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Reformation leader finally understood  
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# THE VOICE

Catholic Archdiocese of Miami

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## MIAMI CONGRESSIONAL HEARING

# Another Mariel building?

## Archbishop tells U.S. policies must change

By Ana Rodriguez-Soto  
Voice News Editor

Warning that another Mariel could be waiting to happen, Archbishop Edward A. McCarthy testified before a U.S. Senate subcommittee holding hearings in Miami.

The hearing Friday involved two bills, sponsored by Florida Senators Paula Hawkins (R) and Lawton Chiles (D), designed to allow the President to deal with an immigration emergency such as the Mariel exodus from Cuba in 1980.

While agreeing with the need to prepare for such emergencies, Ar-

chbishop McCarthy strongly criticized portions of the bills which suspend any judicial review of immigration cases.

He also warned that unless the U.S. government establishes an orderly, legal process for reuniting Cubans here with family members in the island, history will repeat itself, and, once more, "a flood" of desperate people could be landing in South Florida.

The Archdiocese, in effect, told the subcommittee "We're glad you mentioned the subject (of preparing for immigration emergencies) but we think what you're doing about it is absolutely lousy," said Msgr. Bryan Walsh, director of the Ministry of Christian Services and an expert on immigration, in a later interview with *The Voice*.

Msgr. Walsh, who has been involved in refugee matters since before the first Cubans began arriving in Miami in the early 60s, accompanied Archbishop McCarthy to the hearing before the U.S. Senate Subcommittee on Immigration and Refugee Policy, chaired by Sen. Alan Simpson (R-Wyo).

### History repeated

"Twice before," Archbishop McCarthy testified, "this community closed its doors to direct immigration from Cuba. From October 22, 1962 until September of 1965... separated families could only be reunited by long and expensive trips through third coun-

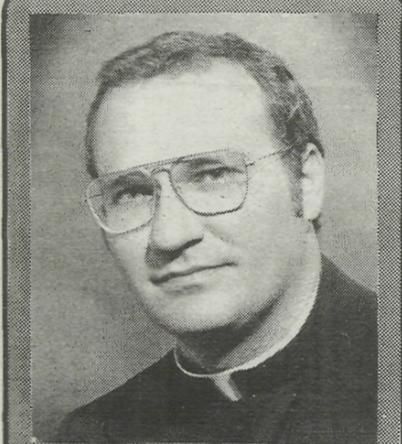
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THE GOOD AND THE BAD — Children in a Miami parish (above) dress up like saints for All Halloween Eve which was Tuesday. Another youngster (below) appears frightened by the more standard costume. (Voice photo)



### 1949-1983



Fr. James Kreitner  
Inspiring struggle for life ends and last tributes are paid. Story, pg. 3

## U.S. BISHOPS TO DECIDE

# Confirmation, pastor changes?

WASHINGTON (NC)—Should confirmation age be moved down to age 7?

Should pastors have limited time to stay in any one parish?

Should marriage court procedures be made more flexible?

These are some of the key areas the U.S. bishops will be deciding on when they meet in Washington Nov. 14-17.

Their decisions on how many days of obligation U.S. Catholics should observe will probably receive the most publicity.

The proposed agenda for the bishops' meeting includes a recommen-

dation from their Committee for Canonical Affairs to retain the separate Mass obligation for only three feasts, Christmas, the Immaculate Conception and All Saints.

But the Committee has also recommended immediate action by the bishops on five other issues raised by the new code, four of which will have direct impact on some segments of the American Catholic population.

The bishops' decisions can affect the age at which Catholic children will receive confirmation, the length of time a pastor may head a parish, and the time it takes for Catholics seeking

marriage annulments to obtain a decision from a church court.

Only one legal issue before the assembly, concerning voting rights of auxiliary bishops on the statutes of the National Conferences of Catholic Bishops, is primarily of internal concern to the NCCB, without direct impact on Catholic life.

Here is a summary of the legal situations facing the bishops, the proposed solutions, and their possible effects:

### Confirmation:

Most U.S. Catholic children receive confirmation sometime during the

adolescent years, but the new Code of Canon Law says that it shall be administered when children reach the age of discretion—normally about 7—"unless the bishops' conference has decided on another age."

The proposal before the bishops is to continue current practices according to the custom in each diocese "until a national study on the age of confirmation might determine otherwise."

Recent NCCB surveys have indicated that high school confirmation is the most common practice in U.S.

dioceses and that most bishops favor  
Continued on page 5

# Lebanese Christians brutalized

## Catholic group gets details

ROME (NC)—A study by a Catholic group details the number and location of what it says were brutal massacres of Christians and destruction of villages as a result of the fighting in Lebanon.

**THE STUDY** by the Catholic Information Center in Beirut, Lebanon, says its report is not a complete inventory of casualties. It cites as its sources the Red Cross; the national Catholic relief agency, Caritas; and diocesan centers, hospitals, religious orders and

eyewitnesses.

A section of the report was published in Avvenire, Italian Catholic newspaper.

The report lists 10 villages in which it says a total of more than 700 Christians were killed in the fighting since August between militias led by Maronite Catholics and Druze.

Another several hundred were missing, it says, and more than 185,000 inhabitants were homeless. Among those missing, the report says, were five priests and two nuns.

An estimated 100 villages were destroyed in the fighting, according to the study. At least 85 convents and churches were razed, it says, including a residence for Melkite Catholic officials and the residence of Maronite bishop Ibrahim Helou of Sidon.

**THE REPORT** says victims were barbarously executed, and quotes people who said they had seen family members killed and their bodies dismembered.

The victims included Maronite Catholics, Greek Orthodox, Melkite

Catholics, Armenian Orthodox and Protestants, the study says.

The study was issued after there had been many unconfirmed reports of massacres by both sides during fighting that began in August after Israel shifted troops from the Chouf Mountain zone east of Beirut.

Lebanese bishops called for an international investigation into the alleged massacres. A truce was declared in the area in late September, but the bishops said killings were continuing.



**BLESSING THE DEAD**—An unidentified Navy chaplain blesses a body pulled from the rubble of marine barracks which was destroyed by a terrorist at the Beirut airport. More than 200 died in the blast (NC photo from UPI)

## Society of Jesus vows to 'promote justice'

ROME (NC)—The Society of Jesus plans to maintain the "promotion of justice" as a key part of Jesuit work, but the religious order has seen "mistakes made in the pursuit of this mission," according to the final report of the society's 33rd general congregation. Some mistakes gave rise to the danger of engaging in "a merely secular activism," said the report. The document called for a greater sense of obedience to the pope, closer collaboration with local bishops and efforts to stem a decline in vocations.

## Anglican priest to become Catholic

ROME (NC)—Father Patrick Eastman, a married Anglican priest in England, plans to move to Tulsa, Okla., in mid-November to prepare for ordination as a Catholic priest. His wife also plans to move to the United States and convert to Catholicism. Father Eastman, 47, made the decision after the U.S. Catholic bishops in 1980 developed norms under which Anglican clergymen could be admitted as priests to the Catholic Church.

## News at a Glance

### Catholics, Presbyterians agree on nukes

WASHINGTON (NC)—Representatives of Catholic and Presbyterian-Reformed churches found areas of agreement on nuclear arms and church-government questions, spokesmen for the churches said after a meeting in Washington. Ronald C. White, associate director of continuing education at Princeton Theological Seminary, Princeton, N.J., said the Catholic bishops' recent letter on war and peace shows a "significant convergence on general theological and ethical grounds concerning questions on nuclear armament and an increasing convergence on specifics as well."

### Judge halts 'moment of silence'

NEWARK, N.J. (NC)—A federal judge struck down a New Jersey statute mandating a minute of silence in public school classrooms. The minute of silence at the start of each class was challenged in a suit brought by the American Civil Liberties Union, which contended the legislature had enacted the law as a way of allowing prayer in the classroom. The judge ruled that the law violates the First Amendment guarantee of separation of church and state and called the law "an obvious attempt to cross the forbidden line."

### Pope praises religious women

VATICAN CITY (NC)—Pope John Paul II praised the U.S. Catholic school system and the nuns who developed it during a talk to U.S. bishops. "To women Religious is due a very special debt of gratitude for their particular contribution to the field of education," he said. "Their authentic apostolate was, and is, worthy of the greatest praise. It is an apostolate that requires much self-sacrifice." The bishops were making their five-year "ad limina" visits to Rome, which require each residential bishop in the world to report on the status of his diocese.

### Cdl. Bernardin re-elected to General Secretariat

VATICAN CITY (NC)—Cardinal Joseph Bernardin of Chicago has been re-elected to the council of the General Secretariat of the world Synod of Bishops. The council is responsible for the work of the 1983 synod and the preparations for the next synod. The Vatican announced Oct. 26 that new council members had been chosen by the synod. The month-long synod, a consultative body to the pope, began Sept. 29.

### Lay volunteers directory provides new opportunities

WASHINGTON (NC) — A directory of opportunities for lay volunteers in the United States and abroad is available from International Liaison, the U.S. Catholic coordinating center for lay volunteer ministries.

Response, title of the directory, is published annually and contains more than 100 pages of service opportunities within the Catholic Church and other denominations, as well as information on application procedures.

Response has an index of opportunities listed by agency, diocese, location and careers or skills needed. It also contains a listing of summer volunteer programs.

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## Pope to U.S., Russia: Negotiate

### Closes month-long synod on reconciliation

VATICAN CITY (NC)—Pope John Paul II, closing the world Synod of Bishops on the theme of reconciliation, said Oct. 29 he had urged the Soviet Union and the United States to negotiate an end to the arms race.

The pope told synod delegates that

**'The church must commit herself to use every means at her disposal to ward off the dangers which menace world security...'**

he shared the concern for world peace that had marked their synod speeches.

"In these days," the pope said at the synod's 28th and final session, "I have sent a pressing appeal to the presidents of the United States and of the Supreme Soviet of the Soviet Union, asking them not to turn away from negotiation."

He said he had urged the U.S. and Soviet leaders "to put an end to the arms race, which keeps the whole of contemporary humanity in apprehension."

**POPE JOHN Paul** said he was "very troubled" by what he described as a "very tense" international situation.

"The church must commit herself to use every means at her disposal to ward off the dangers which menace world security and solicit those responsible in the nations to resolutely address themselves in the directions which lead toward a guaranteed and stable peace."

The pope also spoke of the existential importance of reconciliation and penance. He stressed the need for fasting, alms and prayer as well as other daily forms of penance.

**THE SYNOD**, stressed reconciliation among nations, a renewal of the sacrament of penance, and the need for persons to seek penance and conversion in the own lives.

It closed after a month of prayer and discussion on reconciliation and penance in the mission of the church.

The pope's appeal to the U.S. and the U.S.S.R. was in keeping with a promise made by the entire synod, Oct. 27, in its message to the world.

"The church will work to heal the divisions and tensions of the world," the synod delegates said in the message which had been drafted by a five-member elected committee which included Archbishop John Roach of

### Priest 'in love with life' mourned at St. Clement's

Fr. William Kreitner, a gentle priest known for his total devotion to his calling and often described by friends as "in love with life," died Oct. 28 at the home of his mother.

Fr. Kreitner was 34 when he lost a long and courageous battle against cancer, during which he was a great inspiration to others.

A Mass of Christian Burial was celebrated on Oct. 31 at St. Clement Church in Fort Lauderdale where Fr. Kreitner once served as an altar boy.

**ARCHBISHOP Edward A. McCarthy** was the principal celebrant. Auxiliary Bishop John Nevins delivered an inspirational homily during which he compared Fr. Kreitner to St. Peter, of whom Christ asked three times, "Do you love me?"

Three times, Bishop Nevins said, Fr. Kreitner responded, "Yes, Lord, you know all things; you know that I love you." The first question was answered yes, when Fr. Kreitner was baptized and later confirmed. The second, Bishop Nevins said, when an adolescent Jim Kreitner entered the seminary and was ordained to the priesthood.

"Almost two years ago, this (third) question came in the form of a serious disease," Bishop Nevins said. "Confused, but confident of God's providence in his life, Jim Kreitner began to give his final 'Yes.'"

"First to go was his health, but never his faith. Then, his beautiful, melodious voice; but his prayer life was not stilled. Instead, he preached in silent eloquence the finest homily we priests have seen or heard."

**"OUR BROTHER James lives, Alleluia,"** Bishop Nevins concluded. "While our eyes will be tearful because we will miss him, we rejoice that he is about to enter the

unshielded glory which all of us hope to see someday."

Burial was at Our Lady Queen of Heaven Cemetery in Fort Lauderdale. The family requested

de Paul Seminary in Boynton Beach.

He was ordained May 17, 1975 at St. Mary Cathedral where he served his first parochial assignment and

**'First to go was his health, but never his faith... He preached in silent eloquence the finest homily we priests have seen or heard.'**

Bishop J. Nevins



Fr. James Kreitner

that in lieu of flowers donations be sent to St. Clement Burse education fund for priests.

**FR. KREITNER** is the son of Mrs. Kathleen Kreitner and the late Herman Kreitner. Survivors in addition to his mother are four sisters: Kathleen, Susan and Mrs. Barbara Abau, all of Fort Lauderdale and Mrs. Patricia Farmer of Huntsville, Alabama, and two brothers, John and Robert of Fort Lauderdale.

Fr. Kreitner graduated from St. Clement Elementary School and began his service toward the priesthood when he entered St. John Vianney Seminary High School at the age of 12.

He earned a B.A. in philosophy at St. John Vianney and was awarded his M.A. in Divinity at St. Vincent

was priest-principal of the school. He won many friends and admirers during his teaching years, many of whom kept contact with him through the years.

**DURING** his summers as a seminarian he worked in Deerfield Beach among the Seminole Indians and migrant farm workers.

He served as a deacon at Holy Family Church in North Miami and St. Hugh in Coconut Grove.

He was appointed dean of students and a member of the faculty at St. Vincent de Paul Seminary in 1980 where he served faithfully until his death.

Fr. Kreitner once told *The Voice* that he had known only great joy in his commitment to the priesthood and when the time came for his death he would not be afraid because "I will behold God."

St. Paul-Minneapolis.

"We shall be tireless in the search for peace and disarmament and the reduction of tensions particularly between East and West. We have no political power but we can voice to the leaders of states the anxious longing of their people for a safer, more peaceful world," the message said.

**THE CANONIZATION** of Father Leopold Mandic, a Capuchin monk, and many of the synod's 63 propositions emphasized another synod theme: the need for renewal of the sacrament of penance.

The pope had indicated that he decided to canonize St. Leopold Mandic on Oct. 16, in the midst of the synod, to highlight the role of the

confessor in church life.

The new saint was primarily known as a confessor and people used to wait in line for hours at his confessional.

A Vatican summary of the 63 synod propositions, which Archbishop Roach said were approved overwhelmingly, also acknowledged the importance of confession.

The full texts of the propositions were submitted to the pope and not made public. They are expected to form the basis of a later papal document.

**THAT THE FINAL 63 documents** found overwhelming approval testified to the action of reconciliation within the synod itself, where varying views had been expressed on several issues,

most notably, on the use of general absolution without prior individual confession of sins.

Strong arguments for more acceptance of general absolution, without prior or even any confession of sins, came from bishops of Third World countries.

The pope seemed to indicate in his closing speech, however, that the resolution of this debate and other doctrinal issues is now out of the synod's hands.

"The document in which, with God's help, all the richness of the elements which emerged during the synod will be gathered together, will see that these concepts are adequately deepened," the Pope said.

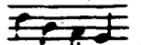
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# Vatican to investigate Seattle archbishop

WASHINGTON (NC) — The Vatican has named Archbishop James A. Hickey of Washington to conduct a formal investigation into complaints about Archbishop Raymond Hunthausen of Seattle.

Archbishop Hunthausen said the criticisms came from "reactionary elements within the church which seem bent on undoing the renewal begun in our church by the Second Vatican Council."

The archbishop is one of several U.S. bishops who have been targeted by conservative Catholics as the object of complaints to Rome.

Archbishop Hickey said he would make the visitation Nov. 2-8. He made no mention of specific issues involved in the investigation.

In Seattle, Archbishop Hunthausen published a letter to the archdiocese in which he attributed most of the criticisms of himself and other bishops to "reactionary elements" in the church.

Archbishop Hunthausen said "many bishops these days are in the position of receiving criticism of the sort that calls into question the direction of their pastoral ministry, and, in some cases, actually hinders that ministry."

He said he welcomed the investigation "because I am convinced that our efforts here in this archdiocese are in keeping with the spirit and intent of the (Second Vatican) Council...It will be of benefit not only to this archdiocese but to the church in this country and beyond as it seeks to renew itself."

Archbishop Hunthausen, 62, has been a bishop for 21 years and head of the Seattle Archdiocese for nearly nine years.

He received national publicity two years ago for his outspoken opposition to U.S. nuclear weapons policy. He

**'Archbishop Hunthausen's stand on war and peace issues did not seem central to the criticisms the Vatican has been receiving.'**

refused to pay half his federal income tax as a protest against U.S. military spending and was a leading protester against the Trident nuclear submarine base in Puget Sound near Seattle, which he compared to Auschwitz, the most notorious of the Nazi death camps in World War II.



Archbishop Raymond Hunthausen of Seattle

But a source close to the case who asked not to be quoted on specifics said that Archbishop Hunthausen's stand on war and peace issues did not seem central to the criticisms the Vatican has been receiving.

In recent months Archbishop Hunthausen has been publicly criticized by some Catholic groups on the issues of abortion and homosexuality.

In June all seven members of his archdiocesan Respect Life Committee resigned in protest over what they called a lack of "support" and "moral leadership" from archdiocesan officials on opposition to abortion.

In September about 150 Catholics in the archdiocese protested in front of Seattle's St. James Cathedral when Archbishop Hunthausen gave permission for the national convention of Dignity, an organization of homosexual Catholics, to use the cathedral for a Mass.

In an interview then with *The Progress*, Catholic newspaper of the Seattle Archdiocese, Archbishop Hunthausen strongly reaffirmed church teaching that homosexual orientation itself is "morally neutral" but "homosexual activity is objectively wrong, sinful."

