for vocations. Despite the many possibilities which compete for their attention, there are many generous young men who are willing to give their lives in service of the Lord as priests. We must personally invite them. Perhaps the greatest motivation of all for them is the joy we project in our own lives and ministry.

Celibacy questions

But even as we promote vocations, the celibacy question — as you so well know — continues to surface. Its value has eroded and continues to erode in the minds of many. This is of great concern to us because it has serious implications for the Church.

We know, Holy Father, that you have been unequivocal in your support for the celibate commitment which thousands of priests in the United States have made and intend to keep. For your support we are grateful because it is not easy to strive to be warm, loving and affective men and yet remain faithful to that commitment.

We can only ask you to continue along paths of support and exploration. Support for those who want to persevere; exploration of the gift of celibacy which has such a long tradition; exploration of how the discipline of celibacy can be most effectively implemented today; exploration of how priests can help each other make it a transparent sign of pastoral charity and the coming of the kingdom in the pattern of Jesus Christ, our High Priest.

If priests could open up their hearts and tell you of their priesthood, they would speak of hopes. They hope that all charisms will be fully recognized, celebrated and utilized in the Church. The

Pope to priests: I support you

(continued from page 10A)

than when they are living to the full the communion of faith and love of the universal Church. At the summit of your priestly ministry is this mystery of ecclesial unity, and you are called to live it in sacrifice and love, in union with Mary the Mother of Jesus.

The protection and tender human love of our Blessed Mother is a great support to all of us priests. Her prayers assist us, her example challenges us, her closeness consoles us. In her presence we experience the joy and hope that we need so much. Is this not the day and the hour, dear brother priests, to turn to her, as we must have done on our ordination day, and to entrust to her anew ourselves, our people and our sacred ministry? Why? For the glory of the Father, and of the Son, and of the Holy Spirit.

Dear priests of America, dear brothers: "My love to all of you in Christ Jesus" (1 Cor 16:24).

Pope's speeches available

Readers who want full texts of speeches given during Pope John Paul II's Sept. 10-19 U.S. visit and his Sept. 20 visit to Fort Simpson, Northwest Territories, may obtain them from Origins, NC Documentary Service.

This weekly publication is devoting four editions to the publication of most of the Pope's speeches and those given by others who addressed him in the various cities.

The price of one copy of one edition is \$3.50. A discounted package rate for the four editions also is available at \$12. The price includes postage and handling. Payment must accompany order.

Write: Origins, NC News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. Multiple-copy rates are available on request. For those rates, call (202) 659-6742.

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charisms mentioned by St. Paul in his letters provide a striking theme for your visit. Priests see the charism of Pope and Bishops as integral, necessary, and irrevocable. You are the authoritative teachers. As pastors we share in this teaching function.

Theologians have a charism too, and we are grateful for their gift. They draw the traditions of faith into a fruitful encounter with contemporary realities and concerns. Our hope for them is for a free sense of inquiry and a loving fidelity to the wider mission of the Church. When they function with freedom and fidelity, we priests are supported in our pastoral efforts.

Those of us in pastoral work have a charism too. There is a collective wisdom that should be heard by the rest of the Church. Priests help people live and die, they baptize and bury, they celebrate sacraments, they lead the worship. They listen in every season and in every setting to the tearing complexities and the wrenching ambiguities that the love and pain of human life create. Vatican II encourages people to speak their minds humbly and courageously about those matters in which they enjoy competence.

Priests enjoy competence in pastoral practices, the serving of that human life. We hope that real, effective and felt participation from those engaged in pastoral work will always be the prelude to definitive decisions relating to pastoral practices. The point is not democratic consensus. Rather, priests hope that their collective wisdom will be heard as part of a process. This is why priests applaud the selection of a bishop who shares their competence. This is why they hope to continue to have a consultative voice in the selection of their bishops.

Women's ministry

Although I am speaking today for the priests of the country and not for women in ministry, still the bonds of close collaboration between priests and women in ministry prompt me to offer some words about them. Priests are encouraged by Your Holiness' words of support to women whose service — as you have amply indicated — is essential for the life of the Church.

We would also be greatly encouraged if the Holy See, together with the local churches, would continue to explore the range of service that women might appropriately offer the Church. Their collaboration with priests has been generous and effective. Our ministry tells us that they are gifted, willing and needed.

The movement of women toward practical equality is a major dynamic of our time. Because

of the complexity and urgency of this movement, especially as it relates to the Church, there is need for study, reflection and, above all, more dialogue with women.

If priests could open up their hearts and tell you of their priesthood, they could not do so without some controversial questions surfacing. In our country there is an attitude toward questions; it comes from our heritage, those historical events which help make us the way we are. We treasure freedom — freedom of conscience, freedom of religion, freedom of expression. Questions brought our nation into being. In such settings people do not run from questions about what they believe and how they live out those beliefs. Priests know well that there are no easy answers but want to face the questions with honesty.