At the same time, he defended his decision to allow Dignity to use his cathedral.

## Visitation not meant to punish — Official

By NC News Service

An apostolic visitation is a formal Vatican investigation into the way a bishop is ministering to the faithful and administering his diocese.

It is "not to point a finger at or punish a bishop," but to clarify matters said a Vatican official contacted in Rome by NC News Service.

"Hopefully, the visitation vindicates a bishop rather than points a finger at or deposes him," the official said.

THE VISITATION "has to be ordered by the pope," who appoints a bishop to speak to "the Ordinary and to others who can help him understand the situation," he said.

The official said that usually it is not one specific issue "but a combination of different things" which precipitate an apostolic visitation.

Public stands on political issues, such as "nuclear warfare, disarmament and military budgets" are the kind of things which really cause the complaints even though what people present as the issue often is something else, usually something religious, he added.

THE VISITOR has to look at whether it is really a religious or a political question, the official said.

"If it is a political question, we're most concerned that the Ordinary not come across as identifying with any one partisan group but that he relate to all as pastor and father. He should be receptive to those in his diocese who are not of his political persuasion," he said.

The official also said that the spirit of the apostolic visitation is one of "brotherly correction."

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# Confirmation, pastor changes?

Continued from page 1

local option over a strict national age norm.

The new code established the age of discretion as the ordinary time in general law for confirmation, but places no restrictions on the ability of a bishops' conference to decide on a different age.

Sources expected the proposal before the U.S. bishops to pass easily for two reasons. First, it is not a definitive decision but only a holding action.

Second, the alternative—an immediate change from current practice to confirming at age 7—could lead to a great deal of confusion across the country.

## Limited tenure for pastors:

How long pastors can be appointed to lead parishes is another issue that the bishops will face as a result of the new code.

Since the second Vatican Council, many U.S. bishops have instituted personnel policies, usually in consultation with the diocesan priests' senate, under which pastors can be appointed only for a fixed term of office—usually a five- or six-year term that can be renewed once. No statistics have been compiled on how many U.S. dioceses have limited tenure policies.

The new code says pastors are to be appointed for indefinite terms unless the bishops' conference provides otherwise.

Arguments can be made that each approach, in different ways, promotes pastoral effectiveness.

A two-thirds vote by the conference membership is needed to allow bishops

to continue or institute limited tenure policies in their own dioceses. Vatican approval of the decision is not required.

Past history indicates strongly that most of the country's bishops are willing to vote in favor of local options for the sake of their brother bishops who may want them, even if they themselves do not intend to make use of the option.

## Diocesan courts:

For more than a decade the U.S. bishops have led a campaign for more efficient marriage court procedures in the Catholic Church. Special procedural norms in effect in the United States since 1970 to ease the processing of marriage cases will end on Nov. 27 when the new Code of Canon Law takes effect.

The new code sets less stringent court procedures than the old general law of the church did, but it does not go as far as the U.S. bishops had wanted nor as far as the special U.S. norms had allowed.

Two areas in which the new code allows bishops' conferences to adopt procedural rules that are more flexible than the general law are:

—To permit diocesan bishops to entrust the first trial of marriage cases to a single judge instead of three in places where it is impossible to constitute the normal three-judge panel;

—To allow collegiate tribunals, that is, tribunals made up of more than one judge, to include one lay person among the judges.

Both provisions can be adopted by a two-thirds vote of the conference

membership, without Vatican approval of the decision.

The strong, visible consensus of the U.S. bishops for more than a decade on the need to provide for speedy trial of marriage cases and to make the most effective use of the limited resources available for that work indicates that both proposals will pass easily.

## Voting power on NCCB statutes

Current statutes of the NCCB give

auxiliary and other titular bishops "de jure" membership in the conference, including a vote on the formulation or amendment of NCCB statutes.

The new code also allows bishops' conferences to give auxiliary and other titular bishops voting membership in the conference, but it adds a provision

that only diocesan and coadjutor bishops shall have a vote on the formulation or amendment of conference statutes.

## Pope on All Souls: life not limited

VATICAN CITY (NC)—Pope John Paul II said on All Souls' Day that life is not closed by "the horizon of this world" and that we should not feel cut off from those who have died.

The fragility of life makes it important for us to live in God's grace through prayer, frequent confession and Communion, the pope added.

The pope spoke Nov. 2 during his weekly general audience, attended by 27,000 people in St. Peter's Basilica and in the Paul VI auditorium.

"We should take up with our love ones, in the intimacy of our hearts, the dialogue that death should not cut off," the pope said.

He added that prayers for loved ones who had died should extend around the world "to reach all the dead, wherever they are buried, in every corner of earth, from the cemeteries of cities to those of small villages."

The commemoration of the dead, he said, recalls the redemptive message of Christ.

"The soul remains immortal," he said.

"We are pilgrims on this earth and we don't know how much time is given us," he said. "Therefore we should live in God's grace, through prayer, frequent confession and the Eucharist. We should live in peace—with God, with ourselves and with all others."

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# Martin Luther

## Leader of Reformation only understood 500 years after birth

By Cindy Wooden  
NC News Service

In November, many Catholics in the United States will join in observances marking the 500th birthday of Martin Luther, a man they were once taught to revile as a heretic who led millions from the faith.

Behind this shift is a new understanding of the man who started out to reform Roman Catholicism but ended up forming his own church.

Behind it also is a new understanding of the doctrines he taught and of the faults in the church that he was seeking to correct.

Martin Luther was born Nov. 10, 1483, to Hans and Margaret Luther in Eisleben in what is now East Germany. Baptized the next day, the feast of St. Martin of Tours, he received the name Martin.

Though he was the son of a miner in an age when few outside the noble and merchant classes could read and write, he began school at age 7.

At the University of Erfurt he received his bachelor's and master's degrees before beginning law studies in 1504.

### Lightning

Like St. Paul, Luther could mark a dramatic event as a turning point in his life. In July 1505, while returning to Erfurt from home, he was thrown to the ground by a lightning bolt. Praying to St. Anne, Luther promised to become a monk if his life were spared.

That same month, he entered the Augustinian monastery in Erfurt and began studies for the priesthood. He was ordained a priest on April 4, 1507.

Luther taught moral philosophy at Wittenburg University while he completed his theological studies, receiving his bachelor's degree in 1509.

His only journey to Rome took place in 1510 when he was sent there with his order's vicar general. At the time, St. Peter's Basilica was under construction, funded heavily by the selling of indulgences.

While the church later saw the selling of indulgences as an abuse, it believes that Christ and the communion of saints have accumulated a treasure of merits.

The indulgences were sold believing that the faithful can draw upon those merits and credit them to sinners, thus lessening the time they would spend in purgatory.

Luther returned to Germany in 1511 and received his doctorate in theology from Wittenburg in 1512. For the next five years he was professor of Scripture there and district vicar of the Augustinian order.

### Justification

In what is traditionally called Luther's Tower Experience, his insight into how people are justified in the eyes of God and so obtain eternal life was clarified.

One of Luther's chief concerns was the "terrified consciences" of people who not only had faith and tried to live moral lives, but also scrupulously followed many church rules and penances, and paid for Masses and indulgences to ensure their salvation.

Focusing on the words of St. Paul's Epistle to the Romans, Luther taught that humanity's entire hope of justification rests on God's merciful judgment, made known in Christ and the Gospel.

Justification by faith alone became the major doctrinal basis of the Protes-

**'One of Luther's chief concerns was the "terrified consciences" of people who not only had faith and tried to live moral lives, but also scrupulously followed many church rules and penances, and paid for Masses and indulgences to ensure their salvation... He taught that humanity's entire hope of justification rests on God's merciful judgment, made known in Christ and the Gospel.'**

tant Reformation.

In the medieval spirit of a scholastic debate, Martin Luther formulated his famous 95 theses, a list of topics on which, he believed, the church needed to reform.

He hung the theses "out of love and zeal for the elucidation of truth" on the castle church at Wittenburg on Oct. 31, 1517.

It marked the beginning of debates and inquisitions which led to his excommunication and the start of the Reformation less than four years later.

### Threatened power

In seeking to reform the practices of the church, Luther threatened the power, income and intertwined interests of princes, church leaders and priests.

One of the chief targets of Luther's attacks, for example, was the Dominican Johann Tetzel, who was selling indulgences near the northern border of his territory. It was Tetzel who preached, "As the coin in the coffer rings, so the soul from purgatory springs."

Luther was not aware that Tetzel was selling indulgences at the request of Archbishop Albrecht of Mainz and Magdeburg. Half the money collected by Tetzel went for the construction of St. Peter's and the other half went to the archbishop who was in debt after buying multiple bishoprics against church law.

Archbishop Albrecht called Rome's attention to Luther's theses, expanding what could have been an isolated, local church conflict.

The theologian Johann Eck was appointed to face Luther at a 1519 debate at the university in Leipzig. Since several of Luther's theses called for reform of practices endorsed by the pope, it took little effort for Eck to prompt Luther into admitting his belief that the pope's authority in church teaching was not ultimate.

Eck then went to Rome where he helped Pope Leo X write the papal bull issued in 1520 ordering Luther to recant in 60 days or be excommunicated. When the 60 days had passed, Luther and his students burned the document.



Leo issued the final decree of excommunication on Jan. 3, 1521.

### Ultimatum

In April of 1521 Luther was summoned to the imperial Diet at Worms—a legislative assembly of the seven most powerful civil and religious magistrates in the empire.

When asked if he would revoke the "heresies" contained in his writings, Luther replied that he could not. Saying that "my conscience is captive to the word of God," Luther would not deny his belief that neither the pope nor church councils were infallible; Scripture was the ultimate authority.

The Edict of Worms condemned Luther as an outlaw in the empire, but he was given safe conduct to Wartburg Castle and protective custody by one of the imperial electors, Frederick the Wise.

Luther believed in the priesthood of all believers, that the Mass should be celebrated in the vernacular, that celibacy for priests should be optional and that the faithful should receive Communion under both species.

Luther married a former nun, Katherine von Bora, in 1525 and had six children. In 1532 the monastery at Wittenburg was secularized and deeded to Luther. He and his family lived there along with relatives and needy students.

A prolific writer, Luther's major Reformation teachings were written in 1520: "Freedom of the Christian," "On the Babylonian Captivity of the Church," and "Address to the Christian Nobility of the German Nation."

Working at the Wartburg Castle, Luther wrote 14 works, including his German translation of the New Testament which was published in 1522. From the Wartburg he also kept informed of developments of the Reformation and wrote several exhortations based on what he heard.

### Failed reconciliation

In 1530, the Diet of Augsburg met, but Luther was not granted safe conduct. In his stead, Philip Melancthon went in a final attempt to reconcile the views of Luther and Rome.

Melancthon drafted the Augsburg Confession, a summary of Lutheran beliefs. However, the church of Luther and the church of Rome would not come to an agreement on the confession for another 450 years.

The statement issued by the Roman Catholic-Lutheran Commission in 1980 explains that "the express purpose of the Augsburg Confession is to bear witness to the faith of one, holy, catholic and apostolic church."

The international commission continued, "Its concern is not with peculiar doctrines nor indeed with the establishment of a new church, but with the preservation and renewal of the Christian faith in its purity."

But the eyes of the 16th century could not see the striving for agreement. Eck helped write the church's refutation of the confession.

### Rejected division

In June 1983 the commission issued a joint statement on the "legacy" of Martin Luther, saying that "any thought of dividing the church was far from his mind and was strongly rejected by him."

But as Luther's teachings increasingly came into conflict with the church, the question of final authority became most prominent. And in the mind and heart of Luther, Scripture won out.

Not only was the Lutheran Church to divide from the Roman Catholic, but many divisions grew within the Reformed churches as well.

When it was evident that separation from Rome was inevitable, Luther compiled a book of devotions, published a hymnal containing many of his own compositions and two catechisms summarizing the principles of his faith.

Immigrants from Germany and Scandinavia brought Lutheranism to North America in the early 1600s. The Lutheran churches in the United States have 8.5 million members and are divided into 18 bodies, or synods. There are 68.9 million Lutherans in the world.

The Lutheran Church in America, the American Lutheran Church and the Association of American Evangelical Churches are working toward a merger expected in 1988.

# 'Prayers were answered'

## U.S. Missionary says invasion ended "worsening" situation

CHARLESTON, S.C. (NC)—The Grenadian people could not "determine their own freedom, especially when the military came to power" in that island nation, said a Cincinnati archdiocesan priest who was evacuated from the island Oct. 28.

Father Carl J. Geers, 69, arrived at the military air transport base near Charleston after being rescued by U.S. Marines in St. Georges, Grenada's capital city.

He is the former pastor of Seven Dolores Parish in Monroe, Ohio, and had worked at the cathedral in Grenada and at a hospital.

The priest said that while "none of us were aware of what was going on at the airport being built by the Cubans," the Grenadian people "would show their dislike and distrust for them."

"There was no contact with the Cubans," Father Geers said in an interview with the *Catholic Banner* newspaper of the Diocese of Charleston.

CATHOLICS are about 65 percent of the tiny nation's population of about 110,000. It has one bishop, two natives among the 16 priests, about 25 sisters and three brothers.

Father Geers had been invited to the island by another Cincinnati archdiocesan priest, Father Edward Conlon. He and Father Geers were the only U.S. missionary priests in Grenada. Fr. Conlon remains on the island.

The U.S. State Department said Oct. 28 that all U.S. citizens who lived on the island but wanted to leave had been

evacuated. Of the roughly 1,000 U.S. citizens on the island, 393 were flown to the United States.

FATHER GEERS had requested to be sent to the island for a year, but was given permission to stay only from

Aug. 1 to Nov. 1.

"My heart is still there," he said. "Hopefully I'll go back again. The people are poor with very little worldly goods."

Other priests had told him the situation on the island was getting worse as the people became more distrustful of the military government.

"Brother was picking up brother during the executions" that followed the Grenadian military coup Oct. 19, Father Geers said.

During his stay on the island, he ministered in a hospital which he described as primitive. It took him about a week to get used to the sight and smells.

"It was a delight to say Mass for the people," the priest said. "They pray so fervently."

"In a pilgrimage for Our Lady of Fatima held once a month May through October, Father Geers said he talked to the bishop about the people's prayer life.

DURING the Oct. 13 pilgrimage, Father Geers said he turned to the bishop with what became a prophetic message. "Good will surely hear them," I said. Little did I realize it would come so quickly."

Father Geers said he plans to rest with former parishioners now living on Sullivan's Island, a small community near Charleston, before returning to the Cincinnati Archdiocese. He said he was "still shaky" and needed the rest.

## Church groups criticize invasion

Several church leaders and groups have denounced the U.S. military intervention in Grenada.

The Caribbean Council of Churches, which has Catholic membership, deplored the invasion despite the "Caribbean presence among the invading forces."

In seconding the Caribbean churches' protest, the British Council of Churches said it would support a U.N. "presence" in Grenada to return self-determination to the people.

Grenada is a former British colony and a member of the British Commonwealth.

The British council called the invasion a "breach of the U.N. charter" and an "example of unprincipled great-power interference in the affairs of smaller nations."

IN THE UNITED States, the American Friends Service Committee condemned the U.S. invasion as violating "the sovereignty of Grenada" and as having "no basis in fundamental U.S. principles and values."

Another critic was Methodist Bishop Federico Pagura of Argentina. In an Oct. 28 interview with NC News in New York he said the invasion was a "real affront" to Latin Americans.

"Your president has the illusion he represents the hope of our continent and the world. But for us his actions are a sign of oppression and hypocrisy," he said.

On Oct. 28, Bishop Pagura issued a statement on behalf of the Latin American Council of Churches denouncing the invasion. The Latin American church council includes more than 100 churches and ecumenical organizations.

The statement called for "prompt withdrawal of the invading forces" and expressed hope that world reaction to the Grenadan events might serve to end "pending threats against the noble people of Nicaragua."

The statement also endorsed the denunciation issued by the Caribbean Council of Churches.

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## Priesthood like 'fragrance' Miami Serrans told at meet

By Araceli Cantero  
Local News Editor, La Voz

"Do you ever get on an elevator and the door closes and all of a sudden it smells good, and you know she's got the most wonderful perfume..." began Fr. David Russell.

"Oh, the fragrance," you say to yourself, "it's marvelous," he said, pausing. "That is priesthood."

His spellbound listeners were members of Serra International, District 30, gathered at Key Biscayne for their regional convention.

A group of laymen dedicated to fostering vocations to the priesthood and religious life, the Serrans were listening to Fr. Russell, professor at St. Vincent de Paul Regional Seminary in Boynton Beach, give an unusual description of priestly vocations.

"The priesthood is fragrance, not a job," he said. "It is a scent, it is an attitude, it is elusive and mysterious but you always know that it's there."

For almost an hour, Fr. Russell examined the priestly life, its positive as well as not-so-positive aspects, and challenged his listeners to think about what the priesthood meant to them and

what such a lifestyle would mean to youth.

He urged the Serrans to approach individuals not with the desire to bring them into the priesthood, but with the

He also said it is not surprising that 18 per cent of diocesan priests have left the priesthood since 1965, since priests have received the least pastoral attention of all groups within the Catholic

restless and searching. Now is the acceptable time," he said.

"Give yourselves to the mission — so that the world may be filled with fragrance."

During the weekend meeting, the Serrans, from various parts of Florida as well as Jamaica, gathered to "enrich our sense of mission and learn about the different facets of vocations work and the needs of the Church," explained Frank Nolan, president of the Miami chapter of Serra, which organized the meeting.

"We wanted this meeting to broaden the view of vocations among the different Serra groups," said Fr. Gerard LaCerra, chancellor of the Archdiocese and chaplain of Miami Serra.

The program, he said, included discussions of the different models of ministry and vocations present in today's Church.

Among the speakers were:

— Fr. David Beebe, director of Religious Education for the U.S. Catholic Conference, who described the parish of the future as one run not by a priest alone, but by a priest working closely with a team of professionally trained lay ministers and lay volunteers.

— Zoila Diaz, associate director of the Office of Lay Ministry, who spoke about the lay ministry program in the Archdiocese.

— Michael Galligan-Stierle, director of Campus Ministry in the Archdiocese, who explained that, unlike parishes, where people come to find a priest, campus ministers must "seek out the young people."

### OFFICIAL ARCHDIOCESE OF MIAMI

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

**The Reverend Frank O'Loughlin** - to Director, Archdiocesan Rural Life Bureau, effective November 9, 1983.

**The Reverend Richard Soulliere** - to Coordinator of the Marian Movements and Devotions in the Archdiocese of Miami, effective October 13, 1983; to Director, Pastoral Activities Center, Miami, effective November 9, 1983.

desire to share Jesus.

"Before searching for a vocation we have to see if the person has discovered and lives the Good News," Fr. Russell said.

"Only someone who is in love can do something so apparently crazy as to promise to marry forever or choose the priesthood."

While acknowledging the shortage of priests, he urged those who foster vocations not to harp on the bad news, because "bad news doesn't create enthusiasm."

Church. (The Archdiocese has a ministry to priests program begun about two years ago.)

"If you are a widow, homosexual or divorced, you can surely find a program of pastoral help in the Church," he said. "But you won't find much if you're a priest."

In a society preoccupied with specific job descriptions, Fr. Russell admitted, selling a lifestyle which eludes definitions is difficult.

"Somehow in my person I embody something that you hunger for: a meeting of God and man. I know that and you sense it in every priest. It is very mysterious and does not lend itself to clear and distinct ideas.

"It is mystery," he continued, "and mystery is hard to sell."

But that's no reason to give up, Fr. Russell said. The world needs vocations now more than ever.

"The harvest has never been more ready. Young people are hungry and

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## Prevent future Mariels — Abp.

Continued from page 1  
tries...

"Few could afford this and the pressure built up," he said. "Desperate men began to make clandestine trips to Cuba in small boats under cover of darkness.

"They gave the Cuban government the opportunity to play the role of humanitarian and it opened the port of Camarioca to anyone who wished to come down to pick up his or her family. The result was chaos..."

In response to that first boatlift, the U.S. government began the Freedom Flights, which from 1965 to 1973 "in an orderly and controlled fashion, reunited nearly half a million people, with no disruption of our community," the Archbishop said.

When the Freedom Flights ended, immigration from Cuba into the United States again became very difficult. In April of 1980, the Cuban government opened another port, Mariel, and once more invited Cubans here to go pick up their relatives.

"Once again, the Cuban government was able to manipulate the situation to its own advantage," Archbishop McCarthy said. "Today, in 1983, we find ourselves once again in the same situation. The door to the United States for Cubans is shut tighter than ever and I believe that history will repeat itself."

Although Sen. Simpson disputed Archbishop McCarthy's assertion that Cuban immigration is being restricted, Msgr. Walsh said after the testimony that the Reagan Administration has created a "catch-22."

Spouses and minor children are being admitted into the United States outside the numerical limits imposed by immigration law, he said, but the number of Cubans here who fall under this exception is "extremely small."

In addition, the most recent entrants, those who came during Mariel, have not been allowed, despite Federal law, to change their status to legal residents. Therefore, Msgr. Walsh said, they are in effect prevented from claiming any relatives in Cuba.

In his testimony, Archbishop McCarthy pointed out that "we have far too many separated families in our community. Among them are those who trusted the U.S. government in 1980. They did not go to Mariel



A boatload of Cuban refugees arrives in Key West at the beginning of the Mariel exodus. (Voice photo).

because they had a legal, albeit slow, way of reuniting their family.... Will these people be willing to listen the next time the Cuban government opens a port?"

### 'Sad' for democracy

Archbishop McCarthy joined several other witnesses, representing the Florida Council of Churches and civil rights groups, in urging the committee to "delete those sections (of the bill) which deny judicial review."

Both Sen. Hawkins' and Sen. Chiles' bills grant the President the authority to detain and deport illegal immigrants, even if an emergency has not been declared, and deny the immigrants the right to appeal such a decision in the courts.

The bills also state that should deportation to the country of origin be impossible, the immigrants can be deported to any other country.

Senators Hawkins and Chiles appeared briefly at the hearing to urge the subcommittee's support for their bills.

The Archbishop testified that "it will be a sad day for American

democracy when a person... is denied access to the courts. The credibility of the U.S. is at stake."

He said the provision denying the right to judicial review "seems to be an attempt to get around all the findings to date of the U.S. District and Appeals Court with regard to the Haitians."

### Community praised

In his testimony, Archbishop McCarthy joined others, such as Dade County Commissioner Harvey Ruvin and School Superintendent Leonard Britton, in insisting that immigration is a federal responsibility for which local governments should not bear the cost.

Both the Archbishop and Britton praised the South Florida community, its ability to recover from the arrival of more than 125,000 people in less than four months and, indeed, grow from the experience.

David Pingree, secretary of Florida Health and Rehabilitative Services, said the percentage of Mariel entrants

'Today, in 1983, we find ourselves once again in the same situation. The door to the United States for Cubans is shut tighter than ever and I believe that history will repeat itself.'

Abp. E. McCarthy

still dependent on social welfare services "is quite low compared to groups in the past," despite predictions to the contrary.

The majority of people who entered through Mariel represented the lower, blue-collar-worker classes of Cuba, unlike previous Cuban immigrations which included disproportionate numbers of people from the middle and upper, white-collar classes.

"I know that it is the fervent prayer of everyone in this community that we will not have to endure another Mariel," Archbishop McCarthy testified.

"I believe if our government, conscious of the humanitarian tradition of this nation, allows an orderly, controlled migration for the purposes of reuniting families, the chances of another Mariel would be greatly reduced.

"If this is not done and such a day comes when this country, by the use of force, attempts to turn back people such as came on the Mariel boatlift," he concluded, "we will never be able to look at the Statue of Liberty in the eye again."

## Miami priest to become archbishop Nov. 20

Archbishop-elect Ambrose De Paoli, a priest of the Archdiocese of Miami, will be ordained to the episcopacy at 3 p.m., Sunday, Nov. 20 in St. Mary Cathedral.

The new Archbishop, a veteran of 19 years in the diplomatic service of the Catholic Church, will be ordained by Cardinal Agostino Casaroli, Vatican Secretary of State. Also participating will be Archbishop Pio Laghi, Apostolic Delegate (Pope's representative) in the United States; and Archbishop Edward A. McCarthy and Auxiliary Bishop John J. Nevins of Miami.

Archbishop-elect De Paoli has been appointed by Pope John Paul II as pruncio to Sri Lanka (formerly Ceylon) where he will handle affairs between that island's government and the Holy See. For the past five years he has served as secretary to Cardinal Casaroli, the second ranking member of the Vatican hierarchy.

THE 49-YEAR-OLD priest-diplomat is the second Florida priest in

35 years to be elevated to the rank of archbishop and the eighth to become a bishop. He is a native of Jeannette, Pa., who came to Miami at the age of nine with his parents, Mr. and Mrs. Jack DePaoli of north Dade.

He was graduated from St. Mary Cathedral High School, where he served as an altar boy at the Cathedral. He began his studies for the priesthood at St. Joseph Seminary, Bloomfield, Ct. and at St. Mary of the West Seminary, Cincinnati. He was ordained on Dec. 18, 1960 at the North American College in Rome and celebrated his first Mass in the U.S. a few months later at his home parish of Visitation in North Miami.

After a brief assignment as associate pastor at St. Patrick Church, Miami Beach, and a member of the staff of the diocesan Matrimonial Tribunal he returned to Rome where he completed studies for a Doctorate in Canon Law at the Pontifical Luteran University.

In 1964 the priest was appointed to the English language section of the



Msgr. Ambrose de Paoli

Vatican and completed a two-year course at the Pontifical Ecclesiastical Academy which trains members of the Holy See's Diplomatic Corps. In 1967 he was named a monsignor and for the past ten years has been a member of the Council for Public Affairs of the

Vatican, a department which deals with civil governments.

During his almost 20 years in the diplomatic service, Archbishop-elect De Paoli has served in posts in Canada, Turkey, Africa, and Caracas. In addition to English and Latin he speaks Italian, French, and Spanish.

OTHER MEMBERS of his immediate family who will be present for his ordination are his sister, Mrs. Sylvia Hershberger; his brother-in-law, David Hershberger and their two children, Justine and Ryan.

Sri-Lanka (pronounced shree lanka) is an island southeast of India which includes nine Catholic dioceses with Catholics numbering about seven per cent of the island's 16 million persons. Most of the islanders are Buddhists or Hindus. The official language of Sri-Lanka is English.

Recently the area was the site of riots between the Sinhalese and Tamils; its two chief ethnic groups.

# Local Father Berrigan

## Activist, prophet, author, chaplain to be here

By Father Frank O'Loughlin  
Director, Archdiocese Rural  
Life Bureau

Who and what is Father Daniel Berrigan, S.J., this controversial, headline-making priest who will be speaking in the Archdiocese of Miami next week?

For one thing, he is probably the best known hospice orderly in the U.S.

Disarmingly "laid-back" and unflurried, Fr. Dan spends every Thursday among the guests of St. Rose's Free Home for Incurable Cancer in New York. He is a priest to patients and their families, helps feed the feeble, holds the very sick, runs for

### Fr. Dan Berrigan to appear in PB

Father Daniel Berrigan, S.J., peace activist and author, will speak at Palm Beach Junior College Tuesday, Nov. 8, at 7:30 p.m., Allied Health Bldg., 4200 S. Congress Ave.

a milk shake.

"I gain so much from the Sisters," he exclaims. "Some have been there for fifty years walking a thin line among the dying, between hardening of heart, or collapsing amid the pain. You try to walk that line, because neither alternative would be helpful. To me that's life. You walk a thin line. Maybe that is what we are called to do today. I hope so, for that is what I do."

Father Berrigan has recovered another element of the Catholic hospice tradition. He serves at a night shelter for New York's homeless street people. It is a family tradition that he learned as a farm boy during the Depression when the uprooted jobless found a place at his mother's kitchen table and his brothers distributed a carload of milk, fruits and vegetables to the needy of their community.

Most Americans have another image of the sixty-two year old priest. It is of a broadly grinning prisoner, handcuffed and being led to a penitentiary between four federal agents. Years before it occurred to most Catholics that the anti-life forces

of the State would have to be resisted, he was crying out against the "unspoken agreement that we will solve our problems by killing people in certain ways; a declaration that certain people are expendable, outside the pale."

In a 1979 issue of Reflections he wrote, "I come to the abortion question by way of a long, long experience with the military and the mainline violence of the culture, expressed in war. There I see the dead end of disrespect and contempt for life; the main project—in fact the only project—is murder. So I go from the Pentagon and being arrested there, to the cancer hospital, and then I think of abortion clinics, and I see an 'interlocking directorate' of death that binds the whole culture."

Though he would eschew the mantle, Father Dan is a prophet in Abraham Heschel's terms, a man with a neuralgic sensitivity to evil, uncomprehending of the niggardliness of our moral comprehension, our incapacity to sense the depth of misery caused by our own failures. Heschel, who rose from his death bed to be present when Berrigan was released from prison, wrote, "The prophet is a man who feels fiercely."

"God has thrust a burden upon his soul, and he is bowed and stunned at man's fierce greed. Frightful is the agony of man; no human voice can convey its full terror. Prophecy is the voice that God has lent to the silent agony, a voice to the plundered poor, to the profaned riches of the world."

Berrigan expects the prophetic voice in all who are named members of the Body and hear the call to discipleship.

But "most of us are half dead before we die. Half an eye on the world, half a dead ear bent to the sufferings of others, one-tenth of one pore open to the divine dew. And we call it Christianity. Christ!"

Prophecy is a form of living, a crossing point of God and man. Berrigan gives the Spirit voice in liturgies that break through our numbness. "It's an act of prayer," Dorothy Day remarked in explaining to the Liturgical Conference in Washington Berrigan's pouring of his blood on the files of the warfare state. "It's an extension of the Eucharist."

**'When I meet those well-tailored, secure, professional people especially religious people, indifferent to the hideous course of the world...'**

—Fr. Berrigan



Bishop Dozier acknowledged the priest's special gift to our times. "It was said of Jeremiah that he was a 'prophet of wrath.' It is more truly said of Dan Berrigan that, rather than being a man of wrath, he walked in an age and culture of wrath. He exposed the wrath that is hidden under the title of National Security as Martin Luther King Jr. did in our relationship with our black brothers and sisters..."

But this priest who "walks the thin line" is no finger-pointing moralizer. Rather one can say of him what he said of Thomas Merton: "He included the sins and crimes of his century in his conscience, where they belonged, as elements of accountability."

Father Berrigan admits that his life of resistance to a death-dealing culture of war and abortion is a lonely burden.

"It is a hell of a way to spend one's life, as I do, objecting to the killing of people. It is like being in the stone age, prehuman. You would like to be building human community with certain common presuppositions, and you can't. You can't."

"It is like living in a cave, sitting around the fire arguing whether we should go out and club people and eat them. As if this were a serious choice. When I meet those well-tailored, secure, professional people, especially religious people, indifferent to the hideous course of the world..."

What does he draw on? The people at St. Rose's. The fraternity of those of his fellow Jesuits whose pictures line the hallway of his West Side community house, martyrs for their solidarity with Latin America's poor. He is rooted in Sacred Scripture, in the

Hebrew prophets, but above all, biographer John Deedy says, "in the Jesus of the New Testament who blessed not the peacekeepers but the peacemakers, who consoled the poor and who angrily hurled the moneychangers out of the temple."

He is a man of prayer. In regard to his raids on the temples of the unspeakable he says, "We never go into one of these actions without a period of prayer. If it's possible, a weekend of prayer with the whole group... The Church is the place you go from. It's not the place you stay in. It's the place you go from. After we pray together, what follows, civil disobedience or whatever—is not just a spasm. It's a result of the prayer. Now we are publicly responsible for what we have prayed about."

Daniel Berrigan a traditional Catholic? Yes! Emphatically. That above anything else. A man deeply rooted in the faith tradition that wrote the Gospels, that searched in its great thinkers for the thin line between complicity with the reign of sin and death and the groaning agony of a Kingdom two thousand years aborning. A Catholic in the definition of the U.S. Bishops.

"To be a Christian, according to the New Testament," they wrote in the Peace Pastoral, "is not simply to believe with one's mind, but also to become a doer of the word, a wayfarer with and a witness to Jesus. This means, of course, that we never expect complete success within history and that we must regard as normal even the path of persecution and the possibility of martyrdom."

## How to form a men's club that gets things done

By Vince D. McInerney

In May 1980 a group of men at St. Louis Catholic Church gathered for a projected idea... to form a Men's Club. But it turned out to be not just a men's club but the embryo of a loving family.

The initial meeting was electrifying, men pouring in ideas, possibilities, and out-reach potential beyond our wildest dreams.

This was a brand new function, a new ministry, though not new to some who remembered the "men's club" of the 30's, 40's, 50's or even the 60's. The big question was, can we bring a thriving God-following group into a productive men's group... we could, and we did!

What could we do?

It was decided to continue the

"Family Affair" attitude of our St. Louis Family. The first project, a 4th of July picnic: bike decorating, balloons, games, ice cream, cakes, eats and entertainment.

Then came Oktoberfest, Memorial Day picnic, St. Patrick's Dance and on it rolled. What about outside the parish, what could we do? Feed the Hungry? Have a Festival for the Poor! A real live parish carnival and put 100% of the proceeds into food. "Food for the Poor."

What else could we do? Into being came a bunch of guys ranging in age from 72 to 8, grandpas, dads, some children to help dad. No formal contest was held, but a name for the outreach work was composed: "The St. Louis Hard Hats."

In the beginning those "hard hats" worked one Saturday a month at St. Louis Parish. They fixed windows,

replaced a few bricks, trimmed a tree, fixed a door, painted, and on and on. As weeks passed, our neighboring Dominican Retreat House needed a helping hand from the hard hats, and they were there.

The good Sisters at Mother Teresa's facility downtown had a bit of construction to do and the guys did it. St. Mary's, St. Francis Xavier, St. Vincent's Hall and a couple of in-between jobs had need and were handled. Construction men, skilled electricians, plumbers? NOT SO! Businessmen, firefighters, salesmen, clerks, accountants, airline pilots, teachers, lawyers and a genuine construction worker or two (praise God for skills).

A great little woman joined our act, and recently a nun on vacation helped out at a job at St. Louis. (Did you ever see two women do a pressure-cleaning job on a concrete walk and driveway?)

What a couple of "hard hats!"

Can we offer our love and assistance to you, interested in forming a "Men's Club," "Hard Hat Ministry" or assistance with your first carnival... (layouts-suggestions-or however we can advise you with information?)

As for the "Hard Hats," at this writing, the challenges outweigh resources in manpower. We pray that somewhere out there are the additional people to take up the battle. Work at your own church, go out and volunteer your talent and time to the less fortunate, find the poor and needy and let our Lord, let you, be His instrument of love.

Can we help you in any way get started?

St. Louis Men's Club  
7270 S.W. 120 Street  
Miami, Florida 33156  
Or call: George Granat - 2383734.

# Local priest recalls Viet agony

By Betsy Kennedy  
Voice Staff Writer

In the puzzled eyes of wounded babies, in the tears of mothers who had lost their sons forever, in the screams of old men trampled in the street, Fr. Vang Cong Tran found the living Christ.

During the war in Vietnam, Fr. Tran was a Redemptorist seminary student in the city of Nha Trang just before it fell to communist rule in 1975. He worked in the refugee camps of his people, bringing them both physical and spiritual first aid before he was forced to flee for his own safety.

In the midst of the starvation, disease and death, he said the Vietnamese people drew even closer to God. They never felt God had abandoned them, nor they Him.

"I was never asked, 'why does God let us suffer?' Instead they tried to heal each other's wounds. The people kept praying harder. And they kept growing closer to Christ through their suffering."

The shy young priest, who barely weighs 110 pounds, never intended to leave his people and come to the United States. His family begged him to flee.

"They are my people, the Vietnamese. Helping them was my fulfillment — my reason for living. I still have great concern for them."