Last year, the priests of one diocese asked me to speak at their convocation about the state of the priesthood and gave simple instructions. "Be honest," they said, "but also be encouraging." I have tried this afternoon to be both. To be dishonest would be a terrible disservice to you and my brother priests.

And we do need encouragement — from you, from your Roman Congregations, from our bishops, from each other. It has been encouraging for all of us to look into the hearts of priests. How wonderful it is that priests care enough to have concerns, worries, fears, hopes and questions about the Church and how she prospers. What an encouraging sign that they care so deeply about their people, particularly the alienated.

It has been encouraging to look into the hearts of priests, but not easy to articulate what is found there. A poet once said it this way:

"Sometimes it happens in conversation: we stand facing truth and lack the words,
have no gesture, no sign;
and yet — we feel — no word, no gesture
or sign would convey the whole image..."

This is part of a poem called "Thought's Resistance to Words" by Karol Wojtyla. And this too is an encouraging note: that we have a pope who is also a poet, because poets know the human heart.

But most encouraging of all, Your Holiness, is this moment, this event. We and our priest brothers throughout our country are touched that you care enough to ask how it has been for us. You have listened; we will do the same. Tell us what we can do to help build up the body of Christ.

Your Holiness, our prayer is that today's words will be the deepening of an honest, ongoing, heart-to-heart dialogue.

Jews: Recognize Israel

(continued from page 4A)

lished soon between the Vatican and the State of Israel.

Such a step would be a positive and constructive contribution by the Vatican to the peace process, and it would send a strong signal to the international community that the Holy See recognizes Israel as a permanent and legitimate member of the family of nations.

One of the most welcome results of the recent Catholic-Jewish encounter has been the recognition by Catholics that Judaism has continued and deepened its unique spiritual development after the separation of the Christian Church from the Jewish people some 1,900 years ago.

A meeting such as today's is a vivid reminder

that we live in an historic moment. Clearly, as two great communities of faith, repositories of moral and spiritual values, Catholics and Jews need to move together in this new moment. The last quarter century has irreversibly changed the way we perceive and act towards each other.

In an age of great challenges and great possibilities there is a compelling need for a "vision for the times," "Chazon L'moed" (Habakkuk, 2:3). Our vision for Catholics and Jews is a prayer of the Synagogue.

At the end of the Torah reading, the Scroll is held high so the entire congregation may see the words of God, and together the congregation prays, "Hazak, Hazak, v'nithazek," "Be strong, be very strong, and let us strengthen one another."

Dear Holy Father.

There are so many wars in the world. Is there not anyway you can stop them? When there are wars I feel concerned for all the people who are fighting for their freedom. I wish you could teach people how to settle their disagreements in a more peaceful way. I wish that more people could be as kind and gentle as you are.

love,

Theresa Jureczak
age 11

Kochany Ojciec Święty.

Jest tyle wojen na świecie. Czy nie możesz w jakiś sposób ich zatrzymać. Kiedy są wojny ja troszę się o ludzi którzy walczą o wolność. Chciałabym abyś mógł nauczyć ludzi jak mogą się porozumieć. Chciałabym żeby więcej ludzi było takich jak Ty Ojciec Święty.

Kochająca
Theresa Jureczak

Hallandale F.L.
21 sierpień 1987

mam 11 lat

Dear Holy Father,

I hope you will like this poem.

The Holy Father
Your gentle face
Your loving smile
Radiates love
For many a mile.

You bring peace
to the whole world
It is much better
Than a piece of gold.

You bless people
with warm feelings from your heart.
You make us want to be together
not apart.

Yours Truly,

Theresa Jureczak

Dear Holy
Father

I am a little
Polish girl.
I love you
with all my Polish
heart

Wanda Souza
3rd grade

Dear Holy Father, much as
I love you as much as
I love Jesus because you
take his place on earth.

Frank Souza
6th Grade

Love Letters

These are a few of the love letters to the Pope from Polish-American children collected by Father Zdzislaw Nawrocki of the Archdiocese Polish Apostolate. The letters along with an offering from area Polish Catholics to help with the papal visit expenses were sent to Archbishop McCarthy.

MIAMI 2/30/87

Dear Holy Father,

I will be one of the many thousand who will be at the Holy Mass on the eleventh of September which you are celebrating. I am very happy and excited to know that you will be visiting our city. If you were able to recall, my brothers, sister, and I visited at the castle Gondolfo in 1983, and the four of us sang in Polish to you. Thank you for choosing Miami to visit, and I hope you enjoy your stay. Our family is praying for you and your safety. May God the Father watch over you and bless you.

with love,
Barbara Grocholiski

Dear Holy Father

I love you very very
much

Little Polish Boy

Chris Souza

1st grade