Fr. Tran's brother, who was already ordained as a Redemptorist priest, made a contact with an American marine who had befriended him. The marine agreed to help Fr. Tran escape.

## World of Chaos

A rendezvous was arranged in January 1975, and a helicopter was to pick up the priest at a small airport in the city. Fr. Tran arrived and walked into a world of chaos.

Machine gun fire ricocheted around him. A warehouse at the terminal exploded, ripping a once serene blue sky into fiery scarlet ribbons.

"I could see a plane being shot down right over our heads. The wing tore off and pieces were hurling down toward us. I crouched on the ground, waiting for death. My heart nearly tore out of my chest with fear. Then I suddenly felt peaceful, calm. I felt God was very close to me and there was no longer a reason to be afraid."

Fr. Tran made it to the United States in safety and completed his studies at a major seminary in New York City. He was ordained in May 1983 and was assigned to Our Lady of Perpetual Help in Opa Locka in June. He is one of only two priests from Viet Nam in South Florida.

He looks upon each day of freedom as a special blessing. Yet it is his work with the people of the parish that really makes him happy about his vocation.

"I like reaching out to people — reaching for paperwork just isn't for me."

Although he has six family members in Florida (a 7th died recently) he wishes he could be reunited with his parents who are still living in Vietnam.

"They moved away to a small village where the Communists won't really bother them."

They have never given up their Catholic faith, and Fr. Tran still gets letters from his father which say, "I will pray for you son."

His adopted brother was less fortunate than the rest of the family. He was killed in the service of his country.



Fr. Vang Cong Tran

## Suffering continues

Tran also watched many of his friends as they lived in fear of being drafted. At the age when boys in the United States were worrying about whether or not they would get the family car or if a girl they had a crush on would accept a date, Fr. Tran's young buddies were wondering if they would live until manhood.

"The war has been going on for so many years in my country, no one is certain what even started it. We only knew that if we didn't pass a national scholastic examination, we would be drafted for sure."

Fr. Tran's dreams are filled with memories of the war and he feels frustrated that generations of children still grow up with death as a playmate, just as he did.

"The suffering is worse than ever. There is not enough food or medicine. For instance if you have 400 piasters, you can buy 3 kilos of meat for the month. But that will be all you have."

"To be rich in Vietnam is a crime. After 1975 many people who were wealthy were sent off to prison camps. Or they were sent out into the wilderness with a few tools and a meager amount of food and told to make their own way. They are considered as guilty as the soldiers who once fought for the South Vietnamese

government."

## Keep the faith

Catholics in Vietnam, which number 2,749,475 in both the South and North provinces, (6.1 percent of the total population) "still cling to their faith." They go right on attending Mass openly and practicing their doctrine. The Communists in the meantime, make it as difficult as possible for everyone — especially the religious.

"After Saigon fell they closed all of the seminaries except for the one in that city. They told all of the nuns to 'go home and get married.' Now the seminarians must use the school facilities for 6 months, then turn it over to the next group of seminarians for 6 months. They rotate working to provide food and clothing."

The Communists watch the priests very closely and monitor their every move. Special written permission must be obtained before they can travel anywhere.

During the war, Fr. Tran said many priests gave their lives rather than give up their service. One Redemptorist priest who had translated the bible from the English language into Vietnamese was especially stubborn, he recalled. "During the fighting, his friends warned him not to continue his visits to his parish."

He replied, "It is not too bad. I don't want to give on people because they might give up on God."

One night he didn't return home and they later discovered his body.

This same kind of unconquerable spirit still exists in the villages and the cities everywhere, according to Fr. Tran.

"The people are forming a secret front, a revolutionary force. The



Clinging to her possessions, a woman carries one of her children on her back to escape the fighting in Saigon.

former South Vietnamese soldiers refuse to give up fighting. They are willing to pay the price for freedom."

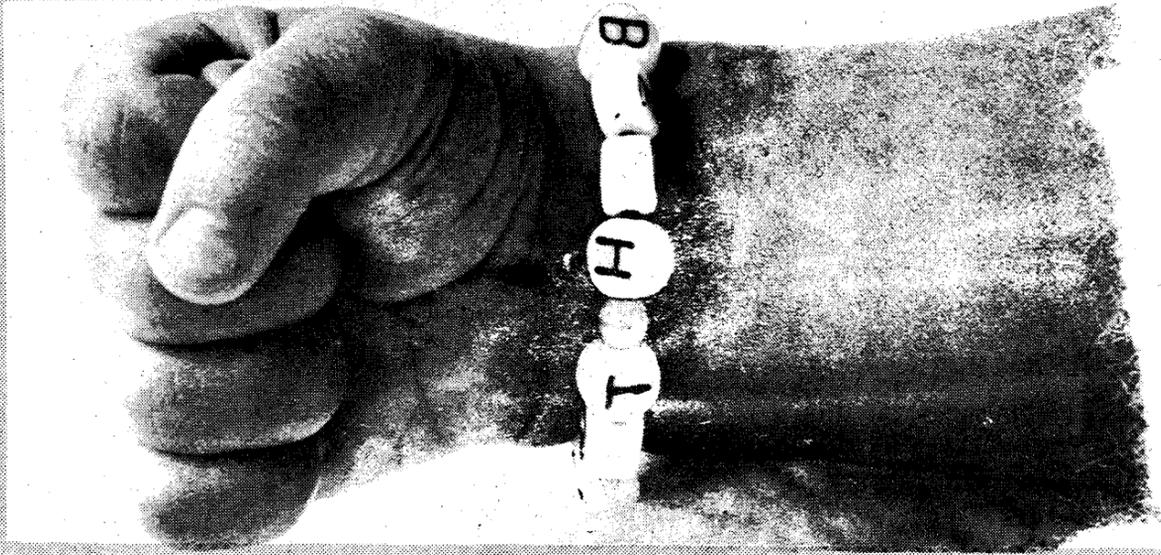
Fr. Tran's eyes suddenly take on a distant look, revealing visions communicated in silence, the same in any language.

"I have a dream, the same dream of all Vietnamese people. Someday I will return to help them."



Fr. Tran watched many children suffer needlessly, such as the ones above who were forced to huddle in a ditch with American GI's while sniper fire cracked overhead.

'Are we good enough?  
And do we have any  
business seizing God's  
prerogative until we're  
good enough?  
— Bishop Crutchfield



# Genetic engineering Are we ready to play God?

By Joseph Berger  
Religious News Service Correspondent

**SCENARIO:** In a smoky screening room, the world's movers and shakers are getting ready to watch a film. But this is no ordinary film. This film has the wondrous power of prophecy.

The lights dim, images flicker on the screen, and soon the leaders are clucking with pride. It is 10 years into the future, and thousands of people are being cured of devastating genetic disorders like sickle-cell anemia, Tay-Sachs disease and Downs' syndrome. But as the film advances another 25 years, the delighted faces begin to stiffen. Couples are filling a Park Avenue doctor's office awaiting for genetic surgery that will give them prettier and smarter children. Harvard University has begun screening newborns for their genetic talents so it can keep an eye on students it may someday want.

**THE LEAERS'** perturbation soon grows to horror. Another 25 years has passed and a Soviet scientist is manufacturing an E.T.-like creature—a chimpanzee implanted with human genes for dexterity, and endurance and other skills useful for soldiering or simply mowing a lawn. U.S. politicians are stumping the country lamenting the monkey gap. The solution: develop a new species of thoroughly human super-soldiers who are more agile and more savvy than the Soviet Prototype.

The movers and shakers are aghast. "Stop the film!" cries out one mover.

"Don't do it," warns a shaker. "We're going to debase the human race, change forever the meaning of being human, give ourselves powers we do not have the wisdom to control."

The projector grinds to a halt, the lights come on and the world leaders saunter out, determined to do something before the events they have foreseen come to pass.

The scenario is pure fiction, of course. But its import is not. As mankind stands on the uncertain threshold of the Genetic Age, a number of scientists, politicians and religious leaders are wondering if, before proceeding, it is imperative to gaze into a crystal ball of possible developments in genetic engineering, weigh up the benefits and risks, and decide whether it is worth going ahead. Perhaps, some say, if world leaders had been foresighted about atomic energy 50 years ago, they might have been able to nip that research in the bud and avert the

nuclear peril we live under.

**THE DECADE-LONG** debate over the wisdom of genetic engineering re-emerged into the public eye in June when religious leaders representing nearly every major faith group called on Congress to ban engineering on the human sperm and egg. The leaders suggested that they had gazed into the crystal ball and did not like what they saw.

The organizer of the petition, Jeremy Rifkin, a dilettantish writer who just happened to have a book on genetic engineering coming out at the same time, bandied about some doomsday scenarios, scenarios of Hitler-like breeding of a master race and biological caste systems. The religious figures who accompanied him at the press conference were Jeremiah-like.

"Are we good enough?" asked Bishop Finis Crutchfield, former

backfire just as the Catholic Church was eventually embarrassed by its censure of Galileo for proclaiming that the sun, not the earth, was the center of the planetary system.

Nevertheless, the distinction of the names on the list could not be ignored, and a debate has ensued. Proponents of genetics experimentation are quick to point out that the scenarios that so disturbed the religious leaders are overblown, science fiction rather than science. Science, they assert, is struggling with far more modest ambitions. The days of manipulating such complex traits as intelligence are decades, perhaps lifetimes, away.

Lee Silver, a staff molecular biologist at Cold Spring Harbor Laboratories, says that scientists can now detect genes by the proteins they manufacture. The only human genetic surgery on the horizon would involve

Human beings, in that sense, have always played God, virtually eliminating polio and smallpox, increasing the human life span by 25 years, granting infertile women the capacity to bear children, holding back death with life-sustaining machinery. Many of the therapies we now have alter the gene pool forevermore. Insulin, for example, assures that diabetes-prone people will be around to reproduce.

"It is the nature of the human being to tamper with his nature," said Willard Gaylin, a psychologist and president of the Hastings Center, a Westchester, N.Y., institute that does research on ethical issues in the life sciences.

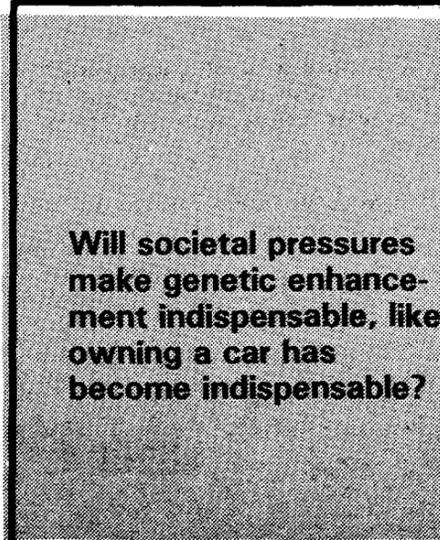
**DR. GAYLIN FEELS** "human sensibility and morality," without bureaucratic regulation, will guard against the extremes envisioned by the prophets of doom. "It's only when the government steps in that you have eugenics (controlled breeding of people to foster particular traits)," Dr. Gaylin says. So it is ironic, he says, that it is the opponents of genetic engineering that are inviting the government in.

Still, there are people who worry that self-restraint will not work, that once genetic engineering becomes accepted as a way to cure illnesses, people will start looking to it for cures of imperfections of all sorts, much the way plastic surgery is being used to tighten derrieres as well as to heal burns.

"What do you do if a person comes to you and says, 'My disease is a bad memory?'" said Father McCormick. "Once you cross the line from gene therapy, what qualities do you decide to maximize?"

"Once that line is crossed—everyone agrees there will be opportunists eager to cross it—will there come a time when societal pressures make genetic enhancement indispensable, in the same way that owning a car has become indispensable in most areas of the country because employment, leisure opportunities, or keeping up with the Joneses demands it?"

Instead of an outright ban on genetic research affecting human heredity, Congress is considering a compromise measure that would create a 15-member commission to review developments in the field and report to the president on their implications. The bill, sponsored by Rep. Albert Gore Jr. (D-Tenn.), gives the commission no regulatory powers. "There's not much support for regulation yet," said an aide to Rep. Gore. "A lot of people just aren't that worried about it."



Will societal pressures  
make genetic enhance-  
ment indispensable, like  
owning a car has  
become indispensable?

president of the United Methodist council of bishops. "And do we have any business seizing God's prerogative until we're good enough?"

The petition, it should be noted, was plagued by controversy. Some of the religious leaders were clearly embarrassed by its handling. A Wall Street Journal article wondered why Mr. Rifkin had been involved in exploiting so many of the trendy issues and dismissed him as a policy faddist out for free publicity. At least one of the signers, the Rev. Richard A. McCormick of the Kennedy Institute of Bioethics, later said he signed the statement only to "stir up the dust" of a public debate.

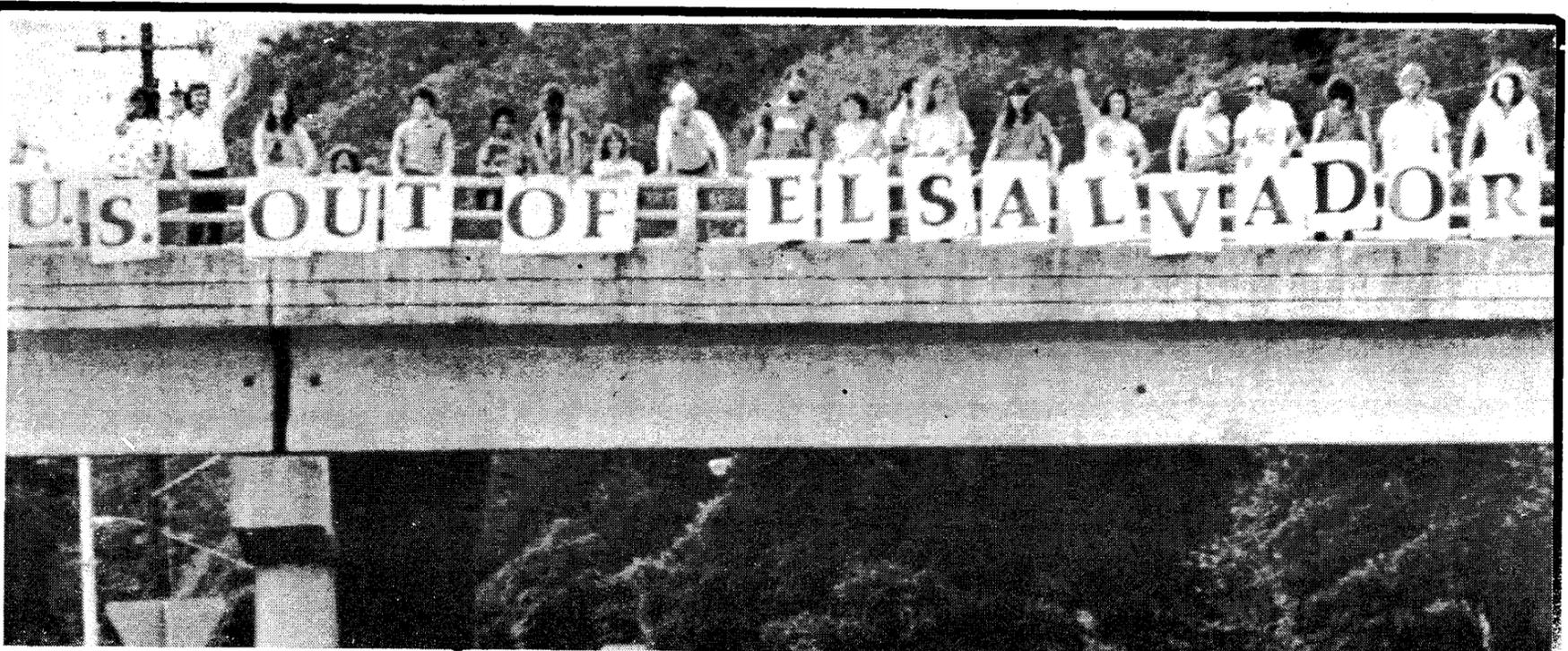
**SOME SCIENTISTS** were not particularly upset by the letter. For them, the letter was the latest illustration of the historic tension between science and religion. Some wondered whether this protest might not

genes controlling the production of such proteins as hemoglobin, insulin and growth hormone because these genes are traceable by the specific protein they produce.

It is the fear of transmitting changes through the germline—the sperm and egg cells—and dramatically altering the human gene pool for future generations, that is the religious leaders' greatest fear. Even such proponents of genetic engineering research as ethicist Thomas Murray recognize that germline experimentation is of a different moral order because "in all other therapies, the therapy dies with the individual."

**THE RELIGIOUS** leaders worry, to use the popular slogan, that man will be playing God without the requisite wisdom and self-control. They fear unknown repercussions.

Many ethicists see the "Playing God" slogan as a red herring, a savory herring, but red nonetheless.



**PEACE SIGN**

During evening rush hour traffic in Austin, Texas, members of the

Committee in Solidarity with the People of El Salvador spell out their position from a highway overpass. (NC photo from UPI).

# News at a Snap

**STANDING FOR PEACE**

Sisters of St. Joseph Marion Denise Scanlan, left, and Carol Young appeal for peace during a weekly silent prayer vigil in Rutland, Vt. The noontime Friday vigil has been continuing since April. (NC photo).



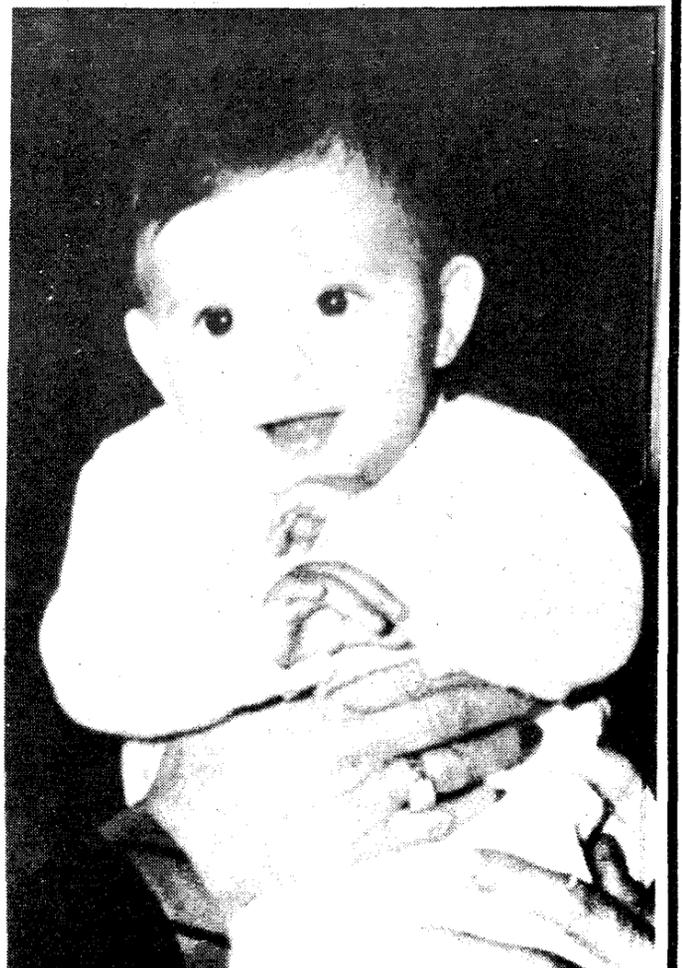
**TRAINING FOR WAR**

Druze volunteers from the Chouf Mountains train with Soviet-made weapons in their camp east of Beirut, Lebanon. The Druze, a religious sect that split from other Islamic groups in 1017, are rivaling the Maronite Catholics in the current chapter of a centuries-old struggle for cultural autonomy and political control of territory. (NC photo from UPI).



**KIDNAPPED**

In Bagni di Lucca, Italy, the parents of 17-month-old Elena Luisi right (right) still await word from four kidnapers who are demanding a ransom of more than \$3 million. Pope John Paul II has appealed for the kidnapers to return the girl. (NC photo from UPI).



# Matter of Opinion

## Give young people a bigger role

There is a vocations crisis in the Church, as everyone knows. But what can be done about it besides wringing hands and worrying?

As we have said before, one way to help might be to find ways of letting young people experience ministry closely with a priest or Religious.

Sister Mary Ann Walsh, writing in Catholic Twin Circle recently, makes a similar point. She says that the idea of getting priests and Religious together is not a new one. But when this is done it is usually in a social setting and usually very infrequent. The idea is to emphasize what fun-loving people these priests and Religious are.

This is okay as far as it goes, but young people potentially interested in giving their lives in service to others are looking for more than surface appearances. They want something that will be meaningful for the rest of their lives.

They need to **experience** the satisfaction of ministry. They need to

### EDITORIAL

live in a closer relationship with the institutional church.

The parish has various opportunities to accomplish this, since the parish is the level at which we all experience the Church.

Appropriate young adults should be considered for the Eucharistic Ministry, not just older candidates. A mature teen experiencing the giving of Communion to a sick or elderly shut in person might easily want to seek out a further vocation. (Some parishes here have done this and we heartily support it.)

How about lectors? We are amazed that so few youth are ever seen at the lectern at Mass. Teens could do just one reading at Mass and this would do a lot over a period of time to bring youth into church participation in a way that is highly visible to other youth and adults as well.

Sister Walsh suggests other possibilities: Youth can work as religious ed teaching aides, as maintenance personnel, and taking care of the altar. The youth group can be given a space each week in the parish bulletin to use for whatever they wish. Youth can be urged to sign up to tag along with Father or Sister on certain missions of service to see it first hand.

Father Champlin recently wrote in *The Voice* about how the older altar boys who are prone to quit can be made "captains" in charge of the younger ones, teaching the new ones the ropes, scheduling them and such. Parishes have found that this works to keep them involved, giving the older ones status as they mature.

Youths are all too often segregated off into youth groups, Search Weekends and such, without ever being given roles in the mainstream



church community at large.

The measures mentioned here, and others, give youth a feeling of ownership in the church.

Such measures evangelize them, at a minimum, and just might help bring in a few vocations as time goes by.

## Letters to the Editor

### British brutality against the Irish

To the Editor:

When the British captured Joan of Arc, they could have executed her as a rebel. In their self-righteousness, they instead decided to accuse her of heresy rather than French nationalism. They tried her in an ecclesiastical court and kept records of the trial. Like Nixon and his tapes, they convicted themselves by recording their own trickery.

During the process for her canonization, the court documents exposed their hypocrisy and proved St. Joan both innocent and saintly.

The British now war against Irish nationalism. They still cling to a pretense of legal procedure although their courts in Ireland are without juries or due process. The trials are farces devoid of justice. However, the records are kept which will show their bigotry and brutality in their treatment of the unfortunate victims that they railroad to Long Kesh for being what they are—Irish.

George M. Korb  
Rensselaer, N.Y.

### Greeley creating scandal

To the Editor:

Archbishop Edward A. McCarthy had a five day retreat for our Priests. In the meantime nothing is being done about Fr. Andrew Greeley, who is writing there terrible, sexy, demeaning novels about our Clergy. How he can be permitted to call himself a priest is beyond the understanding of any good Catholic. He is creating scandal that we were brought up to regard as a serious sin. I have never purchased one of his books, but good Protestant

friends have loaned them to me. He must be a very wealthy man now ( he didn't take a vow of poverty). Who is he donating some of the "loot" to? The Communist Party? His current novel "Ascent into Hell" is the ultimate.

Genevieve N. Jones  
Fort Lauderdale

(Editor's note: Father Greeley had donated \$80,000 to make a study of Church symbolism and its effects.)

### Are we afraid of Christian label?

I see very few Catholics who can be recognized as Christians because of the lack of any visible identification, such as a small Cross worn over the heart or on the lapel of a coat.

I wonder if the reason is because they are ashamed of their religion or afraid that individuals with whom they are in contact in the secular world don't care to have any sort of a relationship with a Christian.

Since it is my understanding that every Catholic has the responsibility to attempt to evangelize non-believers, I am of the opinion that some identification is in order.

I realize we are told that the Christian can be easily identified by his good deeds; this doesn't make any sense to me since an atheist or a non-Christian is capable of performing the same good deeds as a Christian.

For example, if a Christian stops on the highway to help the driver of a stalled car, how will that person realize that the good deed is being performed by a Christian instead of by an atheist? Of course, the Christian could say, "I helped you because I am a Christian" but I believe you will agree that this doesn't make much sense. If the one rendering the assistance was wearing a small Cross, the chances are the one receiving the help would immediately recognize him or her as a Christian and, as a result, there might be an

opportunity to evangelize.

I personally wear a small Cross at all times and on many occasions, I have been asked why I do so and when this happens, it is very easy to say, "Because I am a Christian" and to ask the question, "Are you a Christian and, if not, would you be interested in knowing how to attain eternal life?" If the "eternal life" is of interest, you can talk until you are "blue in the face", since the person has no interest in eternal life and believes that once the ticker stops ticking, one is stone dead for all eternity.

Let's not be afraid of, or ashamed of, identifying ourselves as Christians, remembering that at times while we wear this identification, we must act as a Christian should act at all times.

Donald A. Pruessman  
Miami

### Letters welcome

The Voice welcomes comments from our readers. Such letters are subject to editing for brevity and accuracy. To be considered, letters must contain the name, address, phone number and signature of the writer.

Send your letter to: Letters To The Editor, The Voice, PO Box 381059, Miami, FL 33238-1059.

# Religion in Catholic schools

When our parochial schools were staffed almost exclusively by religious women and men, no one questioned their Catholic character, their Christian teaching or the content of their religion classes.

After all, these teaching priests, nuns and brothers were committed by vows to the Church for life, and received extensive formation in spiritual matters, normally possessed graduate degrees from Catholic colleges or universities and followed daily patterns of both personal and community prayer.

As we know so well, that situation for the most part no longer exists in the United States. Lay persons have been hired in great numbers to replace the male and female religious who left the Catholic school scene in massive numbers for other life styles or different ministries.

**THESE NEW** lay staff people are obviously good and dedicated persons many, for example, work for salaries below the scale of their colleagues in the secular school systems. However, their training in Catholic doctrine, their faith commitment and their prayer lives vary tremendously.

Since the small minority of religious men or women in a Catholic school no longer can, by their mere presence, create a spiritual environment in the Catholic school and since the lay faculty majority bring such diverse backgrounds and attitudes to the school setting, there has been a growing concern among Church educators about the Catholicity of our parochial institutions.

Education leaders in the St. Louis archdiocese have sought to identify that difficulty and resolve it in two ways: encouragement of in-school spiritual development efforts for faculty and



BY FR. JOSEPH M. CHAMPLIN

administration and sponsorship of an outside school weekend "Colloquium on the Ministry of Teaching."

Throughout the year, the faculty and administration of a school are urged to spend some time regularly in common prayer - at meetings, on days of renewal or during an overnight retreat.

**THESE JOINT** activities can break down barriers, begin to build closer bonds among teachers, deepen each person's spiritual life and expand the vision of what a Catholic school should be.

After that year or so of praying together, faculty members are invited, a few at a time, to join 30-40 other teachers for the weekend colloquium.

Patterned after the marriage encounter experience, it is conducted by a team of teachers who have previously made the colloquium and are then trained to lead one. There are presentations, questions to think about, periods for writing down

these reflections and sharing of those responses with others, socializing, prayer, liturgy and planned intermingling with people from one's own and other schools.

Presentors at the beginning explain to participants the thrust and goal of the weekend:

"Basically, the Colloquium of the Ministry of Teaching is a time for conversations among educators about our teaching ministry. It is made up of a series of exercises dealing with themes and topics that seem important to our understanding of this ministry. We on the Team will talk with you about these themes and topics and ask you to converse with each other about them. You are not here just to listen to some experts in theology or ministry. We are just teachers like you who believe we are all sent to minister, we are all gifted, we all can receive from and give to each other. We come from different backgrounds, but we can each enter into the dialogue from where we are, reviewing some of the basics, finding enrichment from each other."

"**AS A** community of adult believers, the Church of St. Louis vigorously and consciously chooses to continue our commitment to Catholic schools. While continuing to reach out in other ways as needed, we desire to share our understanding of Jesus, his life and message, with the young members of our community by providing an environment in which this can more easily happen, through Catholic schools."

"The teaching of religious information, the development of the faith-life of students and faculty, and the opportunities to serve others are what make our schools special and different where it counts."

## At Mass together

Many years ago, long before the Second Vatican Council, I used to write about something that bothered me—the way we were at Mass at the same time but not together.

It wasn't everywhere. If you were fortunate you belonged to a parish where the people were reminded that they came to Mass to worship together, where there was participation by the people together.

But far more often people went to Mass at the same time, literally unaware of each other. This was not a selfishness, a deliberate rejection of others. It was just the way it was. Those who came to Mass centered their attention on the altar and the celebrant. It was a kind of personal, individual way of worshipping. There were others worshipping at the same time but their worship was that same personal, individual worship. Worshippers were there at the same time but their worship was not really together.

**BACK IN** those days long ago, I used to urge people to look around them, become aware of the people about them. That they should reach out to others, including them, seeing them, thinking of them, praying for them, worshipping. Not just coming to God alone but with all others in a worshipping together.

So I was gratified that among the liturgical changes after the Second Vatican Council, we were given the Rite of Peace. It brought us to an awareness we are a people, worshipping together. The instructions said: "By word and gesture the people pray for peace and unity in the Church and the whole human family, and express their love for one another before they share the one bread. Practical details of the way in which this is to be done are to be settled by the local Bishops' Conference in accordance with the sensibilities and convention of the people."

In this country, this has ordinarily meant a handshake. There were from the beginning some who didn't like it, who found it a distraction. People who had worshipped alone for so long could not be expected to find it easy. Nor could they be criticized. It was probably hardest for the most devout, who most deeply immersed



BY DALE FRANCIS

themselves in prayer. For those in the past who went to Mass as an obligation, paid little attention, the change was easy. For those who did not, there needed to be understanding.

Today in parishes across the country, almost all Catholics find the sign of peace a valid reminder that we come to worship together, that we are called to love one another. In some parishes, it is dropped for parish school Masses—young boys tend to use it to try the strength of grips, which isn't exactly what the Fathers of Vatican II had in mind.

**WE HAD** a surprise in our parish when the bishop sent us a new pastor. He apparently

doesn't believe in the Rite of Peace, hurries past it to the Lamb of God. We find something missing. Perhaps the parish council will be able to convince him he should do what he should do.

I get around quite a bit. I've not run often into Sunday Mass where the sign of peace is neglected. Sometimes I've been in parishes where the celebrant comes down, exchanges the sign with several rows of people while the people in the nave move around exchanging the sign all around. I think that's probably not the idea, either.

The U.S. bishops in their Pastoral on War and Peace said it best: "We encourage every Catholic to make the sign of peace at Mass an authentic sign of our reconciliation with God and one another. This sign of peace is also a visible expression of our commitment to work for peace as a Christian community. We approach the table of the Lord only after having dedicated ourselves as a Christian community to peace and reconciliation."

(Dale Francis is a Nationally Syndicated columnist).

## Heroic chaplains

On February 3, 1943, the troopship "Dorchester" was sailing in the icy Atlantic off the tip of Greenland.

There were four chaplains aboard—George Fox and Clark Poling were Protestant ministers, Alexandre Goode was a Jewish rabbi and John Washington was a Catholic priest.

Without warning, torpedoes struck the ship catching many of the soldiers without their lifejackets.

Each of the chaplains wore a lifejacket as they began moving among the troops to guide them toward the lifeboats, where they declined to accept the offered places from the men.

When last seen, just before the ship went down,

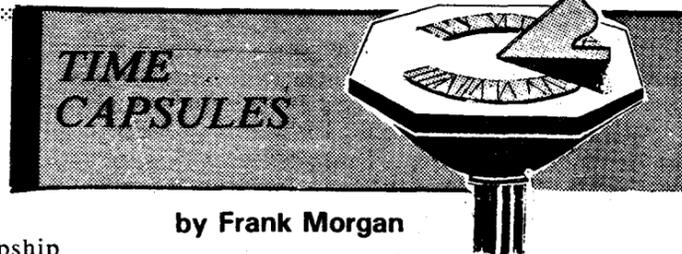
as they stood together arm-in-arm in prayer, not one of the chaplains wore a lifejacket.

Cardinal Hinsley of England was once interrupted during a lecture after he told his audience that the world would probably end in seven billion years.

"How long did you say?" came a terrified voice from the rear.

"Seven billion years," the Cardinal repeated.

"Thank heaven," said the voice. "I thought for a moment you had said seven million."



## Pinning the blame

"Like Father, Like Daughter," by Suzanne Fields, is another book on the relationship between child and parent. While it is not so devastatingly disturbing as Nancy Friday's "My Mother, Myself," which gave so much evidence of hostility toward mothers, this new book implies that fathers, too, rate some boos when it comes to raising daughters.

The book presents a number of sweeping opinions as facts.



BY  
ANTOINETTE  
BOSCO

The author claims that a woman can't love a man unless she learned at an early age from her father—the first man in her life—that she is worthy of love.

She adds that a woman can't make it in the world unless her mother or father figure helped her develop competencies out in the world, especially as she encounters authority.

According to the author, a girl and her father play a game from her early years that is "nothing short of sexual hide and seek" whatever that means.

FIELDS draws a conclusion that may be overstating the case: "Her father's imprint marks a woman's identity for all time: her sense of self, her work, her love relationships and her understanding of the sexual differences. His effect varies at different stages of her life, but the important qualities of psychological development are strongly influenced by the first man in a woman's life."

I guess I must be getting a little tired of the theories that so easily find an excuse for adult failures and unhappiness by

laying the blame at the feet of one or both parents.

Too many times I've had to listen to adults complaining about how their father or mother was the cause of their inability to lead the life they wanted. It seems to me that if they have so much insight, and can verbalize problems so well, they also could do something on their own to change this.

For every complainer, I've met people who have made remarkable achievements in spite of their less than perfect parents. A priest I know for 20 years was the only child of two alcoholic parents. I've never heard him complain about being deprived. Instead, he is a man of unusual compassion who has spent his priesthood helping the deprived, the hungry, the homeless, the unemployed and, yes, the alcoholic.

A woman I worked with once mentioned that her father had abandoned her mother when she was a child. She was a warm, loving, gentle woman, a fine wife and mother.

MY BELIEF is that there's danger in hooking a person's adult development so decidedly on defects of the mother or father. No matter what the background, there comes a point where each of us must take responsibility for our own life.

What helps us are all the other influences, the good teachers, neighbors, friends, other family members, priests, sisters, religion, the books, the principles we learn from all these sources and one's own inner drives.

No question, the ideal preparation for life would be to have two mature, wise, faithful parents, as well as all those other good influences. But most of us have to take charge at some point, facing the fact that what matters in the long run is what we do with our lives on our own, individually.

Fields claims the world is filled with women who are still trying to win a father's approval and growing gray doing so. That translates into an opinion that massive numbers of women are growing old still bogged down with immaturity.

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## Advice for preachers

A great article by Father William O'Malley, S.J., appeared in America, the national Jesuit magazine, on July 30. If your Sunday sermonizer needs some reality therapy, send this condensed version to him.



BY FR.  
JOHN CATOIR

Preachers,

**Presume disinterest.** What looks like rapt attention might be a vacant kind of wondering - did I turn off the oven? People have lots on their minds: their jobs, their kids, their taxes, their crabgrass, their golf game. Presume they would rather feed their children to crocodiles than listen to you.

**Curtail your expectations.** The last thing Jesus' disciples said to Him was, "Are you going to restore the kingdom to Israel now?" Despite all His hammering away at their selfishness, they still wanted to know whether they could go shop for thrones and gold lame robes. Don't expect mass conversions.

**Remember you are a fellow sinner.** God has always used dubious raw material to fashion His prophets. A prophet is not "one who sees the future" but "one who speaks for another." You are not the Oracle at Delphi, you are a messenger.

**You preach yourself.** The best you can do is to get your audience to read the Gospel, use a good biblical commentary and get out of their way.

**"Know the territory."** They are good, honest people, but their time is taken up mostly with the family and making a living. Since that's where they are, that's where you meet them. Preach as Jesus preached, not with theological abstractions but with stories and metaphors. Aim to move their hearts as well as their heads. Explain the Gospel in terms of vacuum cleaners, 1040 forms, diapers, and S.A.T. exams.

**Write it out.** Every homily should have a recognizable beginning, middle and end. If Cardinal Newman, Ronald Knox and Walter Burghardt wrote out their homilies, who am I to offer an outline from the top of my head? Besides, you will not go over five minutes; for that alone they will love you.

**Trust the Spirit.** Jesus said, "It's not you who speak, but the Spirit." It helps to read over the Scriptures the week before and then tuck them into your subconscious where the Spirit does some of His best work, even as you sleep.

**Be confident.** You have been called, no matter your shortcomings. Peter, the model of all disciples, succeeded not because he was so brilliant but because he loved so fiercely. And he never stopped trying.

For a free copy of the Christopher News Notes, "The Words of Jesus," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



"SOMEHOW HE FOUND A WAY TO TAKE IT WITH HIM ...NOW HE CAN'T FIND A PLACE TO SPEND IT"

## Give me one good friend!

Q. How can I get along with friends who act like they are too good for me?

A. For some surprising words about friendship, let's turn to The Book of Proverbs in the Bible. There an unknown wise man says, "A true friend is more loyal than a brother" (18,24).

Perhaps this is one of the reasons we



BY TOM  
LENNON

value genuine friendships. Such loyalty presupposes other qualities—sincerity, tactfulness, generosity, truthfulness, respect and commitment.

And surely such loyalty would rule out thinking that one is too good for her or his friends.

THE DISTURBING question you must face is this: Do I really want to be the friend of people who "act like they are too good for me?"

Other troubling questions arise:

Can such people be genuinely friendly?

Can persons who tend to be snobs also be sincere, tactful, respectful and committed?

How loyal can these friends be, especially in times of difficulty?

But even as these questions disturb you, you may still want to be friends with these people; you may still want very much to belong to this crowd. So it would seem that this time and this situation make it appropriate for you to devote much thought to what friendship should be.

YOU MIGHT find it helpful to search for eight or 10 ways of completing this sentence:

"A good friend is someone who..."

One young person completed the sentence this way: "A good friend is someone who sticks by you when three guys are ganging up on you."

You might also consider this question:

Would I rather spend the evening with seven or eight clever, funny, good-looking people who act like they are too good for me, or with one or two persons, not quite so clever, who are always sincere, loyal and committed?

Another question that must be faced is this:

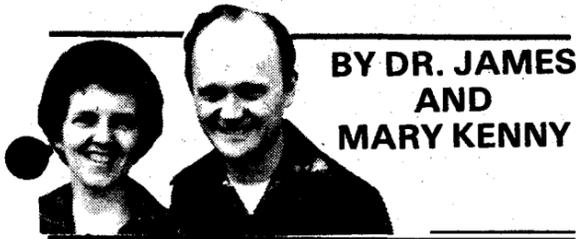
WOULD IT be better to endure some loneliness as I search for a genuine friend than to spend my time with people who seem to be ultimately phony as they have fun putting me down?

Finally, it might be well for you to consider which friends are worth having and which are not.

(Send your comments and questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005).

## Acknowledging paternity

Dear Dr. Kenny: Last week something happened to my husband and me that will either tear us completely apart or bring us together. Through the paper we read that one of my husband's girlfriends from before we knew each other has an 11-year-old child. Figuring back we both know there is a great possibility the child may be my hus-



BY DR. JAMES  
AND  
MARY KENNY

band's. Evidently the woman is not married but living with someone.

Please advise whether I should stay out of it or whether I should know for sure. My husband says that was his past and whatever he does about it is none of my business.—Pennsylvania.

I feel I should be writing to your husband. The choices seem to be his. You may need to think about how you will respond to what he does.

Your husband told you that his past is none of your business. That may be true about his past, but we are talking about the present. Whatever he does will affect you. If he contacts his old girlfriend, events may be set in motion which will concern you both and will be hard to stop.

How do you feel about this situation? I suspect your first instinct was to let the past bury the past. If the woman had wanted or needed your husband's help, she would have contacted him long before this. She may wish to be let alone.

Your second instinct may have involved a sense of responsibility. If your husband were involved, shouldn't he offer to help? Doesn't the child have the right to know about its biological father?

**YOUR THIRD** wave of feelings may have consisted of various fears and occasioned your letter to us. Will contact open a Pandora's box? What if the woman wants child support? What if the child wants to come live with you? How will you explain this to friends?

These feelings are reason enough for you to discuss it with your husband. If I were you, I would be interested in knowing what he plans to do and what he expects to accomplish. Does he want to re-establish a relationship with this woman? Does he wish to find out if the child is his so that he can acknowledge paternity?

Tell your husband your concerns and how you

feel. Offer to act as a sounding board to help him talk out what he wants to do. Consider all the possibilities and their likely outcomes.

The simplest course would be to let it alone. Eleven years is a long time. Mother and child are apparently managing. Contact may cause more problems than it solves. The price to satisfy your curiosity may be too high.

**THE NEXT SIMPLEST** course of action would be for your husband to phone the woman. "I read about you. How are things going?" The woman can bring up the child if she wants to and desires help. The telephone is less personal and obligating than a letter or visit.

If you or your husband has to know, then he might specifically ask about the child. "I saw that you have a child. I wonder if the child might be ours." If your husband raises this issue, he should think out in advance what he is prepared to do and not do in response to any request the mother may make.

This is a difficult matter. You are involved whether your husband thinks so or not. Be open about your feelings. Offer to help him think the matter through. Good luck.

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

## The church family of the 80's

I sat in a classroom last summer and listened to a fascinating lecture on family dynamics but as I furiously scribbled notes, I was distracted by the even more fascinating dynamic going on in the group of adults surrounding me.

Here were fifty-four adults ranging in age from early twenties to late fifties, lay, Religious, and clergy, representing 25 states, Canada, Australia and Ireland, well into their third week of a unique master-degreed program in Family Ministry and Adult Religious Education at Regis College in Denver. Such a microcosmic group studying together was unlikely even ten years ago.

At least two-thirds were laity, many who had travelled with their children to spend three or six weeks in Colorado, parents learning and children enjoying mountain and summer leisure activities. The remainder were singles, Religious and clergy. Later in the summer when I came back to teach the group, I realized this program represents a vision being fleshed out in our church.

Into its second year, it models what we hoped for when we spoke of leadership training in the 1979 Pastoral Plan of Family Action. Then we glimpsed that any effective leadership training in family ministry or adult religious education must be geared to: 1. the practice needs of full-time working adults; 2. families with children; 3. couples who want to study together; and 4. singles, Religious and clergy who want to broaden



BY  
DOLORES  
CURRAN

their experience of family and laity while learning alongside them.

**AND EXPERIENCE** family life they do, living together in dormitory style. One priest told me of his collision with a Big Wheel manned by a three-year-old as he stepped outside his door at 6 a.m. "I didn't know kids got up that early," he said ruefully as he rubbed a bruised shin. And the parents of that budding cyclist know that clergy, Religious, and singles are human, with family needs and gifts. By the second week, kids were going to the celibates as easily as their parents to settle squabbles and kiss boo-boos.

But aside from the experience of learning to appreciate one another in new ways, these adults are preparing themselves for parish and diocesan leadership through a rigorous 9 to 4 schedule of theology, sociology, psychology, adult education and management science—while their children enjoy day care free of charge. What they share in common is a vision that the future of the family,

the church and society requires an emphasis on vital community life.

Nationally recognized resource facilitators assist Dr. David Thomas, designer and director of the program, in presenting sessions packed with theological insights and practical skills. Because Dr. Thomas is sensitive to the scheduling needs of full-time working adults, participants can opt to break their nine weeks on campus into a six-week segment one summer with a three-week segment the following or they can spread it over three summers with a three-week residency each summer. I met many such couples who are using their three week vacation time and money to learn and earn master degrees in church work together.

**MANY ARE** stipened by parish, diocesan or national grants offered by bishops and pastoral teams who see value in investing in their potential leadership. Nevertheless, it requires a financial sacrifice and a demanding if rewarding use of summer leisure time.

That the Regis program is just one of many, I realize, but it is the one with which I am most familiar and the spirit emanating from this exciting microcosm of church adults learning together and sharing a vision tells me that our church has taken a giant step toward becoming an adult catholic community in the best sense.

(Contributed by Mimi and Terry Reilly)

## Family Night

### Opening prayer

Dear Lord, hear our prayer for all our family members who have died. Almighty and merciful Lord, may our beloved \_\_\_\_\_ share the victory of Christ who loved us so much he died and rose again to bring us new life. Bless us this Family Night. Amen.

### Something to think about

The Church encourages us to remember and pray for all those who have died in Christ. Death is never an easy thing for the loved ones who are left, yet we all are comforted by our Christian faith that gives us the

assurance of eternal life with God himself.

### Activity Ideas

#### Young Families

Talking about death with young children is extremely difficult. Share some memories of a loved person who has died. Gather some old photos or other mementoes of family ancestors and display them on a shoe box covered with aluminum foil. Place the box in an important place for the week and try to pray each night for the person or persons you are remembering.

#### Middle Years Families

Give all the family members an opportunity to share thoughts and feelings about death. Go through the family photo album reflecting on the

pictures of friends and relatives who have died.

#### Adult Families

Read aloud 2 Corinthians 4:16 to 5:10. Share thoughts about the Scripture. Share some favorite memories of a loved one who has died. Answer aloud:

1. I fear most about my death....
2. Death to me means....

### Snack time

Hot apple cider and popcorn balls.

### Entertainment

Make some Thanksgiving cards to send to favorite family members or friends.

### Sharing

- Someone tell about his or her favorite day since last summer.
- Each share his or her favorite time of day and tell why.
- Someone tell of a time of discouragement from last week.
- Each share a time when God was especially close this past week.

### Closing prayer

Dear Lord, thank you for this Family Night and for the great gift it is to be alive. You have promised us that in Christ we will live forever. Thank you, Lord, not only for the life we live now, but also for the new life that will be ours forever. Amen.

# Scriptural Insights

## Best exercise: Get on your knees

**READINGS: 2 Maccabees 7:1-2, 9'-14,  
2 Thessalonians 2:16-3:5, Luke: 20-27-38**

### BACKGROUND:

Next Sunday's readings have some surprising news for us: we don't have to depend on our own strength if we're a believer. In fact, it's a lot better if we recognize our weakness. It's only when we recognize our weakness that God



BY  
FR.  
JAMES  
BLACK

can give us his strength.

**THE FIRST** reading presents a frightening view of persecution during the Maccabean revolt. When the Greeks controlled Palestine in the second century B.C., they tried to impose their language, customs and culture on the conquered nation of Israel. They also tried to impose their religious beliefs.

Many Jews did abandon their faith because of the ensuing persecution. Others, such as those in the first reading, remained faithful because they depended upon God for strength in that difficult time.

In the gospel reading from Luke, some Sadducees confronted Jesus about resurrection. They invented a ridiculous situation which they wanted Jesus to explain.

**JESUS RESPONDED** that they had misunderstood God entirely; he was a God of strength, the God of the living. God was interested in helping people, not in playing games.

In the second reading, Paul told the Thessalonians to pray for the strength that could only come from God himself. That strength would give the Thessalonians eternal consolation and hope.

### REFLECTION:

There's a minor revolution of sorts occurring in our midst; perhaps you're even a part of it. Americans have gone from being a sedentary society to becoming one that works hard at physical fitness.

**YOU'VE NOTICED** the joggers along the roadside and in the park. You've seen the commercials on TV and in the newspapers for health spas,

barbells, workout equipment, diets and the like. One of today's hottest selling records provides background music for

your workout session. Sweat is "in."

We're working hard to get our bodies in shape, to shed those extra pounds, to tone up our muscles. We want our bodies to be strong.

So have you done any spiritual exercise lately?

What have you done to "tone up" your soul?

You can't become physically fit without motivation and hard work. Neither can you develop spiritual strength without time and effort, prayer and fasting.

**BESIDES, IT** takes additional help from God himself. There's not much point in relying on our own strength if we can have God's strength for the asking.

I'm not going to suggest any physical exercises for you to perform this week. That's pretty much up to you. But I will suggest to you one spiritual exercise of tremendous importance—and it always works.

Get on your knees.



## Who walks around in mortal sin?

**Q.** In answer to a question about sin and Holy Communion, you said, "I fail to understand how anyone might claim that half, a quarter or even 5 percent of our people are walking around in mortal sin." It may depend on what we regard as mortal sin. Some people in the church today blame all the evils in the world on so-called "sexual freedom."

But Cardinal Albert Meyer of Chicago, shortly before his death, said it was a mystery to him why Catholics



BY FR.  
JOHN  
DIETZEN

seemed to think that people go to hell only for sins of impurity, for missing Mass or (at that time) for eating meat on Friday. Defrauding the poor man in his wages, dishonesty in business or

professional life, and corrupt exploitation of public office, he said, "are even more serious than private sin because they directly injure the common good of all."

If we define mortal sin as acts or non-acts which are seriously offensive to our creator, how many of us are really walking around in the state of mortal sin, from the popes down to the lowliest peasant? And all because the church has failed in its purpose. (Pennsylvania).

**A.** You will get no argument from me over your contention that the church long concentrated on so-called private sins, frequently at the expense of sins more directly and obviously harmful to the social order. Reasons for this are complex, theologically, politically and socially.

I agree with everything you say, but you omit some considerations that are equally important. Surely the areas you indicate are serious matters, which could be seriously sinful.

**HOWEVER**, if you remember your catechism (and judging from your lengthy letter I am sure you do), two

other things are necessary before an individual is guilty of mortal sin: sufficient reflection on the evil contemplated and full consent of the will to that evil.

Frequently it is all but psychologically impossible even for the individual involved to sort out and judge the motives and insights present in such sinfulness. Even more is this true of onlookers.

By no means do I minimize the sinfulness and malice loose in the world. The church's responsibility as a moral teacher, and we are part of that responsibility, is to raise consciousness so that men and women may be aware of the tragic and catastrophic consequences of greed and selfishness in our social relationships.

**WITHOUT WISHING** either to excuse or judge anyone, however, my feeling is that, considering the blindness and other consequences of original sin loose in the world, peoples' hearts are not nearly so bad as we frequently judge them to be.

Even the church, as you note, has in the past found it difficult to know when and how to effectively preach the message of social responsibility.

Social awareness for some reason develops very slowly. Thanks to our recent popes and other leadership such as that of our present American bishops, that development is far more advanced, in all of us I hope, than it was even 50 years ago.

**Q.** Some time ago you spoke of a blessing prayer given in some parishes at communion time. Have you any information on how that works, or what the reaction is of the people? We've done it several times and it seems to be well-received. (Penn.)

**A.** The practice is observed in a number of parishes today. Catholics who are not receiving Communion, young children and people of other faiths who wish to do so, approach the communion station with the rest of the congregation. As they reach the priest, they cross their arms over their breast as a sign they do not wish to receive Communion.

**THE PRIEST** or other eucharistic minister places his or her hand over the head or shoulder of the individual and says a brief blessing prayer. It is simple and not formalized, for example: "May Jesus our Savior keep you always in his love. Amen."

Numerous non-Catholics are present in some churches each Sunday. Some are alone, some have come with Catholic spouses and some may be non-Catholic husbands and wives. Most of these participate fully in the Mass in every other way through the responses, the Sign of Peace and so on.

The feeling of those who observe this practice is that, while we cannot invite such people to the Eucharist itself, we can allow them to share some expression of our care and our common Christian identity during this part of the eucharistic celebration.

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## Do you remember JFK? ...special days relived on ABC

"Where were you when JFK was shot?"

That was the haunting question of one generation of Americans. Ask people 30 and up where they were when Neil Armstrong landed on the moon and some of them will hem and haw



BY  
**JAMES  
BREIG**

for a while. Ask them where they were when they first heard that a Polish man had been elected pope and most of them will wonder why you care.

But ask them where they were on Nov. 22, 1963 and they can answer immediately and precisely.

I was in class in high school. Dismissed early, I rode a silent bus home, stunned and shaken. More than a president had been murdered; it seemed that youth had been shattered, dreams broken, the future roadblocked.

Such was the magic of John F. Kennedy. He was legendarily heroic, a man for the Sixties, a forward-looker who had replaced the bald remnant of the last century. And he was Catholic.

For all those reasons, he had special appeal to my generation. Older Americans may have looked at him with biased eyes and political squints; they may have listened to him with objective ears and hesitant doubt. But not us new kids on the scene.

His death in Dallas was a cruelty unknown to us post-war babies. We did not know about Bataan, Pearl Harbor or the Depression. All we knew of World War II we found in history books or in reading JFK's own adventures in the South Pacific on his PT boat. "PT 109" and Cliff Robertson were our links to tragedy and war.

What did we know? We knew Howdy Doody, "I like Ike," Sid Caesar, prosperity, suburbs—well, watch the opening of "AfterMASH" and the montage of Fifties images.

So Kennedy's assassination... and

his own brother's assassination and King's were repeated body blows to us, softening us up for the knockout punches of Vietnam and Watergate. We became worldly and wise instead of idealistic and dreamy-eyed.

Then came the coup de grace: revelations of alleged infidelity by JFK, rumors of mob connections, stories that more than razed Camelot.

I went through this quick look at the last three decades because (under the heading of "Time flies") there are now young adults who have no memory of Kennedy or Dallas. Nov. 22 is just another date in their history books, alongside Dec. 7 and Nov. 11.

So they may wonder what all the excitement is about when the next few weeks bring TV movies, documentaries, news specials, talk shows and nostalgic looks-back at what happened 20 years ago.

For instance, on Nov. 11, ABC will air a two-hour assessment of Kennedy's presidency, entitled "JFK."

"For many Americans," noted Roone Arledge, president of ABC News, "the Kennedy presidency embodied the highest of aspirations. For others, it was the greatest of disap-

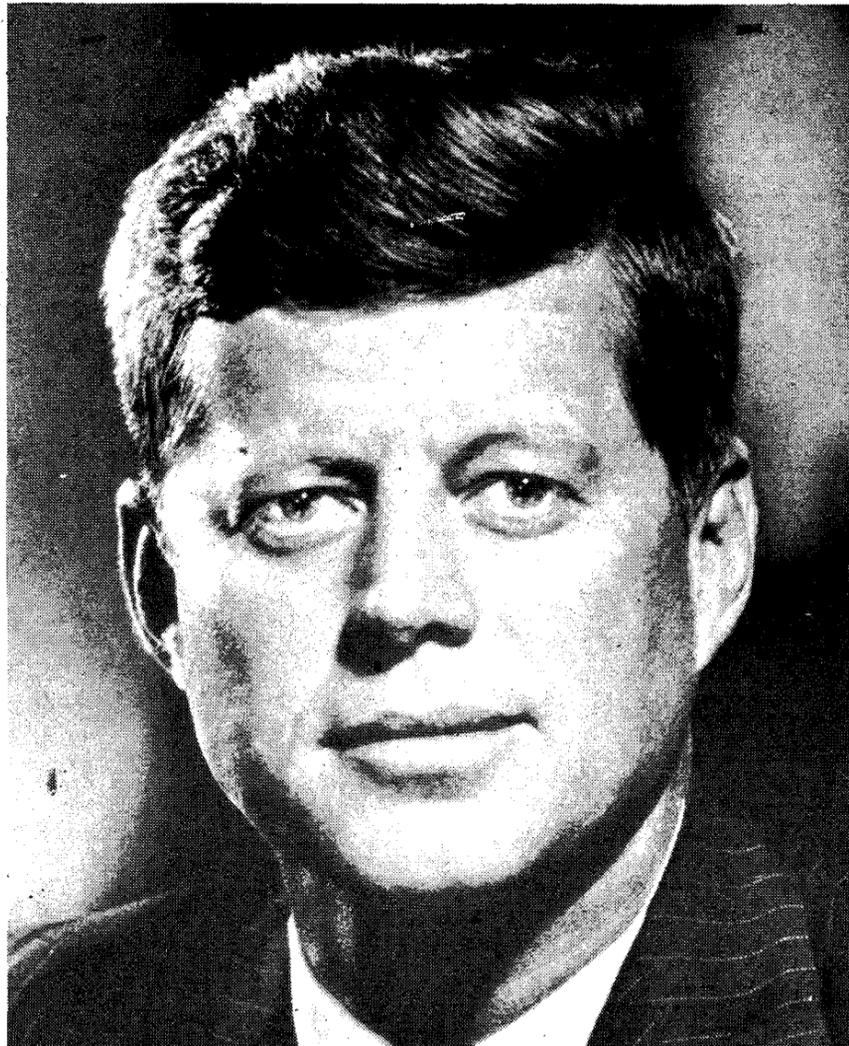
**'What did we know? We knew Howdy Doody, 'I like Ike,' Sid Caesar, prosperity, suburbs...'**

pointments. But the man and his presidency are indelibly seared into the minds of all Americans."

The ABC special will look at the 1960 campaign, the Kennedy record in foreign affairs, the domestic record and the impact of JFK's policies.

Meanwhile, later in the month, NBC will air "Kennedy," a seven-hour miniseries, starring Martin Sheen as JFK and Blair Brown as Jacqueline Kennedy. The movie will run on Nov. 20, 21 and 22 so that the final episode airs on the 20th anniversary of Kennedy's death.

You can check your TV Guides and other sources for additional programs celebrating, examining, debunking and otherwise giving JFK the more-than-



**IDEALISTIC AMERICA** was shattered when an assassin's bullet ended the life of President John F. Kennedy on Nov. 22, 1963. Despite some stories which have attempted to besmear Kennedy's reputation, he remains today an epic hero in this country's memory.

once-over.

All this attention is appropriate from one standpoint. Kennedy was the first TV president. He mastered the medium and turned his broadcast press conferences into one of the better programs of the early Sixties. His photogenic face and family were used to full advantage by the White House. AS for the televised debates between JFK and then-Vice President Richard

Nixon, no more need be written. (Kids, ask your parents.)

Television also served as a national focal point in the days following the assassination, giving a diverse populace a common experience of grief and a chance to mourn.

They were special days for my generation and I look forward to reliving them via these anniversary programs.

## Characters come to life in 'Dead Zone'

**UNDER FIRE, A-III, R**

This is not a typical Hollywood product. The film, directed by Clayton Frohman and Ron Shelton takes sides in the Sandinista revolution in Nicaragua in 1979. It stars Nick Nolte as an American photojournalist covering the revolution, a man to whom danger is stimulating, and Claire (Joanna Cassidy) who becomes his lover in a role which finally showcases her acting talents. Gene Hackman creates an important role out of a meager one as the third corner of a

political and personal triangle. A powerful and extremely entertaining

### CAPSULE REVIEWS

film, "Under Fire" conveys the feel of guerrilla war fare in an urban environment. Some violence and rough language.

**THE DEAD ZONE, A-III, R**

This film version of the Stephen King novel, directed by Candadian

director David Cronenberg, whose style up to now has been to dish up gobs of gore, is surprisingly restrained. A young high school teacher (Christopher Walken) is severely injured in an accident on the way home from a date with his fiancée (Brooke Adams) and sinks into a coma that lasts five years. When he comes out of it, he finds that he has the power of second sight — he's able to tell things about the futures and pasts of anyone he comes into physical contact with. When he discovers that he can change

the future, he's driven to take desperate action to ward off an immense evil. This is by far the best adaptation to date of a King novel. Walken creates a believable and sympathetic character, and Miss Adams is very good as the woman who married another but still loves the man she abandoned. The movie suffers from being episodic, however, and its contrivances are a little too apparent. Some brief violence and nudity, and a benign view of an adulterous act.

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## 'Open church' at Our Lady of Lakes

Father Edmund Whyte, pastor of Our Lady of the Lakes Church, is planning on having an "open house" Nov. 6 within the new Still-under-construction parish church.

Construction of the permanent Our Lady of the Lakes Church has progressed to a point where Fr. Whyte believes it appropriate to provide parishioners an early look at their new spiritual home.

"While the facility cannot and will not be used to celebrate the sacred liturgy until the certificate of occupancy is received and Archbishop Edward A. McCarthy officially dedicates the church, I want the parish family to share my excitement and anticipation at having a suitable church after fourteen years as a Catholic family," said the pastor.

Following each of the church's weekend liturgies, Fr. Whyte will invite the entire congregation to proceed to the new structure where a tour will be given and refreshments served. In all, over a thousand parishioners are expected to participate in this early celebration of their great parish achievement.

The new structure incorporates the existing chapel and is joined to the multi-purpose facility which the parish has used for Sunday Liturgy since its construction in 1970. Extending in a westerly direction, the new main Sanctuary, expected to seat 850, will provide a uniquely beautiful church and one that will adequately accommodate the needs of the parish family for years to come.

## Daily Bread coordinates food giveaway

Joe Robbie and the Miami Dolphins are hosting a Dolfan Thanksgiving Celebration at the Orange Bowl during the November 20th Miami-Baltimore game. Fans are asked to bring a bag of non-perishable food to the game for collection at each gate. All the food will be distributed as free Thanksgiving dinners to needy families in Southeast Florida. Co-sponsors of the project are Publix Supermarkets, Burger King, WIOD-610 Radio, WSVN-TV Channel 7 and the Summit Group.

Coordinating the event is the Daily Bread Community Food Bank which has been securing and distributing surplus foodstuffs in Southeast Florida

for nearly two years.

## Correction

The "Multi-Cultural Sharing of Church" scheduled for this weekend will be held at St. George's Parish in Fort Lauderdale, not at St. Vincent's in Margate, as incorrectly reported in last week's Voice. The day-long workshop is sponsored by the National Catholic Conference for Inter-Racial Justice and Catholic Community Services of the Archdiocese of Miami. St. George's is located at 850 NW 36 Terr. in Fort Lauderdale, and the workshop will begin at 9 a.m. Cost is \$5 per person, \$7.50 per couple. For more information, call 522-2513.

# It's a Date

## Bazaars

The St. John the Baptist Women's Guild will hold their annual Holiday Boutique at 4595 Bayview Drive, Fort Lauderdale, on Nov. 12, from noon to 7 p.m. and Nov. 13 from 8 a.m. to 2 p.m. All items are handmade and there will also be a White Elephant Sale, baked goods and many Christmas items.

St. Henry's Womens Guild will hold a rummage sale on Nov. 17th and 18th, from 9:30 a.m. to 5 p.m. and Nov. 19th from 9:30 a.m. to 1 p.m., at St. Henry's Catholic Church Parish Hall, 1500 North Andrews Extension, Pompano Beach.

St. Matthew's annual Christmas bazaar will be held Nov. 19 from 9:30 am to 8:30 pm and Nov. 20, from 9 am to 1 pm at 542 Blue Heron Dr., Hallandale, Florida. There will be Christmas decorations, tree ornaments, toys, food and other miscellaneous items. For further information call Sandy Padgett at 546-0378 or Pat Ormento at 456-7098.

The Ladies Guild of St. Basil Byzantine Catholic Church, 1475 NE 199 St., will hold its annual Rummage Sale Nov. 6, from 8 am to 4 pm. and on Nov. 7 from 8 am to 2 pm at the Hollywood Community Center, 805 Glenn Parkway. For further information call 651-0991.

St. Paul The Apostle Catholic Church, 2700 NE 36 St., Lighthouse Point, Florida, will hold its annual Christmas Boutique Nov. 12, from 10 am to 5 pm and Nov. 13, from 9 am to 2 pm. There will be handmade articles, baked goods, religious items, toys and plants. For further information call 943-9154.

## Carnivals

St Andrew Greek Orthodox Church, 7901 N. Kendall Dr. will hold a festival from Nov. 11 to 13. It will be opened from 11 am to 10:30 pm daily. There will be live cooking demonstrations, a sidewalk grocery, rides and games. For further information call 595-1343.

The Assumption of the Blessed Virgin Mary Ukrainian Catholic Church will sponsor its second annual Ukrainian Festival, Nov. 6 through 12 from noon to 9 p.m. at 38 N.W. 57 Ave. There will be Ukrainian dancers and musicians and homemade Ukrainian pastries. For further information call 264-3233.

Christ the King Parish will hold a Haitian Festival Night, Nov. 12 in the Christ the King Hall at 7 pm. Tickets are \$10. For tickets or further information call Yvon Joly at 233-6743.

St. Timothy's Annual Super Carnival will be held Nov. 10 thru 13 at 5400 SW 102 Ave. There will be a flea market, rides, arts and crafts, and

# St. Vincent initiates parish outreach

Clergy, lay ministers, lectors and other parish leaders of St. Vincent church in Margate gathered recently to discuss parish outreach.

Sister Anne McDermott, a Franciscan nun and Catholic Community Services Director, outlined the premise of Parish Outreach to the one-hundred fifty in attendance.

"Outreach is an attitude toward people," Sister Anne explained. "A willingness to reach out of one's self and to be consciously aware of the other person-to share and help." "Prior to Outreach," she continued, "St. Vincent de Paul Society took care of most of the poor and the needy cases. Now, through a partnership of the Catholic Community Services and the local parishes (under the direct responsibility and decision-making of the pastor), the Outreach Coordinator, the core of volunteers and auxiliary volunteers (including organizations

and services) St. Vincent de Paul Society will be able to accomplish Much more. No one, from pastor to coordinator to volunteer to Vincentian can do it all - or should do it all. Each of us has a part - an important part dependent on the other. Where before only a few could accomplish little, now many are able to do so much more."

## Student hospitality areas

Representatives of the University of Notre Dame Alumni Association will join program Fort Lauderdale officials next March in what is believed to be the first cooperative program to provide hospitality for students on spring break. The recreation director of the resort city will work with Notre Dame alumni in the area who will staff hospitality areas, information booths and help in planning entertainment and sponsoring sports contests.

## Office of Worship schedules workshops

**FINAL EUCHARISTIC MINISTER WORKSHOP ON FALL SCHEDULE** will be held November 12 from 10:00 A.M. to 3:00 P.M. at Our Lady Queen of Martyrs Church, 2731 S.W. 11 Ct. in Ft. Lauderdale. Fee for the workshop is \$4.00 per person, including lunch.

Please send a letter of recommendation signed by the pastor and a check to cover the number of people attending to the Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 382000, Miami, FL 33238-2000. Deadline for reservations is Wednesday, November 9.

For further information call 757-6241, Ext. 351 and speak with Mrs. Blank or Mrs. Vandenberg.

**EVENING OF REFLECTION FOR EUCHARISTIC MINISTERS:** For those who are already Special Ministers of the Eucharist there will be an Evening of Reflection held on Tuesday, November 8 from 7:00 to 10:00 P.M. at Sacred Heart Church, 425 North "M" St. in Lake Worth. There is no fee, but please call the Office of Worship and Spiritual Life, 757-6241, Ext. 351 and tell us how

many are coming so we can accommodate you.

**ARCHDIOCESAN WORKSHOP FOR LECTORS** will be presented on Saturday, November 19 from 10:00 A.M. to 3:00 P.M. at St. Luke parish, 2892 South Congress Ave. in Lake Worth. Dr. Norman Carroll of St. Anthony parish will lead the workshop he will be assisted by Mrs. Kathy Eiland of St. Louis Parish. Registration fee is \$4.00 per person. Please send reservations and fees to the Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 382000, Miami, FL 33238-2000. For further information call 757-6241, Ext. 351.

## Seeking prayer petitions

The pastoral center employees will gather weekly, beginning Nov. 7th to pray for the intentions of our brothers and sisters in the archdiocese. Anyone with a prayer request is to write to Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Florida, 33138.

ethnic food served nightly. For further information call 441-2393.

St. Lawrence Church, 2200 NE 191 St., will hold their annual Fall Festival, Nov. 5 and 6 from 1 pm to 11 pm. There will be rides, games, food and arts and crafts.

The Parents' Guild of Our Lady of Lourdes Academy, 5525 SW 84 St., will hold their Annual Fall Festival Nov. 13, from 11 am to 6 pm. There will be food booths, games, plants and a Bar-B-Q dinner. For further information call 667-1623.

## Meetings

St. Anthony's Separation and Divorce Support Group will hold their monthly meeting Nov. 9 in the Parish Center, 901 NE 2nd Ave., Ft. Lauderdale, at 7:30 pm. For further information call 791-5568.

The Dominican Third Order Laity will meet at Barry University, 11300 NE 2nd Ave., on Nov. 6, at 10 am in the Board Room of Thompson Hall. The rosary will be recited, followed by religious instructions for the members and a short business meeting. Mass will be celebrated in Cor Jesu Chapel at 12:30 pm.

Lay Carmelites will hold a meeting Nov. 5 at Villa Maria Nursing Home, 1050 NE 125 St., at 2 pm. For further information call 621-0967.

The Memorare Society, a social club for Catholic widows and widowers, will hold their monthly meeting at St. Thomas School library, Nov. 11, at 8 pm. For further information call 274-0244.

The East Coast Deanery of the Maccw will hold their annual Harvest meeting and luncheon Nov. 9, at St. Francis of Assisi Church, 200 W 20 St., Riviera Beach, Florida. Deadline for reservations is Nov. 4 and tickets are \$9 per person. For further information call McNally at 626-4206.

The South Florida Chapter of the National Catholic League for Religious and Civil Rights will hold a luncheon meeting Nov. 10, at noon at the Miami Shores Country Club. Archbishop Edward McCarthy, member of the board of directors, will be the guest speaker. For reservations and further information contact the chapter president, Henry Ferro at 759-5555.

## Potpourri

Dominican Retreat House will hold a retreat for those men and women who regularly attend AA and Alanon meetings from Nov. 11 to 13 beginning at 7:30 pm. For further information call 238-2711.

Our Lady of the Lakes Woman's Club will hold a Bunco Party Nov. 12 in the parish center located at 15801 NW 67 Ave. Donation is \$3 per person. For further information call 557-0536.

# North Miami to host inter faith prayer breakfast

Marco B. Loffredo, Jr., Mayor of North Miami, will hold the first Interfaith Prayer Breakfast of North Miami on Nov. 18 at 8 a.m. at the Sheraton Bal Harbour Hotel. Over 70 volunteers from local

churches, synagogues and businesses have contributed their time planning this event.

"Our intent for an Interfaith Prayer Breakfast is to bring churches,

synagogues, families and business people of our total community together to join in a city-wide prayer emphasis." Loffredo said. "When people pray... God answers."

Tickets for the breakfast are \$6 and must be purchased in advance at local churches and synagogues or the North Miami Chamber of Commerce, 13100 W. Dixie Highway.

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Thanks to the Holy Spirit for favor received. Publication promised. N.G.

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### 5A NOVENA

#### PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. P.M.W.

#### THANKSGIVING NOVENA TO ST. JUDE

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

Thank you God, Blessed Mary, St. Jude, St. John Bosco, St. Joseph, Holy Spirit, St. Thomas. M.L.C.

### 5A NOVENA

Thanks to The Holy Spirit and St. Jude for prayers answered. Publication promised. Virginia

Thanks to Jesus, Holy Spirit, Our Lady & St. Jude for prayers ans. Publication promised. J.C.

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**Voice**

# Anger: weapon or instrument?

By Monica Clark  
NC News Service

"If the motive in expressing anger is to be helpful—to solve a problem, to bring two people closer together, to rectify an injustice—then it is both healthy and Christian," Dr. Michael Cavanagh said.

However, anger can be un-Christian if it is used "to hurt someone or to get back at them" for hurting us, Cavanagh added. He is a Catholic psychologist and a professor at the Jesuit-run University of San Francisco.

Cavanagh identified five steps to help Christians handle anger.

1. Recognize you are angry.

"Mentally healthy people are not those without anger, but those who express their anger in constructive ways," according to Cavanagh. He observed that God demonstrated anger in the Bible. "It is not too much anger that makes us emotionally disturbed," the psychologist continued, "but when we express those feelings destructively."

2. Trace anger to its correct starting place.

"IF A MOTHER explodes at her children at the dinner table for spilling milk, she might really be angry with her husband who arrived home late," the psychologist explained.

Identify your main reason for expressing anger.

Are you trying to be helpful or hurtful? "Anger is a brick," Cavanagh said. "We have a choice of throwing it at the other person or setting it down between us as the first cornerstone of building a good relationship or solving a problem."

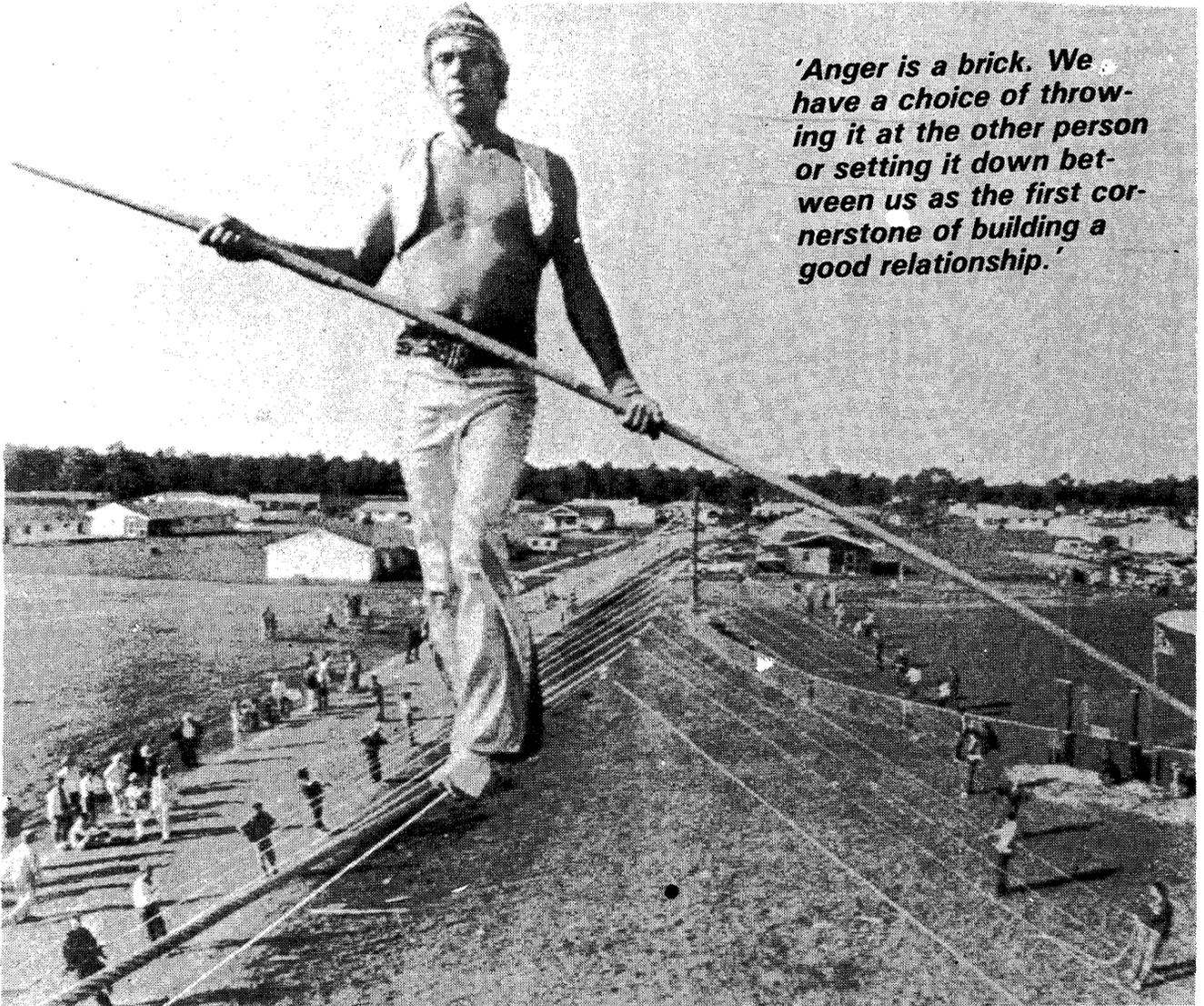
Address the real issue behind anger.

Don't set up decoys because you're ashamed to admit to yourself or the other person what the real source of your anger is. "Situations cannot be successfully resolved when two people are not attending to the real issue," Cavanagh said. "The fears, hurts and anger remain and sabotage communication."

SOMETIMES PEOPLE are afraid to express the real cause of anger out of concern they will hurt their relationship. Yet, according to Cavanagh, the vast majority of marriages are destroyed by the spouses' inability to express anger constructively.

"These marriages didn't blow up, they merely died out because the partners were emotionally starved" by continually blocking their mutual needs, the psychologist explained.

5. Set up a framework for resolving anger around this thought: "I care far too much about our relationship not to share with you what I'm feeling."



*'Anger is a brick. We have a choice of throwing it at the other person or setting it down between us as the first cornerstone of building a good relationship.'*

Steve Wallenda, nephew of the great Karl Wallenda, who fell to his death five years ago, walks a 100-yard long wire suspended over a baseball field in North Port, Fla. Psychologist Dr. Michael Cavanagh of the University of San Francisco says everyone walks a "tightrope" between expressing anger every time it is felt and holding it in until it explodes. When faced with a problem, he suggests saying something like, "Look, we have a problem that needs ironing out." Talking about a problem immediately is much better than having it build up. (NC Photo).

Cavanagh said that constructive communication of anger means that honest discussion and even arguing can occur without one person attempting to damage the other. The underlying principle is that "we're both good people who can resolve this difficulty in a positive way," he added.

Cavanagh suggested that people avoid hurling epithets such as

"You're so stupid," or "Your problem is you're an only child." Such epithets are extraneous and irrelevant, he noted.

**CONSTRUCTIVE RESOLUTION** of anger requires admitting what we might have contributed to the problem. "As I forgive myself for being imperfect, I can forgive others," Cavanagh said. But he cautioned that such thinking differs from anger that

is turned back on oneself with thoughts of "Why am I so stupid?" "Why am I so insensitive?" and which can result in depression.

Cavanagh acknowledged that each person walks a "tightrope" between expressing anger every time it is felt and holding it in until it explodes.

He said, "If we learn to handle constructively our moments of anger when they occur, then it is unlikely there will ever be major blow-ups."

When faced with a problem, he suggests saying something like: "Look, we have a problem that needs ironing out." Talking about a problem immediately is much better than having it build up, he commented.

The psychologist thinks it's important to remember that everyone makes mistakes in handling anger, at times expressing it inappropriately or hurtfully.

But "if we balance those with clear signs of affection, sympathy, warmth and love," he said, "our errors are not likely to be a major problem."

He concluded by noting: "Anger without love becomes a weapon. Anger with love is an instrument of reconciliation."

## Know Your Faith



By Father John Castelot  
NC News Service

Can one hate evil and not be angry at the forms it takes?

Jesus taught his disciples to pray "Your kingdom come." He explained what this petition means with another petition that immediately follows it: "Your will be done on earth as it is in heaven." (Matthew 6:19).

Jesus wants humanity's well-being and happiness. He wants to eliminate the evils that make life so difficult.

It follows that people who sincerely pray and work for the Lord's reign also yearn for his ultimate victory over all the forms of evil.

These people inevitable will love good and hate evil. This is the only hatred that can be justified. And it is a driving force in the attainment of what is good.

Hand in hand with hatred goes anger, a powerful ally in the struggle to attain what is good and eliminate what is evil.

**BUT ANGER IS** as dangerous as it is powerful. It can so easily be directed, not only at evil, but at the people who perpetrate evil.

This is not the Christian way. "What I say to you is this: everyone who grows angry with his brother shall be liable to judgment." (Matthew 5:22).

## The only justifiable hatred

# GOD in the Human Situation

## 'Won't take it anymore!'

By Dolores Leckey  
NC News Service

It was a leisurely luncheon with old friends. Neal, our host, started us talking about the topic of anger.

"Feeling angry is one thing," he said. "How we express anger is another."

All of us around the table agreed. Morally speaking, feelings are neutral. But when we let emotions direct our actions, or when we ignore our feelings, we can run into trouble.

As the talk continued, Helen began to tell her story. Until recently she

**'Anger is as much a part of life as laughter and love.'**

had the habit of exploding, particularly at her teen-age children, sometimes at her husband. She didn't realize she was really hurting them.

Finally, she had to do something. First she made a decision: to get help in understanding her behavior better.

With the help of a group studying human behavior, Helen came to see that her anger was out of proportion to anything her husband or children did. Some real anger within her—which she had never allowed to come forth on its own—was getting misdirected to her family members.

**HELEN LEARNED A LOT** about the real causes of her outbursts and how her behavior affected others. She says her approach to problems is now calmer and more thoughtful.

With her story, Helen had picked up on a thought of Neal's. He was stressing the need to make a decision—a choice—in response to anger. Neal said: "I can decide how to let people know I've been hurt, or that I see injustice in a situation."

I tended to agree. We don't have to be forced into action by our feelings. We can choose appropriate ways to express feelings, whether of anger or of love.

But I don't mean to suggest this is easy. Dealing with feelings, especially anger, has built-in dangers.

One danger is that we deny all feelings of anger. Perhaps we think they

are unworthy of a Christian. Or perhaps we are frightened of the powerful content behind these feelings.

Like Helen, we may try to push our real feelings deep within us. Or we might act as though nothing (and no one) can tamper with the still waters of our lives.

This kind of denial turns anger inward. It can result in some common forms of depression. The anger remains stored within us.

**WHEN THAT HAPPENS** anger is unnamed and unredeemed, and it can rob us of the energy we need to act in a compassionate way.

Another danger is that we nurse our hostile feelings, clinging to the anger, refusing to let it dissolve.

This can build up resentment. It stands like a wall that divides us from others.

In his Letter to the Ephesians, St. Paul has advice about resentment and bitterness. He writes: "You must speak the truth to one another, since we are all parts of one another. Even if you are angry, you must never let the sun set on your anger." (4:25-26)

I think Paul's advice is well worth hearing. It is important to share our hurts and difficulties with each other. Bringing our feelings to light can melt anger and move us toward reconciliation.

Moments of anger are almost inevitable in close relationships. Living close to another human being—spouse, parent, child, friend—is likely to generate friction sometimes. Recognizing the anger and dealing with it in a compassionate way can be the means to an even closer relationship.

**MUCH OF THE** anger I've been talking about comes from personal relationships. But anger is often generated another way: by obvious injustice in society. What kind of response does this kind of anger deserve?

When India's Mohandas Gandhi came into contact with his society's discrimination, anger flooded his heart.

Gandhi directed the tremendous energy of his outrage to attaining

freedom for the people of India. He directed his energy at the structure that allowed, and even fostered, the exploitation of people.

Dorothy Day's anger at society's indifference toward unemployed people and poor people led her to a special form of action. She was a founder of the Catholic Worker movement and became an advocate for the poor. It was a position she

was true to for more than 50 years.

Anger is as much a part of life as laughter and love are. But we need prayer, spiritual direction, and regular, honest reflection to lighten the burden of anger in our personal relationships.

And when it comes to pain that is born of injustice, the energy of our anger needs to be utilized for social change.

ponents objected when Jesus cured a deformed man on the Sabbath. "He looked around at them with anger, for he was deeply grieved that they had closed their minds against him." (Mark 3:5).

**BUT THE PEOPLE** themselves were not the object of his anger. As the text indicates, it was their obstinacy that "deeply grieved" him.

But Jesus did not just write these people off. He persisted throughout his ministry, trying to get through to them.

When Jesus cured a leper, we read that he was "moved with pity." (Mark 1:41) However, an alternate form of the text reads "moved with

anger." Why should Jesus be angry with this leper? The answer is simple. He wasn't. But the poor fellow's pitiable condition aroused Jesus' anger against the forces of evil manifested in the disease.

The struggle against evil is a struggle against all evil, whatever form it takes. If it did not make us angry, chances are we would do nothing about it.

Anger, then, is normal and healthy. But it must never be directed against people.

The Christian response is indicated when Jesus says: "My command to you is this: Love your enemies, pray for your persecutors."



Craig finds his life threatened when he incurs the anger of a boy known as "Vato Loco" in this scene from the television drama "But It's Not My Fault." All people experience anger but we don't have to be forced into action by our feelings. There are appropriate ways we can choose to express our feelings. (NC photo).

# His keyboard glorifies God

## Monk in the habit of playing Bach wins coveted competition

ST. BENEDICT, La. (NC)—Benedictine Brother Sean Duggan of St. Joseph's Abbey in St. Benedict won first place in the international Bach piano competition.

The 25th competition, which drew 23 pianist from around the world, was held in Washington, D.C., Sept. 23-25.

Each of the contestants were to perform pieces from 18th century composer Johann Sebastian Bach's "Well-Tempered Clavier," a two-book collection of 48 preludes and fugues.

**BROTHER DUGGAN**, wearing a suit required by competition rules rather than his habit, played from memory 14 selections from book one in preliminary, semi-final and final performances during the two-day competition.

"I thought I did fairly well, though I did not perform perfectly in the finals," Brother Duggan said.

He was "disappointed" with his playing in the preliminaries and semifinals, he said. "Each time I hit a wrong note I felt terrible," he said.

Born in Jersey City, N.J., Brett Duggan attended St. Joseph Grade School, Palm Bay, Fla., and Central Catholic High School, Melbourne, Fla. He graduated from Loyola University in New Orleans with a major in music in 1976. In 1977-79 he studied music at Carnegie-Mellow, Pittsburgh.

**HE ENTERED** the Benedictines in June 1982 and took as his Religious name Sean.

Brother Duggan, who is an apprentice monk and hopes to be ordained a



**BACH WINNER**—"I am grateful to God for my talent and my ability to use it," says Benedictine Brother Sean Duggan. An apprentice monk from St. Joseph's Abbey in St. Benedict, La, Brother Sean was the winner of the International Bach competition in Washington and selected over 22 of the world's outstanding young pianists. (NC photo by Scott Collier).

priest, said he had not dreamed of asking to take part in the Bach competition but friends at the abbey encouraged him to seek permission.

"I believe there is a healthy competition—one in which you do your best to

play your best," he said.

"Musical competition is not directed against another person," he said.

"True artistic competition is with the self. I am always trying to

improve," he added.

**BACH, KNOWN** for his religious compositions, said, "All music should have as its aim the glory of God and the recreation of the soul."

## the Saints *by Luke*

**ANDREW WAS BORN IN** CASTRONUOVO, ITALY, IN 1521 AND WAS BAPTIZED LANCELOT. HE STUDIED IN VARIOUS CITIES AND AFTER ORDINATION IN 1545 HE CONCENTRATED ON CANON AND CIVIL LAW IN NAPLES.

IN 1548 HE WENT THROUGH THE SPIRITUAL EXERCISES OF ST. IGNATIUS AND DECIDED TO DEVOTE HIS LIFE TO PASTORAL WORK.

HE WAS ASSIGNED TO REFORM SANT' ARCEANGELO CONVENT IN BAIANO BUT WAS BADLY BEATEN BY MEN WHO OPPOSED. HE JOINED THE THEATINES IN 1556 AND TOOK THE NAME ANDREW. HE BECAME SUPERIOR AND IN 1570, HE WAS SENT AT THE REQUEST OF ST. CHARLES BORROMEO TO ESTABLISH A THEATINE HOUSE IN MILAN. HE DIRECTED A DIOCESAN SEMINARY AND A HOUSE FOR PENITENT WOMEN IN PIACENZA IN 1571. HE RETURNED TO NAPLES IN 1582 AND SPENT THE REST OF HIS LIFE MINISTERING TO THE SPIRITUAL NEEDS OF HIS PEOPLE, EVANGELIZING AND COMBATING PROTESTANTISM.

HE SUCCESSFULLY PLEADED THAT HE NOT BE ELEVATED TO THE HIERARCHY IN 1598. ANDREW DIED IN NAPLES ON NOV. 10, 1608 AND LEFT BEHIND SOME 3000 LETTERS ON SPIRITUAL DIRECTION.

HE WAS CANONIZED IN 1712 AND IS CONSIDERED A PATRON BY SICILY AND NAPLES. HIS FEAST IS NOV. 10.

### ST. ANDREW AVELLINO



## An orphaned puppy

By Hilda Young

How to take care of an orphaned puppy that ends up at your house and no one knows where it came from:

Ask your mother if it's OK to keep it. She will either tell you to ask your father or that puppies are cute but they grow up into dogs that eat a lot, including shoes and sofas. Or she'll say kids only take care of puppies until the novelty wears off and then mom takes over.

**OR ALL** of the above.

Nod your head and ask if you can give it a bath. Your mother might point out that neither the kitchen sink nor the bathtub are good places for puppy fur, fleas and floods. Suggest something else.

You probably will not have to wash the bottom of the puppy's feet as puppies rarely touch the ground. Notice how it gets you to carry it everywhere—in your arms, wrapped in your shirt, in a shoe box, snuggled in your dad's best flannel shirt.

Puppies are clever. If you set one down, it will get one of the brothers, sisters and friends who are following you around to pick it up.

**NAME THE** puppy before anyone else gets a chance.

After the puppy's bath, blow him dry with the hair dryer. Comb him with your brother's toothbrush. Spray him with a little of your dad's deodorant.

Try to feed him. Put canned milk in a bowl. Add Wheaties. Talk to him the whole time in a high voice and ask his opinion of mom's leftovers as you try them out on him. Puppies rarely eat leftover tossed salad, although they enjoy stepping in the bowl.

The best view of a puppy trying to eat is floor level on your stomach. If he loves you, he will lick your nose.

**AFTER HE** is exhausted from sniffing everything in the house that resembles food, make him a bed. Don't even think about mom and dad's pillows. A cardboard box and old rags work well. After he is asleep, carry him into your mother and ask again if you can keep him.

If she says, "Oh, isn't he cute," you've got a chance.

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